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PREFACE

The object of the study of Astrology may, for practical purposes, be considered as being two-fold Like other sciences it contributes to the perfection of the human mind when it is pursued for its own sake Unlike them it helps man a great deal in his ordinary business of life. *That it is a science capable of being studied for* its own sake may be evident from the fact that such great mathematicians as गर्ग (Garga), पराशर (Parasara), भृगु (Bhrigu) and वराहमिहिर (Varahamihira) pursued the study of Astrology with a view to the advancement of knowledge That it has a utilitarian sense about it is clear in the following observations It is a matter of common knowledge that every person aspires for worldly prosperity *It has been admitted by eminent persons of* all times that natural forces exert their influences upon the human mind The actions of individuals in their every day life depend upon the frame of their mind on the particular occasion These natural forces emanate from the planets Not a few will have actually experienced that the *modus operandi* of any action depends a great deal upon the foresight and wisdom of the individual Master *minds have been endowed with a much valued* insight into the good and bad influence at work at the time and the right understanding of the nature of their surroundings, and so they are capable of adjusting themselves in such a way as to secure the end in view But such persons are few and far between The ordinary run of humanity is endowed only with ordinary intellect

Mighty intellects of yore—those master minds of the past—have, for the benefit of their posterity, given systematically the effects capable of being produced by the several positions, etc., of the planets To speak of their stupendous work as the product of idle fancy is to betray ignorance They have prescribed rules to be observed for embarking on important undertakings by reference to the positions of the planets, so that one may be certain that, if it is begun at an auspicious time, it will be crowned with success The forces exerted by the planets at such a time will tend to produce benefic results without any great effort on the part of the person concerned. If otherwise the desired effect will hardly be achieved even at the cost of great efforts

Planets have been declared to be productive of malefic effects when they occupy certain positions It is, however, an error to suppose that these results will inexorably come about Various remedies have been recommended to mitigate, if not to ward off, these malefic influences by the performance of Shantis such as Japa, Homa, Archana, etc , the efficacy of these depending upon the efficiency of their performance and the sincerity of the performer The study of Astrology will, therefore, bestow on the inquirer a knowledge by means of which he can ascertain when he may have favourable or unfavourable times and how he may alleviate the impending misfortune if any Herein lies the real value of Astrology In the case of certain horoscopes the position of planets will be such that the native thereof will be able to develop a strong will power In such an event it will be found that they can adapt themselves to various conditions and act in such a way as to emerge

unaffected by the malefic influences, if any, resulting from the inauspicious positions of planets at the time of birth or at the commencement of any action as the case may be. To be fore-warned is to be fore-armed A knowledge of Astrology equips one with such arms and it only remains for one to use one's will power wherever possible to shape one's course of action for averting the evil and securing the good

A study of Astrology presupposes a study of Astronomy without which exact planetary positions for basing astrological facts cannot be found This will explain why our so called astrologers fail miserably in their predictions and have brought themselves and the science they pretend to know into contempt On the other hand, instances can be cited in which predictions made years ago by great astrologers have come true with startling precision The makers of these predictions were not the men that made a living by Astrology, but venerable orthodox Brahmin astrologers of the Teiresian type. It is not possible to say that these predictions were haphazard guesses, for those that made the predictions invariably made sure of their preliminaries by ascertaining previously that certain conclusions they drew from the horoscopes, etc, shown them by querists tallied with actual facts The accuracy of the horoscopes once established, these eminent astrologers vere able to announce all facts connected with the owners of the horoscopes, their relations near or distant, their neighbours and all else that had anything to do with them and their concerns About 42 years ago, a sage of this description lived in one of the lovely villages of the Amaravati Valley in the Coimbatore District and gave

out his predictions Many things which he said in the course of a casual conversation with his son-in-law, the writer's father, regarding his future certainly came to pass

Emboldened by very favourable antecedents and goaded on by innate curiosity to get to the springs of Astrology, I cast about for some standard astrological work to be taken for serious study and fortunately lighted upon जातकपारिजात (Jatakaparijata) which professes to contain all that is choice in गर्गसंहिता (Gargasamhita), पराशरसंहिता (Parasara Samhita), सारावली (Saravali), बृहज्जातक (Brihat Jataka) and other such works, and which, beyond contradiction, is about the best summary on horoscopy enshrining several rare informations not at all found in any other work of its kind In this connection, a word about its author Vaidyanatha Dikshita would be quite appropriate As he himself says in the 2nd and last slokas of the work, he is a descendant of the Bharadwaja family and son of Venkatadri Some say that he is the identical Vaidyanatha, the author of Prataparudriya and some other works and annotations Again, he has been declared bp Kesava Daivagna as his Guru, which fact is borne out by the following Sloka in his work मुहूर्ततत्त्व (Muhurta tatva)

ज्योति शास्त्रमहार्णवादुद्दहरन्मौहूर्ततत्त्वं बहु
व्याप्यत्र गुरुवैद्यनाथचरणद्वन्द्वे रत केशव. ॥

Ganesa *Daivagna*, the son of *Kesava Daivagna* wrote his Grahalaghava in 1520 A D So Kesava Daivagna must have been born about 1450 A D If Vaidyanatha Dikshita should have been his Guru, he must have been born between 1425 A D and 1450 A D.

To revert to my choice of Jatakaparijata Several works of Astrology such as (1) Prajapathya (प्राजापत्य) (2) Brihat prajapathya (बृहत्प्राजापत्य) (3) Surya Hora (सूर्यहोरा) (4) Skanda Hora (स्कन्दहोरा), (5) Vasishta Hora (वसिष्ठहोरा), (6) Saunaka Hora (शौनकहोरा), (7) Kausika Hora (कौशिकहोरा), (8) Garga Hora (गर्गहोरा), (9) Yavana Hora (यवनहोरा), (10) Mandavya Jataka, (माण्डव्यजातक), etc, are not wholly available, though several slokas therefrom are met with here and there There are other works such as (1) Jatakabharana (जातकाभरण), (2) Sarwartha Chintamani (सर्वार्थचिन्तामणि), (3) Phaladeepika (फलदीपिका), (4) Horamakaranda (होरामकरन्द), (5) Jatakadesa (जातकादेश), etc , but these are not complete in themselves, as they do not deal with all the branches of horoscopy In Jatakaparijata, one will not fail to find that the author Vaidyanatha Dikshita has judiciously brought together exceptionally valuable materials from several works of classical authors and that he has touched upon almost all the branches Brihat Parasara Hora (बृहत्पाराशरहोरा) which is now available though complete in itself, is too voluminous I therefore selected Jatakaparijata for my translation In the notes published in the edition of 1915, I have supplied and supplemented in appropriate places information regarding Rasmi, Grahavasthas, Madhyamayur yoga, Raja yoga, Ashtakavarga Kalachakra and Dasas which were either omitted or briefly touched upon or dealt with in the Jatakaparijata Advantage has also been taken of the opportunity to revise the original translation of some of the slokas of the text, and to furnish additional explanations accompanied by illustrations where such elucidations were considered necessary No pains have been spared to collect together and quote all available parallel

passages freely and fully, almost perhaps to superfluity, so that the translation with these notes may prove to be a self contained and useful compendium on the subject

It is a trite but nevertheless a very important observation that as Time lapses our knowledge increases and our vision widens and that unless we use them constantly, we run the risk of making them run to waste So since the publication of my Notes in 1915, my aim was to bring out a much more substantial edition of Jatakaparijata, but I may perhaps be forgiven for saying that my progress has been delayed, not only by heavy family responsibilities, but also by heavy professional duties till 1931, when I vigorously set to work at this revised edition of Jatakaparijata which is nearly double the original one

The present work appearing in two Volumes includes the following new features —

(1) Opportunity has been taken to append notes wherever possible and that too next to the translation of each sloka

(2) A zodiacal chart showing the Sapthavargas in one glance has been included

(3) Much valuable information has been added in the Ashtakavarga chapter, and the Ashtakavarga plate is also explained

(4) An exhaustive index has been made out to facilitate easy and ready reference

Before I close this preface I must express my deep sense of gratitude to my late revered father M R RY, S Venkatarama Sastriar, B A, who aided and advised

me at every stage of my translation of Jatakaparijata, and I acknowledge with profound respect for him that much of whatever is good in the interpretation of several passages is owing to his suggestion, his care and his judgment. Mr. N. Parameswara Iyer of Rangoon also helped me greatly with valuable suggestions and copious quotations from works inaccessible to me

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Bangalore City.
10th November 1932

V. SUBRAHMANYA SASTRI.

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॥ श्रीगणेशाय नमः ॥

अथ

जातकपारिजातप्रारंभः

JATAKA PARIJATA

॥ राशिशीलाध्यायः ॥

श्रीकान्ताजशिवस्वरूपममरज्योतिर्गणस्वामिनं
मायातीतमशेषजीवजगतामीशं दिनेशं रविम् ॥
नत्वा गर्गपराशरादिरचितं संगृह्य ताराफलं
वक्ष्ये जातकपारिजातमखिलंज्योतिर्विदां प्रीतये ॥ १ ॥

Adhyaya I

The Properties of Signs

Sloka 1. Having bowed to the Sun, the Lord of day, who is of the nature of Vishnu (विष्णु), the beloved of the Goddess Sri (श्री), Brahman (ब्रह्मन्) and Siva (शिव), who is the Sovereign of the hosts of immortal lights, who transcends Maya (माया) [Prakriti (प्रकृति) i. e., nature] and who rules all animate worlds I am going to expound Jataka Parijata (जातक पारिजात) to the joy of all astrologers epitomising the starry influence treated of by Garga (गर्ग) Parasara (पराशर) and others

भारद्वाजकुलोद्भवस्य विदुषः श्रीनैकठाद्रेरिह
ज्योतिःशास्त्रविशारदस्य तनयः श्रीवैद्यनाथः सुधीः ।
होरासारसुधारसज्ञविबुधश्रेणीमनःप्रीतये
राशिस्थाननिरूपणादिसकलं वक्ष्ये यथानुक्रमात् ॥ २ ॥

Sloka 2. I, the talented Vaidyanatha (वैद्यनाथ), the son of the learned Venkatadri (वेङ्कटाद्रि), a descendant of the Bharadwaja (भरद्वाज) family and a proficient in the Science of Astrology, set forth in regular order the whole matter (of Astrology) commencing with the definitions of the zodiacal positions to afford mental enjoyment to the multitude of wise men who appreciate the nectareous sweets of astrological truths.

प्रणम्य वन्दारुजनाभिवन्द्यपदारविन्दं रघुनायकस्य ।
संगृह्य सारावलिमुख्यतंत्रं करोम्यहं जातकपारिजातम् ॥ ३ ॥

Sloka. 3. Prostrating myself at the lotus feet of the Lord of Raghus which the bard community have to salute (in undertaking anything auspicious) I prepare the work of Jatakaparijata (जातकपारिजात) abridging the important scientific work Saravali (सारावली).

मेषाजविश्वक्रियतुंबुराद्या वृषोक्षगोतावुरुगोकुलानि ।
द्वंद्वं नृयुग्मं जुतुमं यमं च युगं तृतीयं मिथुनं वदन्ति ॥४॥
कुलीरकर्काटककर्कटाख्याः कण्ठीरवःसिंहमृगेन्द्रलेयाः ।
पाथोनकन्यारमणीतरुण्यस्तौलीवणिक्जूकतुलाधटाश्च ॥ ५ ॥
अल्यष्टमं वृश्चिककौर्पिकीटा धन्वी धनुश्चापशरासनानि ।
मृगो मृगास्यो मकरश्च नक्रः कुंभो घटस्तोयधराभिधानः ॥ ६ ॥
मीनान्त्यमत्स्यपृथुरोमझषा वदन्ति ॥

Slokas 4-6 and first quarter of Sloka 7—The first sign, astrologers style as Mesha (मेष), Aja (अज), Viswa (विश्व), Kriya (क्रिय), Tumbura (तुम्बुर) or Adya (आद्य), the second as Vrishabha वृषभ or वृष), Uksha (उक्षन्), Go (गो), Tavuru (तावुर) or Gokula (गोकुल), the third as Dwandwa (द्वंद्व) Nriyugma (नृयुग्म), Jutuma (जुतुम or जितुम), Yama (यम), Yuga (युग) or Mithuna मिथुन); the

fourth as Kulira (कुलीर), Karkataka (कर्कटक) or Karkata (कर्कट); the fifth as Kanthirava (कण्ठीरव), Simha (सिंह), Mrigendra (मृगेन्द्र) or Leya (लेय ; the sixth as Pathona (पाथोन), Kanya (कन्या) Ramani (रमणी) or Taruni (तरुणी); the seventh as Thauli (तौली), Vanik (वणिक्), Juka (जूक), Thula तुला) or Dhata (घट); the eighth as Ali (अलि), Vrischika (वृश्चिक), Kaurpi (कौर्पि) or Kita (कीट); the ninth as Dhanus (धनुस्), Chapa (चाप) or Sarasana शरासन); the tenth as Mriga (मृग), Mrigasya (मृगास्य), Makara (मकर) or Nakra (नक्र) the eleventh as Kumbha (कुम्भ), Ghata (घट) or Thoyadhara (तोयधर); and the twelfth as Meena (मीन), Anthya (अन्त्य), Mathsya (मत्स्य), Prithuroma (पृथुरोम) or Jhasha (झष)

NOTES.

The author presumes in the student an elementary knowledge of the science, such as the names of the 12 Rasis, the 27 Nakshatras, *etc.*, and begins to give the different names by which each of the signs is known.

In slokas 18 to 25 the Rasis have been more elaborately dealt with, but the following from Skandahora (स्कन्दहोरा) may be noted here regarding Vrishabha (वृषभ) and other Rasis

तावुरः सौरभेयश्च वृषो वृषभवाचकः । मिथुनं जुतुमं प्राहुर्द्वयुग्ममिति चापरे ॥
कुळीरः कर्कटः कर्की कुकाटश्चाभिधीयते । सिंहो लेयो मृगेन्द्रश्च कन्यास्त्री कन्यकापि च ॥
वृश्चिको मधुपः कौर्पो धनुर्धन्वी च तौक्षिकः । आकोकेरो मृगो नक्रो मकरः संप्रगीयते॥
कुंभः कलशनामासौ हृद्रोग इति चोच्यते । अनिमेषाह्वयो मीनो चोऽन्त्यश्च यमितिरियपि॥

The following are the Latin names for the several zodiacal signs from Mesha (मेष) onwards:

Mesha	...	Aries	Tula	...	Libra
Vrishabha	...	Taurus	Vrischika	...	Scorpio
Mithuna	...	Gemini	Dhanus	...	Sagittarius
Kataka	...	Cancer	Makara	...	Capricorn
Simha	...	Leo	Kumbha	...	Aquarius
Kanya	...	Virgo	Meena	...	Pisces

दस्रादिकर्क्षनवपादयुताः क्रियाद्याः ।
चक्रस्थिता दिविचरा दिननाथसंख्याः
क्षेत्रर्क्षराशिभवनानि भसञ्ज्ञितानि ॥ ७ ॥

Sloka 7 *(quarters 2 to 4)* Kriya (क्रिय) and other zodiacal signs in the heavens consist of nine quarters of stars reckoning from Dasra (दस्र Aswini) and are termed *Kshetra* (क्षेत्र) *Riksha* (ऋक्ष), *Rasi* (राशि), *Bhavana* (भवन) and Bha (भ)

NOTES

Rasis are usually counted from Mesha and Nakshatras from Aswini (अश्विनी) Each Nakshatra has four quarters and each Rasi consists of nine quarters of the Nakshatras Thus Mesha is composed of Aswini (अश्विनी) Bharani (भरणी) and the first quarter of Krithika (कृत्तिका) and so on *cf* Garga (गर्ग)

अश्विनी भरणी मेषः कृत्तिका पादमेव च । तत्पादत्रितयं प्राहुः वृषं सौम्यार्धमेव तथा ॥
सौम्यार्धमार्द्रा मिथुनं स्यादादित्याश्चरणत्रयम् । तत्पादं पुष्यमाश्लेषा राशिः कर्कटकः स्मृतः ॥
पित्र्यं भाग्यमथार्यम्णः पादः सिंहः प्रकीर्तितः । तत्पादत्रितयं कन्या हस्तश्चित्रार्धमेव च ॥
तुला चित्रार्धं स्वाती विशाखाचरणत्रयम् । तत्पादं मित्रमैत्र्यं ज्येष्ठा वृश्चिक उच्यते ॥
मूलमाप्यं तथा धन्वी पादो विश्वेश्वरस्य च । तत्पादत्रितयं विष्णुः मकरो वासवार्धकम् ॥
तदर्धं वारुणं कुम्भः पूर्वाभाद्रचरणत्रयम् । तत्पादमेकं मीनः स्यादहिर्बुध्न्यं च रेवती ॥

The last quarter of the sloka gives the several synonymous terms for Rasi (राशि) or sign

कालात्मकस्य च शिरोमुखदेशवक्षो-
हृत्कुक्षिभागकटिवस्तिरहस्यदेशः ।
उरू च जानुयुगलं परतस्तु जंघे
पादद्वयं क्रियमुखावयवाः क्रमेण ॥ ८ ॥

Sloka 8 The parts of the body of the person Kala (काल-Time) beginning with Mesha, are respectively the head the mouth, the breast, the heart the belly, the hip, the groins the private part, the two thighs, the two knees, the two calves and the two feet

Notes

cf. बृ. जा. 1-4. The 12 Rasis are supposed to represent the several parts of the body of Kalapurusha (कालपुरुष), Mesha (Aries) representing the head and so on.

cf. सारावली

> शीर्षास्यबाहुहृदय जठर कटिवस्तिमेढ्रनोरुयुगम् ।
> जानू जङ्घे चरणौ कालस्याङ्गानि राशयोऽजाद्याः ॥

The object of this division is also distinctly expressed in the same work thus :

> कालनरस्यावयवान् पुरुषाणां कल्पयेत्प्रसवकाले ।
> सदसद्ग्रहसंयोगात्पुष्टान् सोपद्रवांश्चापि ॥

i. e., to find out the full growth or otherwise of the different parts of the body of the owner of the horoscope according as the Rasis typifying them are connected with benefic or malefic planets

In the case of all horoscopes, the several parts of the body referred to above should be understood to be represented by the signs beginning from the Lagna.

> व्यत्यस्तोभयपुच्छमस्तकयुतौ मीनौ सकुंभो नर-
> स्तौली चापधरस्तुरंगजघनो नक्रो मृगास्यो भवेत् ।
> वीणाढ्यं सगदं नृयुग्ममबला नौस्था ससस्यानला
> शेषाः स्वस्वगुणाभिधानसदृशाः सर्वे स्वदेशाश्रयाः ॥ ९ ॥

Sloka. 9. Sign Pisces consists of two fishes with their two tails and heads in reversed positions Aquarius is symbolised by a man with a pot. Libra is a person with a balance; Sagittarius is a man armed with a bow, the hinder part of the body being that of a horse. Capricornus is a shark with the face of a deer. Gemini constitute a pair of human beings bearing a harp and a mace. Virgo is a woman standing in a boat carrying with her corn and fire. The remaining signs correspond to things with properties indicated by their respective names. Each one of them inhabits the region appropriate thereto.

Notes

cf बृ जा I 5 मरेशाश्रया is another reading

मेषस्य धातुकररत्नधरातलं स्यात्
उक्ष्णस्तु मानुकृषिगोकुलकाननानि ।
द्यूतक्रियारतिविहारमही युगस्य
*वापीतटाकपुलिनानि कुलीरराशेः ॥ १० ॥
कण्ठीरवस्य घनशैलगुहावनानि
षष्ठस्य शाड्वलवधूरतिशिल्पभूमिः ।
सर्वार्थसारपुरपण्यमही तुलायाः
कीटस्य चाश्मनिपकीटबिलप्रदेशाः ॥११॥
चापस्य वाजिरथवारणवासभूमि-
रेणाननस्य सरिदंबुवनप्रदेशः ।
कुंभस्य तोयघटभाण्डगृहस्थलानि
मीनस्य धाम सरिदंबुधितोयराशि ॥ १२ ॥

Slokas 10-12 Th- abode of Mesha (मेष) or the Ram is the surface of the earth containing precious stones and yielding min-rals The quarters of Vrishabha (वृषभ) or the Bull, is the table- land farms, the cow station and the forest The place of Mithuna मिथुन) or Gemini is the gambling house and pleasure haunts such as a park or a garden The seat of Kataka कटक) or the Crab is a lake a pond or a sand bank in the midst of water The region of Simha (सिंह) or the Lion is deep mountain caves and dense forests The haunt of the sixth or Virgo is a pasture land or the pleasure room of a woman The locality of Thula (तुला) or Libra is the ba-aar of a city abounding in all kinds of valuable things The lair of Vrischika (वृश्चिक) or the Scorpion consists of a region abounding in flint, or holes of

noxious reptiles. The camp or barrack containing horses chariots and elephants is the place of Chapa (चाप) or the Sagittarius. The home of Makara (मकर) or the Deer-faced is a river or other water-abounding region. The seat of Kumbha (कुंभ) or Aquarius is a water-pot and the receptacles of vessels in a house. The resort of Meena (मीन) or Pisces is a river, the sea and similar collections of water.

NOTES.

These are useful in fixing the nature and the whereabouts of absconded or missing persons, lost things, etc., and seem to have been culled from the works of the Yavanas, from which the *following is extracted* —

आद्यः स्मृतो मेषसमानमूर्त्तिः कालस्य मूर्द्धा गदितः पुराणैः ।
सोऽजाविका संचरकन्दराद्रिस्तेनाग्निधात्वाकररत्नभूमिः ॥
वृषाकृतिस्तु प्रथितो द्वितीयः सवक्त्रकण्ठायतनं विधातुः ।
वनाद्रिसानुद्विपगोकुलानां कृषीवलानामधिवासभूमिः ॥
वीणागदाभृन्मिथुनं तृतीयः प्रजापतेः स्कन्धभुजांसदेशः ।
प्रनर्तको गायनशिल्पकस्त्री क्रीडारतिर्द्यूतविहारभूमिः ॥
कर्की कुलीराकृतिरम्बुसंस्थो वक्षःप्रदेशो विहितश्च धातुः
केदारवापीपुलिनानि तस्य देवाङ्गनारम्यविहारभूमिः ॥
सिंहस्तु शैले हृदयप्रदेशो प्रजापतेः पञ्चममाहुरार्याः ।
तस्याटवीदुर्गगुहावनाद्रिव्याधावनी दुर्गवनप्रदेशाः ॥
प्रदीपिकां गृह्य करेण कन्या नौस्था जले षष्ठमिति ब्रुवन्ति ।
कालार्थधीराः जठरं विधातुः सशाद्वला स्त्रीरतिशिल्पभूमिः ॥
वीथ्यां तुला पण्यधरो मनुष्यः स्थितः स नाभी कटिबस्तिदेशे ।
शुक्लार्थवीथ्यापणपट्टनाध्वसार्थाधिवासोन्नतसस्यभूमिः ॥
श्वभ्रोऽष्टमो वृश्चिकविग्रहस्तु प्रोक्तः प्रभोर्मेढ्रगुदप्रदेशो ।
गुहाबिलश्वभ्रविषाश्मगुप्तिर्वल्मीककीटाजगराहिभूमिः ॥
धन्वी मनुष्यो हयपश्चिमार्द्धमाहुरूरू भुवनप्रणेतुः ।
समस्थितव्यस्तसमस्तवाजिसुराभ्रशूरयज्ञरथाश्वभूमिः ॥
मृगार्द्धपूर्वं मकरोर्दगात्रो जानुप्रदेशं तमुशन्ति धातुः ।

नदीवनारण्यसरोऽब्जनूपभ्राधिवासो दशमः प्रदिष्टः ॥
स्कन्धे तु रिक्तः पुरुषस्य कुम्भो जह्ने तमेकादशमाहुरार्याः ।
शुष्कोदकाधारकुशस्य पक्षी स्त्रीशौण्डिको द्यूतनिवासभूमिः ॥
जङ्घे तु मीनद्वयमन्त्यराशिः कालस्य पादौ विहितौ चरिष्णौ ।
सपुण्यदेवद्विजतीर्थभूमिर्नदीसमुद्राम्बुचयाधिवासः ॥

एतत्स्वरूपप्रयोजनं हृतनष्टादिषु स्थानपरिज्ञानं । तथा च षट्पञ्चाशिकायां 'राशयः कालदेहदेशाः' इति

ह्रस्वा गोजघटास्समा मृगनृयुग्चापांत्यकर्काटका
दीर्घा वृश्चिककन्यकाहरितुला मेषादि पुंयोषितौ ।
प्रागादि क्रियगोनृयुक्कटकभान्येतानि कोणान्विता-
न्याहुः क्रूरशुभौ चरस्थिरतद्वंद्वानि तानि क्रमात् ॥ १३ ॥

Sloka 13 The signs Mesha, Vrishbha and Kumbha are short Makara, Mithuna, Dhanus, Meena and Kataka are of even length while Vrischika, Kanya, Simha and Thula are long. The signs are male and female from Mesha onwards in regular order. Mesha, Vrishabha, Mithuna and Kataka with their thrikona or triangular signs represent the four quarters commencing from the East. Again, the signs from Mesha, taken in order, are to be considered *fierce* and *auspicious*, they are also termed moving, fixed and dual signs respectively.

NOTES.

This sloka is helpful in deciding the sex, appearance, character, etc, of the person concerned If the Lagna be a male sign and the surroundings lead to the same conclusion, he is surely a male but if they should be otherwise he will be a male with feminine appearance and character, etc, or *vice versa* The student should never venture any prediction unless all the existing conditions are fully and carefully tested and weighed अत्र पुरुषस्त्री प्रभृतिषु राशिषु लग्नगतेषु जातास्तत्स्वभावो भवन्तीति प्रयोजनं ज्ञेयम्)

cf. सत्याचार्य

ओजा पुरुषा ज्ञेया मेषाद्याः स्त्रीसंज्ञका युग्माः ।
उग्रेशूग्रा पुरुषा सौम्या युग्मेषु भवनेषु ॥
चरसंज्ञा स्थिरसंज्ञा द्विप्रकृतिरिति राशय क्रमशः ।
राशिस्वभावतुल्या ज्ञायन्ते प्रकृतय प्रसूतानाम् ॥

The sign Meena is stated to be of even length, but it will be seen from *sloka 56 infra* that the sign's length is represented by the number 20 and should therefore be classed as a short sign

cf. सारावली

ह्रस्वास्तिमिगोघटा मिथुनधनुर्वणिग्मृगमृगाश्च समाः ।
वृश्चिककन्या मृगपतिवणिजा दीर्घा समाख्याता ॥

Vide also notes to that sloka

दिगाशत्वप्रयोजनं तु । मूर्तिर्भागृहद्वारज्ञानं, तथा हृतनष्टादिषु चोरादेर्याने दिग्वशान च तथा च

यात्रायदिख्यगतस्य सुखेन सिद्धि व्यर्थश्रमो भवति दिक्प्रतिलोमलग्ने ॥ इति

वीर्योपेता निशि वृषनृयुक्कर्किचापाजनक्रा
हित्वा युग्मं भवनमपरे पृष्ठपूर्वोदयाश्च ।
शेषाः शीर्षोदयदिनबलाः श्रेष्ठताराशयस्ते
मीनाकारद्वयमुभयतः काललग्नं समेति ॥ १४ ॥

Sloka 14. Vrishabha, Mithuna, Kataka, Dhanus, Mesha and Makara possess strength at night. These excepting the sign Mithuna rise with their rear portion first. The rest appear with their heads and have strength during the day. They are also termed signs characterised by superiority. The rising sign at any given time, if represented by a couple of fish figures is to come under both the Prishtodaya (पृष्टोदय) and Seershodaya (शीर्षोदय)

NOTES

cf. पराशरजातक

दिवा शीर्षोदयाश्चैव सन्ध्यायामुभयोदया । नक्तं पृष्ठोदयाश्चैव बलाः सन्ध्या उदाहृता ॥

Also शम्भुहोराप्रकाश

मेषो वृषचन्द्रकुलीरचापकुम्भमकराश्च निशाबला स्युः ।

तुलाधरो वृश्चिककुम्भभृच्च कन्यालिमीना दिवसाभिधानाः ।
अजो वृषः कर्कधनुर्धराश्च पृष्ठोदयाख्याः समृगाः सदोक्ताः ।
कन्यातुलायुग्मघटालिसिंहाः शीर्षोदयाख्या ह्युभयोदयोऽन्त्यः ॥

For the usefulness of this sloka, cf.

शीर्षोदये गमाभिवाञ्छितार्थसिद्धिः पृष्ठोदये विफलता बलविद्विषश्च ॥
Also शस्तं दिवा दिनबले निशि नक्तवीर्ये राशौ विपर्ययबले गमनं न शस्तम् ॥

मीनालिकर्कटमृगाः सलिलाभिधाना-
स्तोयाश्रया घटवधूयुगगोपसंज्ञाः ।
निस्तोयभूतलचराः क्रियचापतौलि-
कण्ठीरवाश्च बहवः प्रवदन्ति सन्तः ॥ १५ ॥

Sloka. 15. Many learned men say that Meena, Vrischika, Kataka and Makara are termed watery signs. Kumbha, Kanya, Mithuna and Vrishabha, represent the water-resorters, while Mesha, Dhanus, Thula and Simha, represent those that traverse (dry or) waterless regions.

NOTES.

Among planets, the Moon and Venus are termed watery planets, Mercury and Jupiter are water resorters, and the Sun, Mars and Saturn waterless ones. *Vide* Adhyaya II sl. 13. एषां प्रयोजनमुक्तं वराहेण होराशास्त्रे "ग्राम्यारण्यजलोद्भवराशिषु जाता भवन्ति तच्छीलाः" इति.

चापपरार्द्धहरिगोमकरादिमेषा
मानस्थिता बलयुताश्च चतुष्पदाख्याः ।
कन्यानृयुग्मघटतौलिशरासनाद्या
लग्नान्विता यदि नरा द्विपदा बलाढ्याः ॥ १६ ॥

मृगापरार्द्धान्त्यकुलीरसंज्ञा जलाभिधाना बलिनश्चतुर्थे ।
जलाश्रयो वृश्चिकनामधेयः सप्तमस्थानगतो बली स्यात् ॥ १७ ॥

Slokas. 16—17. The latter half of Dhanus, Simha, Vrishabha, the forepart of Makara and Mesha, when they happen to be the Mana (मान) or the 10th house, possess strength and are called quadruped signs. Kanya,

Mithuna, Kumbha, Thula and the fore-part of Dhanus, when they form the lagna or the rising sign, have abundant strength and are termed the human family of bipeds The latter part of Makara, Meena and Kataka which are termed watery signs, are strong when they happen to be the 4th house Vrischika which is a water-resorting sign is strong in the seventh house

NOTES

cf गर्ग॰ नृयुक् तुला घटः कन्या पूर्वमर्द्धं च धन्विनः ।
लग्नस्था बलिनो नित्यमेते हि नरराशयः ॥
चतुर्थे बलिनो मीनो मकरार्द्धं च पश्चिमे ।
विज्ञेया बलिनो नित्यमेते हि जलराशयः ॥
सप्तमे वृश्चिकः कीटो बलवान् परिकीर्तितः ।
धनुषोऽर्द्धोऽजगोसिंहा बलिनः स्युश्चतुष्पदाः ॥
मकरार्द्धं नवराशेश्च वैश्विदिग्बलमव हि ।

These are useful in finding the (भावदिग्बल) Bhavadigbala *Vide* श्रीपतिपद्धति Ch III Sl 21 23

केन्द्रं गतोह्रि द्विपदो बलाढ्यः चतुष्पदाः केन्द्रगता रजन्याम् ।
कीटास्तु मर्त्ये यदि कंटकस्थाः सन्धिद्वये वीर्ययुता भवन्ति ॥ १८ ॥

Sloka 18 A biped sign is strong in a Kendra (केन्द्र) position (1st, 4th, 7th, or 10th house) during the day, the quadruped signs are strong at night when in the same Kendra (केन्द्र) position All reptile signs when in the Kantaka (कण्टक) or Kendra (केन्द्र) position possess strength in the two periods of junction between day and night (morning and evening)

NOTES.

cf. बृहज्जातक
केन्द्रस्था द्विपदादयोऽह्नि निशि च प्राप्ते च सन्ध्याद्वये (वीर्योत्कट)

The term कीट (reptiles) here includes not only Vrischika Rasi but *also the other aquatic signs* *cf.* देवकीर्ति
मिथुनतुलकुम्भकन्या दिवाबला धन्विनश्च पूर्वार्द्धम् ।
अजवृषसिंहा रात्रौ मृगद्वयोः पूर्वपश्चार्द्धे ।
वृश्चिकमीनकुलीरा मकरान्त्यार्द्धं च सन्ध्यायाम् ।

धातुर्मूलं जीवमित्याहुरार्या मेषादीनामोजयुग्मे तथैव ।
स्वर्णाद्धातुर्मृत्तिकान्तस्तृणान्तं वृक्षान्मूलं जीवकूटः मजीवः ॥ १९ ॥

Sloka. 19. Wise men say in respect of Mesha and other signs taken in order, that they are mineral, vegetable and animal, as also odd and even signs. Mineral comprises things of that class varying from gold to clay. Vegetable includes all plants from a tree down to a grass and the animal includes the whole body of living beings.

मीनालिवृषभा विप्राश्चापाजहरयो नृपाः ।
कुंभयुग्मतुला वैश्याः शूद्राः स्त्रीमृगकर्कटाः ॥२० ॥

Sloka. 20 Meena, Vrischika and Vrishabha are Brahmins. Dhanus, Mesha and Simha are Kshatriyas ; Kumbha, Mithuna and Thula are Vaisyas ; and Kanya, Makara and Kataka are Sudras.

NOTES.

The sign Vrishabha is considered as Sudra (शूद्र) and Kataka Brahmin. This seems to be the correct view *cf.* प्रपञ्चसार, चतुर्थ पटल-Sloka 41.

स्युः कर्कटो वृश्चिकमीनराशी विप्रा नृपाः सिंहकधन्वमेषाः ।
तुला सकुंभा मिथुनं च वैश्याः कन्या वृषोऽथो मकरश्च शूद्राः ॥

महानिशान्धाः क्रियगोमृगेशा मध्यन्दिने कर्कटयुग्मकन्याः ।
पूर्वाह्णकाले बधिरौ तुलाली धन्वी मृगाख्यश्च तथा पराह्णे ॥ २१ ॥

Sloka. 21. Mesha, Vrishabha and Simha are blind at the dead of night. Kataka, Mithuna and Kanya are blind at midday. Thula and Vrischika ara deaf in the forenoon. Dhanus and Makara are so in the afternoon.

मृगाननश्चापधरश्च पङ्गू सन्धिद्वये नाशकरौ भवेताम् ।
स्यादक्षसन्धिः कर्कालिमीनभानं प्रगण्डान्तमिति प्रसिद्धम् ॥२२॥

Sloka. 22 The deerfaced and the bow bearing signs, *i e* Makara and Dhanus which are lame become fatal in the two periods of twilight The concluding portion of the signs Kataka, Vrischika and Meena is called Riksha-Sandhi (ऋक्षसन्धि) and is well known as Pragandantha (प्रगण्डान्त) *ie*—*the end of the elbow*—a vulnerable part (a critical period)

NOTES.

For the effect of a birth at ऋक्षसन्धि / सारावली

जातो न जीवति नरो मातुरपथ्यो भवेत्स्वकुलहन्ता ।
यदि जीवति गण्डान्ते बहुगजतुरगो भवेद्भूपः ॥

रक्तगौरशुककान्तिपाटलाः पाण्डुचित्ररुचिनीलकाञ्चनाः ।
पिङ्गल शबलबभ्रुपाण्डुरास्तुम्बुरादि भवनेषु कल्पिता ॥ २३ ॥

Sloka. 23 Red, white green (parrot's hue) pink, pale-white, piebald, black, golden yellowish or brown, variegated, deep brown, and white are the colours assigned to the signs from Mesha onwards

NOTES

cf बृ जा I 20

cf लघुजातक

अरुणसितहरितपाटलपाण्डुविचित्रा सितेतरपिशङ्गैः ।
पिङ्गलकर्बुरबभ्रूमलिनारुचयो यथासङ्ख्यम् ॥

Also सारावली

लोहितसितशुकहरिता पाटलपरिधूम्रपाण्डुचित्राश्च ।
कृष्णकनकाभपिङ्गा कर्बुरबभ्रुत्वजादिवर्णाः स्युः ॥

Also सूर्यजातक

रक्त सित शुकनिभ पाटलोधूम्रपाण्डुर ।
चित्रः कृष्ण स्ववर्णाद्ये पिङ्गल कर्बुरस्तत ॥
बभ्रुर्मत्स्यनिग पूर्वरादेर्वर्णा क्रमात्स्मृता ॥

प्रयोजन तु सूतिकावस्त्रवर्तिकादिवर्णज्ञानम् ॥

Also Adhyaya III *Sl. 4, infra*

वस्त्राद्यं शालिमुख्यं वनफलनिचयः कन्दलीमुख्यधान्यं
स्वयमारं मुद्गपूर्वं तिलग्मनमुखं तिक्षुलोहादिकं च ।
शस्त्राश्वं काञ्चनाद्यं जलजनिकुसुमं तोयजातं समस्तं
द्रव्याण्याहु क्रियादिप्वचलबलयुतेप्वल्पताधिक्यभांजि ॥ २४ ॥

Sloka 24 Clothing and other articles of apparel, superior rice, *the collection of forest* produce, plantain, cereals of the highest sort, bamboo, mudga or kidney bean and other stored articles of trade coming up to sesamum-sacks, sugar-cane, iron and other kindred substances, weapons and horses, gold and other valuable articles, flowers springing in water and all water-born things are said to be the materials represented by Mesha and the remaining signs respectively, their quantity being small or great, according as the signs typifying them are weak or strong

धराजशुक्रज्ञशशीनसौम्यसितारजीवार्कजमंदजीवा ।
क्रमेण मेषादिषु राशिनाथास्तदंशपाश्चेति वदन्ति सन्त ॥२५॥

Sloka 25. Wise men say that Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards and also of their amsas

NOTES

cf. बृ जा I 6

"मेषाधिपराशिनाथा" is another reading

cf प्रपञ्चसार - चतुर्थपटल - *Sl. 42.*

अङ्गारावजशुक्रचिवा वृषतुले शुक्रस्य युक्कन्यके
बौधे कर्कटराशयो हिमरुचः सिंहस्तथा गोपतेः ।
चापान्त्यावपि धैषणौ मकरकुम्भाख्यौ च मान्दौ महा.
प्रोक्ता राश्यधिपा बलेन च वल्दो सोऽस्य क्रमो दर्शितः ॥

मूलत्रिकोणा हरितावुरुक्रिया चधूधनुस्तौलिघटा दिवाकरात् ।
सितासितार्काङ्गिरसां नखांशकास्त्रिकोणमादौ परतःस्वमन्दिरम्॥२६॥
वृषादिभागत्रयमुच्चमिन्दोर्मूलत्रिकोणं परतस्तु सर्वम् ।
मेषादिका द्वादशभागसंज्ञाः कुजस्य कोणं परतः स्वभं स्यात् ॥२७॥
कन्यार्द्धमुच्चं शशिजस्य कोणं दशांशकाः स्वर्क्षफलं शरांशः ।
कुंभस्त्रिकोणं फणिनायकस्य तुंगं नृयुग्मं रमणी गृहं स्यात् ॥ २८ ॥

Slokas. 26-28. *Simha* (सिंह), *Vrishabha* (वृषभ), Mesha (मेष), Kanya (कन्या), Dhanus (धनुस्), Thula (तुला), and Kumbha (कुम्भ) are the first triangular (Moolatrikona—मूलत्रिकोण) signs of the planets commencing with the Sun. In the case of Sukra (शुक्र), Sani (शनि), Ravi (रवि), and Guru (गुरु), the first 20 degrees of the signs Thula (तुला), Kumbha (कुंभ), Simha (सिंह), and Dhanus (धनुस्) form the Moolathrikona (मूलत्रिकोण), and the rest Swakshetra (स्वक्षेत्र), *i. e.*, their own house. The first three degrees of Vrishabha (वृषभ) *form the exaltation portion of the* Moon, and the rest, her Moolathrikona (मूलत्रिकोण). The first twelve degrees of Mesha are called the *Moolathrikona* (मूलत्रिकोण) of Kuja (कुज) and the rest, the Swakshetra (स्वक्षेत्र). The first half of Kanya (कन्या) is the exaltation portion of Budha (बुध); the next ten degrees, the Moolathrikona (मूलत्रिकोण); and the last five degrees, the Swakshetra (स्वक्षेत्र). Kumbha (कुंभ) is the Moolathrikona (मूलत्रिकोण) of Rahu; Mithuna (मिथुन), the exaltation sign and Kanya (कन्या), the Swakshetra (स्वक्षेत्र)

cf. सारावली

उच्चत्वं कन्यायां बुधस्य तुङ्गांशकैः सदा चिन्त्यम् ।
परतस्त्रिकोणजातं पञ्चभिरंशैः स्वराशिजं परतः ॥
उच्चं भागत्रितयं वृष इन्दोश्च त्रिकोणमपरेशाः ।
द्वादशभागा मेषे त्रिकोणमपरे स्वभं तु भौमस्य ॥

दशांभागा ह्येव्यस्य च त्रिकोणमपरे स्वभ चापे ।
शुक्रस्य तु त्रिशांश पञ्चभिरपरे स्वर्भ नृके ॥
विंशतिरंशाः सिंहे त्रिकोणमपरे स्वभवनमर्कस्य ।
कुम्भे त्रिकोणनिजभे रविजस्य यथा रवेः सिंहे ॥

Also शम्भुहोराप्रकाश

दिशा (10) गुणा (3) गजाश्विनः (28) शरेन्दवः (15) समीरणा (5)
नगाश्विनः (27) क्रोञ्चयाः (20) रवस्तु तुङ्गचापराः ।
हरौ रवेर्नखा (20) स्त्वास्त्रिकोणक परे (10) गृह
वृषे विधोस्तु तुङ्गजा गुणा (3) परे (27) त्रिकोणगाः ॥
कुजस्य भास्करा (12) अयो त्रिकोणगाः परे (18) स्वभ
धनुर्धरे गुरो दिशा (10) स्त्रिकोणजाः परे (20) स्वभम् ॥
धटे भृगोः शरेन्दवः (15) त्रिकोणगा परे (15) स्वभ
घटे शनेस्त्रिकोणजा नखा (20) परे (10) स्वगेहगाः ।
बुधस्य तुङ्गगाः स्त्रिया शरेन्दवः (15) परे (5) शराः
स्वभ परे त्रिकोणगा दिशा (10) स्तु सस्मृता बुधैः ॥

For the Exaltation and Swal shetra (स्वक्षेत्र) places of Rahu and Ketu *vide* the following from Parasara (पराशर)

राहोस्तु वृषभ केतोर्वृश्चिक तुङ्गसंज्ञकम् ।
मूलत्रिकोणकं च युग्मचाप तथैव च ॥
कन्या च स्वगृह प्रोक्त मीन च स्वगृहे स्मृतम् ।

मेषो वृषो मकरषष्ठकुलीरमीना-
स्तौली च तुंगभवनानि तदस्तनीचा ।
नित्यांगनाहरिमयामनुसारनीर-
संख्या दिवाकरमुखादतितुंगभागा ॥ २९ ॥

Sloka 29 Mesha, Vrishabha, Makara, Kanya, Kataka, Meena and Thula are the exaltation signs of the seven planets respectively from the Sun onwards, their depression signs being the 7th from their exaltation ones The highest exaltation portion of the planets counting from the Sun are the 10th, the 3rd, the 28th,

the 15th, the 5th, the 27th and the 20th degree of the several signs.

NOTES.

These are useful in finding the correct Uchcha (उच्च) balas of the several planets.

The effects of the Sun and the Moon occupying their respective highest exaltation degrees in their exaltation signs (Uchcha Rasi उच्चराशि) have been separately given thus by Garga —

स्वोच्चगौ रविशीतांशू जनयेतां महीपतिम् ।
उच्चस्थौ धनिनं ख्यातं स्वत्रिकोणगतावपि ॥

and the result of their occupying their extreme depression portions is thus described by the same.

अन्धं दिगम्बरं मूकं परपिण्डोपजीवनम् ।
कुर्यातामतिनीचस्थौ पुरुषं शशिभास्करौ ॥

लग्नं होरा दृगाणं स्वरनवदशकद्वादशांशाः कलांशा-
त्रिंशत्षष्ठ्यंशकाख्या व्ययदुरितभयश्रीकरा मानवानाम् ।
होरा राश्यर्द्धमोजे दिनकरशशिनोरिंदुमार्तंडहोरे
युग्मे राशौ दृगाणा निजतनयतप स्थानपानां भवन्ति ॥ ३० ॥

Sloka. 30. Lagna or the whole, Hora (होरा) or half, Drekkana(द्रेक्काण) or ⅓rd, *Swaramsa* (स्वरांश) *or 1/7th*, Navamsa (नवांश) or 1/9th, Dasamamsa (दशमांश) or 1/10th, Dwadasamsa (द्वादशांश)or 1/12th, Kalamsa(कलांश) or 1/16th, Thrimsamsa (त्रिंशांश) or 1/30th , and Shashtyamsa (षष्ठ्यंश) or 1/60th of a sign (usually called Dasavarga–दशवर्ग) produce loss, danger, long life and prosperity to men. Hora (होरा) means the half of a Rasi; in an odd sign, the halves belong respectively to the Sun and the Moon, and in an even one to the Moon and the Sun. The Drekkana (द्रेक्काण) or the third portions of a sign are owned by the lords of the sign itself, of the son's or 5th house, and of the 9th or the house of Dharma (धर्म)

NOTES.

दुरितचयश्चीकरा is another reading.

There are sixteen Vargas, but only ten are given here. Even these ten Vargas are but seldom consulted. Six and sometimes seven are usually resorted to and are known as Shadvarga (षड्वर्ग) and Sapthavarga (सप्तवर्ग) respectively. *Vide* slokas 47 & 48 *infra*.

cf. the following from गर्ग

क्षेत्रं होराथ द्रेष्काणो नवांशो द्वादशांशकः ।
त्रिंशांशकश्च वर्गोऽयं सर्वस्य समुदाहृतः ॥
स्त्र्यादिष्वपि पदार्थेषु स्थितः स्वेषु स्ववर्गगः ।
पञ्चवर्गगतोऽप्येवं ग्रहो भवति नान्यथा ॥

Also सूर्यजातक *for* सप्तवर्ग

क्षेत्रं होरा त्रिभागश्च सप्तांशो नवमांशकः ।
द्वादशांशस्ततस्त्रिंशांशश्च सप्तवर्गिका ॥

For the names of the 16 Vargas, *cf.* पराशर

वर्गान् षोडशसंख्यकान् ब्रह्मा लोकपितामहः ।
तानहं संप्रवक्ष्यामि मैत्रेय श्रूयतामिति ॥
क्षेत्रं होरा च द्रेष्काणस्तुर्यांशः सप्तमांशकः ।
नवांशो दशमांशश्च सूर्यांशः षोडशांशकः ॥
विंशांशो वेदबाह्वंशो भांशस्त्रिंशांशकस्ततः ।
खवेदांशोऽक्षवेदांशः षष्ट्यंशश्च ततः परम् ॥

That is, (1) Rasi, (2) Hora, (3) Drekkana, (4) Chathurthamsa or ¼th (5) Sapthamsa, (6) Navamsa, (7) Dasamamsa (8) Dwadasamsa (9) Shodasamsa (10) Vimsamsa (11) Siddhamsa or one twenty-fourth, (12) Bhamsa or one twenty-seventh, (13) Trimsamsa, (14) Khavedamsa or one fortieth (15) Akshavedamsa or one forty fifth and (16) Shashtyamsa or one sixtieth.

For the uses of the several Vargas, *cf.* होराप्रदीप

लग्नाद्देहविचारो होरातश्चार्थसंपदो ज्ञेयाः ।
द्रेष्काणात्कर्मफलं भ्रातृविचारस्तु सप्तांशात् ॥
संततिफलं नवांशाद् द्वादशभात्कलत्रचिन्ता च ।
मृत्योर्ज्ञानं कथितं त्रिंशांशाज्जातकज्ञैस्तु ॥

According to the Yavanas, the lords of the Horas and Drekkanas are as described in the following sloka :

आद्या तु होरा भवनस्य पत्युरेकादशर्क्षेशपतेर्द्वितीया ।
स्वद्वादशैकादशराशिपानां द्रेष्काणसंज्ञाः क्रमशस्त्रयोऽस्य ॥

so that, according to this view, the ownership of the Horas is not restricted to the Sun and the Moon, but is shared by all the planets But this view of the Yavanas is not recognised by Varahamihira, nor even by authorities like Satya who has thus stated.

ओजेषु रवेर्होरा प्रथमा युग्मेषु चोत्तरा ज्ञेया ।
इन्दोः क्रमशो ज्ञेया जन्मनि चेष्टौ स्वहोरास्थौ ॥
राशिपतेर्द्रेष्काणमन्पञ्चमनवमभवनपतयः स्युः ।
तेषामधिपतयः स्वस्वेद्रेष्काणे ग्रहा बलिनः ॥

But it may be mentioned here that this convention of the Yavanas has been accepted for Prasna (प्रश्न) purposes (Horary astrology) while the other is recognised for purposes of horoscopy. *cf*

रवीन्दू विषमे चन्द्ररवी चात्र समो क्रमात् ।
होरा स्याल्लग्नपस्याद्या द्वितीया लाभपस्य तु ॥
आद्या तु जातके प्रोक्ता द्वितीया प्रश्नकर्मणि ॥
लग्नपुत्रशुभपाश्चरे गृहे पुत्रधर्मतनुपा युगे गृहे ।
धर्मलग्नसुतपाः स्थिरे गृहे जातके स्तु दृगाण उच्यते ॥
सर्वराशिषु दृगाण उच्यते लग्नपस्य सुतपस्य चाप्यथ ।
धर्मपस्य सुविधानकर्मणि प्रश्न एव ततुरि.फलाभपः ॥

लग्नादिसप्तमांशेशास्त्वोजे राशौ यथाक्रमम् ।
युग्मे लग्ने स्वरांशानामधिपा सप्तमादयः ॥ ३१ ॥

Sloka 31. The owners of the Sapthamamsas (सप्तमांश) or the 7th portions of Lagna and other houses are in the case of an odd sign to be counted regularly from the lord thereof, *while in the case of an even sign, they are to* be reckoned from the lord of the 7th house onwards.

NOTES.

This sloka gives the rule for finding out the lord of the Saptamamsa in the cases of odd and even signs.

Thus, for example, the Sapthamamsas of Thula, an odd sign, will begin with Thula and end with Mesha, while those of Vrischika, an even sign, will count from Vrishabha (=the 7th sign reckoned from Vrischika) and close with Vrischika. The magnitude of each segment is $4\frac{2}{7}°$.

Sapthamamsas are useful to ascertain the character or temperament of the native, he being cruelly disposed if born in a Krura Sapthamsa, or peaceful in nature if his birth happens in a Saumya Saptamamsa. This division is also utilised for seeking information about one's brothers, etc ,

cf. सूर्यजातक

ओजराशौ स्वरांशाद्या युग्मे सप्तमतो मताः ।
सप्तमांशाधिपतयः सम्यक् सूत सयोदिताः ॥

Also कल्याणवर्मन् ॥

मेषालिमिथुनमृगहरिमीनतुलावृषभचापघटकर्की ।
घटधरकन्यापूर्वाः सप्तांशानां भवन्तीशाः ॥

सप्तवर्गप्रयोजनं ॥

क्रूरेषु जाताश्च शठस्वभावा सौम्येषु जाताः प्रवदन्ति सौम्याः ।

चापाजसिंहराशीनां नवांशास्तुंबुरादयः ।
वृषकन्यामृगाणां च मृगाद्या नव कीर्तिताः । ३२ ॥

नृयुक्तुलाघटानां च तुलाद्याश्चांशका नव ।
कर्किवृश्चिकमीनानां कर्कटाद्या नवांशकाः ॥ ३३ ॥

Slokas 32-33 The Navamsas of Dhanus, Mesha and Simha *respectively belong to the nine signs* from Mesha onwards; those of Vrishabha, Kanya and Makara, to Makara and others following it. The nine signs beginning with Thula are the owners of the Navamsas of Mithuna Thula and Kumbha. The Navamsas of Kataka, Vrischika and Meena respectively *appertain to* the nine signs from Kataka onwards.

NOTES

These give the rules for finding out the Navamsas Each

Navamsa is 3° 20′. The subjoined table gives the nine Navamsas in their order for the several signs.

Navamsa	Mesha Simha Dhanus	Vrishabha Kanya Makara	Mithuna Thula Kumbha	Kataka Vrischika Meena
1st	**Mesha**	**Makara**	**Thula**	**Kataka**
2nd	Vrishabha	Kumbha	Vrischika	Simha
3rd	Mithuna	Meena	Dhanus	Kanya
4th	Kataka	Mesha	Makara	Thula
5th	Simha	Vrishabha	Kumbha	Vrischika
6th	Kanya	Mithuna	Meena	Dhanus
7th	Thula	Kataka	Mesha	Makara
8th	Vrischika	Simha	Vrishabha	Kumbha
9th	Dhanus	Kanya	Mithuna	Meena

चरे चाद्यंशको ज्ञेयः स्थिरे मध्यनवांशकः ।
अंत्यांशको द्विस्वभावे वर्गोत्तम इति स्मृतः ॥ ३४ ॥

Sloka 34 The Vargottama (वर्गोत्तम) or the best Navamsa is the first Navamsa in a moveable sign, the middlemost in a fixed sign, and the last in a dual sign.

NOTES.

It will be seen that the Vargottama (वर्गोत्तम) Navamsas in the several Rasis bear the same names as the signs themselves For example, the first Navamsa (नवांश) of Mesha is Mesha; the first of Kataka is Kataka and so on. The middlemost Navamsa (नवांश) in Vrishabha is Vrishabha and so on *cf.*

स्वे स्वे गृहेषु स्वगृहांशका ये वर्गोत्तमाख्ये यवनैर्निरुक्ताः ।

Planets situated in Vargottamamsas (वर्गोत्तमांश) are said to be productive of immense good *cf.* बृहज्जातक

वर्गोत्तमाश्चरमृदादिषु पूर्वमध्यपर्यन्ततः शुभफला नवभागसंज्ञाः ॥

Also सत्य

चरभवनेष्वाद्यंशा स्थिरेषु मध्या द्विमूर्तिषु तथान्त्याः ।
वर्गोत्तमाः प्रदिष्टास्तेष्विह जातः कुले मुख्यः ॥

Also सारावली

वर्गोत्तमा नवांशाश्चरादिमध्यान्तगाश्चराशिषु ।
सूतौ कुलमुख्यकराः ॥

लग्नादिदशमांशेशास्त्वोजे युग्मे शुभादिकाः ।
द्वादशांशाधिपतयस्तत्तद्राशीश्वरानुगा ॥ ३५ ॥

Sloka 35. In the case of an odd sign, the owners of the Dasamamsa (दशमांश) or $\frac{1}{10}$th portions are to be counted from the sign itself; in the case of an even sign, from its 9th onwards. The owners of the Dwadasamsa (द्वादशांश) or $\frac{1}{12}$th portions of a sign are to be reckoned from that sign

NOTES

This sloka gives the rules for calculating the Dasamamsa (दशमांश) and Dwadasamsa (द्वादशांश) of a Rasi

cf. पराशर

दिगंशाः स्वामिनोऽजे युग्मे तन्नवमाद्वदेत् ।
पूर्वादि दश दिक्पाला इन्द्राग्नियमराक्षसाः ॥
वरुणो मारुतश्चैव कुबेरेशानपद्मजाः ।
अनन्तश्च क्रमादोजे समे वा व्युत्क्रमेण तु ॥
द्वादशांशस्य गणना तत्तत्क्षेत्राद्विनिर्दिशेत् ।
तेषामधीशाः क्रमशो गणेशाश्वियमा हयः ॥

It will be seen from the above that according to Parasara (पराशर) (a) the lords of the Dasamamsas in the case of an odd sign are (Indra (इन्द्र), (2) Agni (अग्नि), (3) Yama (यम), (4) Rakshasa, (5) Varuna (वरुण), (6) Maruta (मारुत), (7) Kubera (कुबेर), (8) Esana (ईशान), (9) Padmaja (पद्मज), and (10) Anantha (अनन्त), these being counted in the inverse order in the case of an even sign; and

(b) the lords of the several Dwadasamsas of each sign are (1) Ganesa (गणेश), (2) Aswini Kumaras (अश्विनीकुमारौ, (3) Yama (यम) and (4) Ahi (अहिः) recurring in regular order But this view is not accepted by all.

ओजे कलांशाः प्रमुखास्तदीशा विरिंचिशौरीशदिवाकराश्च ।
युग्मे विलग्ने सति भास्कराद्या विलोमतः षोडश भागनाथाः ॥३६॥

Sloka 36. The Shodasamsas (षोडशांश) or $\frac{1}{16}$th portions of a sign are important. Their lords in the case of an odd sign are Brahma (ब्रह्मा), Vishnu (विष्णु), Hara (हर) and Ravi (रवि) recurring in regular order. When the Lagna is an even sign, the lords of the Shodasamsas (षोडशांश) are to be counted in the inverse order from Bhaskara (भास्कर) or Ravi (रवि)

Notes

The Shodasamsas (षोडशांश) are thus described in the following works—

फलदीपिका—

स्वांशाच्च कलांशपा विधिहरीशार्काः समर्क्षेऽन्यथा ॥

सर्वार्थचिन्तामणिः

ओजे षडंशानामधिपाः कलांशाश्चतुर्मुखो विष्णुहरौ दिनेशः ।
युग्मे क्रमाद्व्यत्ययमेव राशौ ... . ॥

The *Shodasamsa* (षोडशांश) division of the zodiacal sign is variously known as Kalamsa (कलांश), Nripamsa (नृपांश), and so on. By this mode of division, the ecliptic is cut up into 192 equal segments of 1° 52' 30" each in length The segments are named in regular consecution, in the order of the zodiacal signs, so that the *initial segment of the sign* Aries takes on the name of that sign, that of the sign Taurus assumes the name of Leo, and so forth. The segment rulers are, in the case of the positive signs Brahma (ब्रह्मा), Vishnu (विष्णु), Rudra (रुद्र) and Aditya (आदित्य) in rotation In the case of the negative signs, the enumeration of *rulership is reversed. cf.* Parasara (पराशर)

आजासिंहाश्रितो ज्ञेया नृपांशा क्रमशः सदा ।
अजविष्णु हर सूर्यो ह्योजे युग्मे प्रतीपकम् ॥

But according to some, the count of the segments in the case of an odd sign must follow the order of the zodiacal signs commencing from Aries and be supplemented in the end by the names Brahma (ब्रह्मा), Vishnu (विष्णु), Rudra (रुद्र) and Aditya (आदित्य) to make up the number 16. If the sign is even the order of enumeration is to be reversed. According to this system the positive and negative signs are distinguished by the possession of a common disposition of segments.

There are some others whose views are also marshalled below for convenience of reference.

(1) If the sign under segmentation is positive the count of the segments must follow the order of the zodiacal signs commencing from that sign (as in the case of the द्वादशांश segmentation) and be supplemented in the end by the names of the planets Saturn, Mercury, Mars and the Sun, to make up the number 16. When the sign is negative, the order of the count is reversed.

(2) The method of allocation of the segments is the same as in the previous system; only, in place of the four planets Saturn, Mercury, Mars and the Sun, the names of the divinities mentioned with reference to the first method are put in.

(3) The method of allocation of the segments is in no wise different from that of (2) above, except for the circumstance that in place of the divinities we substitute the names of the 9th, 10th, 11th and 12th signs counted from the positive signs (under segmentation). When the sign under segmentation is negative, the order of naming is of course as usual reversed. This scheme has a certain amount of symmetry about it as it provides not only for rulers though not wholly planetary, but also for zodiacal names of all segments.

The word लिग्ने (in the 2nd line) = लग्न. These two words are used in astrological classics not only in the general sense of 'Ascendant' but also (as here) in that of 'a given sign or house' or 'a sign or house under consideration or from which a count has to be made for a specific purpose.'

The predictive value of the (षोडशांश) segmentation is, as may be expected, involved in considerable obscurity. In the absence of *any consensus of testimony among astrological authors* as to the affinities of the several segments with the signs and the planets. And the sad part of it is that reputable authors like Varahamihira (वराहमिहिर), Kalyanavarman (कल्याणवर्मन्) and Bala bhadra (बलभद्र) have nothing to say about the Shodasamsa in their works.

An ingenious interpretation of this somewhat obscure variant of the verse has been offered by Mr. T. V. Sarma of Tanjore on *the authority (as he tells me) of Pandit C Saptarshi Sastry of* Tanjore.

" In an odd sign, the lords of the Shodasamsas or the sixteen sub divisions are those of the twelve signs reckoned from that sign onward, together with those of the 9th, 10th, 11th and 12th signs from the same sign. In an even sign, the lords are to be counted in the reverse order from the 12th sign.

Notes—In an odd sign, the first twelve sub-divisions are ruled by the lords of the twelve signs beginning from that sign and the remaining four sub divisions are respectively ruled by the lords of the 9th, 10th, 11th and 12th signs counted from the same sign. In an even sign on the other hand, the first four sub divisions are respectively governed by the lords of the 12th, 11th, 10th and 9th signs from that sign and the remaining sub divisions are respectively ruled by the lords of the twelve signs but counted in the reverse order.

It is a peculiarity of our ancient Hindu authors to denote numbers by *the two well-known notation known as the Kata payadi* (कटपयादि), and the Arnavadi (अर्णवादि), Sankhyas. The words Virinchi (विरिञ्चि), Sauri (शौरि), Isa (ईश), and Diwakara (दिवाकर), are used in accordance with the latter Sankhya.

Virinchi (विरिञ्चि) or Brahman (ब्रह्मन्) represents 9 (the Praja patis, Marichi, (मरीचि), *Bhrigu* (भृगु), Angiras (अंगिरस), Pulasthya (पुलस्त्य), Pulaha, (पुलह), Kratu (क्रतु), Daksha (दक्ष), Athri (अत्रि) and Vriddhavasishta (वृद्धवसिष्ठ).

Souri (शौरि) or Vishnu (विष्णु) represents 10 (the 10 Avataras).

Isa (ईश) stands for 11 (the 11 Rudras and Diwakara (दिवाकर) for 12 (the 12 Adityas) "

4

But this interpretation presents certain difficulties. Apart from syntactical objections, the compound Virinchi Saurisadivakaraha (विरिञ्चिसौरिसादिवाकराः) will not bear a numerical interpretation as neither the Phaladeepika (फलदीपिका) nor the Sarwarttha Chintamani (सर्वार्थचिन्तामणि), nor even Parasara (पराशर) varies the names of the divinities into those of any other denomination e.g. Nanda (नन्द), Dik (दिक्), and the like, as they could have done if they had the Arnavadi Sankhya (अर्णवादिसंख्या) in view. If numbers were in their mind, one or other of our ancient authors would have ordinary Sankhya Vachaka Subantha (संख्यावाचकसुबन्ता). It is unfortunate that Balabhadra (बलभद्र), such a copious author in other respects, does not so much as even mention the Shodasamsa (षोडशांश) in his Horaratna (होरारत्न). Had he chosen to introduce the topic, it would have put an end to all trouble.

The word Vilagne (विलग्ने) in the second half of the sloka should be read with Oje (ओजे) in first line also. Vilagne (विलग्न) can only mean the 'rising sign'. The verse as a whole considers the possibility of a 'rising sign' being 'positive, or negative, or male or female, as they are termed in Western Astrology. The lines quoted above from Parasara (पराशर) tend to confirm this view and the interpretation as given in the translation is almost near the mark. But Phaladeepika (फलदीपिका) and Sarwarttha Chintamani (सर्वार्थचिन्तामणि) interpret the allocation of the Shodasamsa (षोडशांश) rulerships differently. On that account, the language of Jatakaparijata (जातकपारिजात) cannot be forced to bear a meaning which its author did not evidently intend. Jatakaparijata (जातकपारिजात) and Parasara (पराशर) go a good way together as regards Shodasamsa (षोडशांश) rulerships.

आरार्किजीवशशिनन्दनशुक्रभागा-
स्त्वोजे समीरपवनाष्टकशैलबाणा ।
युग्मे समीरगिरिपक्षगपञ्चबाणा-
स्त्रिंशांशका सितविदार्यशनिक्ष्माजा ॥ ३७ ॥

Sloka 37. The Trimsamsas (त्रिंशांश) or degrees, *i.e.* $\frac{1}{30}$th portions allotted in an odd sign to Kuja, Sani, Guru, Budha and Sukra are respectively 5, 5, 8, 7 and 5.

In an even sign, Sukra, Budha, Guru, Sani and Kuja have 5, 7, 8, 5 and 5 degrees respectively.

NOTES

cf. श्रुतकीर्तिः पञ्चाथ पञ्च चाष्टौ सप्त च पञ्चैव चौजभवनेषु ।
क्षितिसुतमन्दसुरगुरुबुधशुक्राणां क्रमेणांशाः ॥
पञ्चैव सप्त चाष्टौ पञ्च च पञ्चाथ युग्मभवनेषु ।
भागा भार्गवशशिसुतसुरेज्यशनिभूमिपुत्राणाम् ॥

Each of the planets other than the Sun and the Moon own two signs one odd and the other even. When a planet is in an odd sign, then take the odd Thrimsamsa Rasi (त्रिंशांश राशि) of the planet in whose Thrimsamsa (त्रिंशांश) the first planet lies. Thus, a planet in an odd sign in a Guru Trimsamsa (गुरु त्रिंशांश) must be placed in the Thrimsamsa Kundali (त्रिंशांश कुण्डली) in Dhanus (धनुस्) (an odd sign) and not in Meena (मीन), while a planet in an even sign in Guru Trimsamsa (गुरु त्रिंशांश) must be placed in Meena (मीन)

Trimsamsa (त्रिंशांश) divisions are greatly useful in female horoscopes (*Vide* Adhyaya XVI, *infra*) *Vide* also notes on Adhyaya II *sloka* 26 *infra*.

षष्ट्यंशकानामधिपास्त्वयुग्मे घोरांशकाद्यासुरदेवभागा ।
य इन्दुरेखादिशुभाशुभांशाः क्रमेण युग्मे तु यथाविलोमात् ॥३८॥
घोरांशको राक्षसदेवभागौ कुबेरयक्षाधलिकिन्नरांशा ।
भ्रष्टः कुलघ्नो गरलाग्निसंज्ञौ मायांशकः प्रेतपुरीशभागः ॥ ३९ ॥
अपांपतिर्देवगणेशभागः कालाहिभागावमृतांशचन्द्रौ ।
मृद्वंशकः कोमलपद्मभानुलक्ष्मीशवागीशदिगंबरांशाः ॥ ४० ॥
देवार्द्रभाग कलिनाशसंज्ञ क्षितीश्वराख्यः कमलाकरांशः ।
मन्दात्मजो मृत्युकरस्तु कालो दावाग्निघोरामयकंटकांशाः ॥ ४१ ॥
सुधामृतांशौ परिपूर्णचन्द्रो विषप्रदिग्धः कुलनाशभागः ।
मुख्यास्तु वंशक्षयपातकांशौ कालस्तु सौम्यो मृदुशीतलांशौ ॥४२॥
दंष्ट्राकरालेंदुमुखप्रवीणा· कालाग्निदण्डायुधनिर्मलाख्या· ।
शुभाकरोऽशोभनशीतलांशौ सुधापयोधिभ्रमणेन्दुरेखाः ॥ ४३ ॥

Slokas 38—43 Demoniacal and divine portions (enumerated in these slokas) whereof the first is Ghoramsa rule the Shashtyamsas or $\frac{1}{60}$ th parts in an odd (sign Propitious and unpropitious portions reckoned from Indurekha in the inverse order govern the $\frac{1}{60}$th parts in an even sign The following are the designations of the several Shashtyamsas —

Odd Sign	Names of Shashtyamsas	Even Sign	Odd Sign	Names of Shashtyamsas	Even Sign
1	Ghoramsa	60	31	Mrityukaramsa	30
2	Rakshasamsa	59	32	Kalamsa	29
3	Devamsa	58	33	Davagniamsa	28
4	Kuberamsa	57	34	Ghoramsa	27
5	Yakshavalyamsa	56	35	Yamamsa[Amayamsa	26
6	Kinnaramsa	55	36	Kantakamsa	25
7	Bhrashtamsa	54	37	Sudhamsa	24
8	Kulaghnama	53	38	Amrutamsa	23
9	Garalamsa	52	39	Purnachandramsa	22
10	Agnyamsa	51	40	Vishapradigdhamsa	21
11	Mayamsa	50	41	Kulanasamsa	20
12	Prethapurisamsa	49	42	Vamsakshayamsa	19
13	Apampathyamsa	48	43	Uthpathakamsa	18
14	Devaganesamsa	47	44	Kalamsa	17
15	Kalamsa	46	45	Saumyamsa	16
16	Sarpamsa	45	46	Mridvamsa	15
17	Amruthamsa	44	47	Seethalamsa	14
18	Chandramsa	43	48	Damshtral aralamsa	13
19	Mridwamsa	42	49	Indumukhamsa	12
20	Komalamsa	41	50	Pravinamsa	11
21	Padmabhanvamsa	40	51	Kalagniamsa	10
22	Vishnuamsa	39	52	Dandayudhamsa	9
23	Brahmamsa	38	53	Nirmalamsa	8
24	Maheswaramsa	37	54	Subhakaramsa	7
25	Devamsa	36	55	Kruramsa	6
26	Ardramsa	35	56	Seethalamsa	5
27	Kalinasamsa	34	57	Sudhamsa	4
28	Kshitiswaramsa	33	58	Payodhyamsa	3
29	Kamalakaramsa	32	59	Bhramanamsa	2
30	Gulikamsa	31	60	Indurekhamsa	1

मूलत्रिकोणस्वगृहोच्चभागवर्गोत्तमानां दशवर्गजानाम् ।
संयोगजातोत्तमनामपूर्वा वैशेषिकांशा इति ते वदन्ति ॥ ४४ ॥

Sloka. 44. They (wisemen) say that Vaises hikamsas or parts of great excellence commence with Uttama (*vide* next *sloka*) *which is produced by the* combination (of the special characteristics) of Moolathrikona, Swakshetra, Swochcha, Swa Vargottama arising from the ten vargas

NOTES

If planets be in their Moolatrikona Swakshetra, Ucchr or Vargottama positions and have other benefic positions arising from the Dasa Vargas, then Uttama and other Vaiseshikamsas referred to in the next two and a half slokas will result and do immense good to the owner of the horoscope

उत्तमं तु त्रिवर्गैक्यं चातुर्वर्गन्तु गोपुरम् ।
वर्गपञ्चकसंयोगे सिंहासनमिहोच्यते ॥ ४५ ॥
वर्गद्वयं पारिजातं षण्णां पारावतांशकः ।
सप्तमं देवलोकं स्यादष्टमं च तथा भवेत् ॥ ४६ ॥
ऐरावतं तु नवकं फलं तेषां पृथक् पृथक् ।

Slokas. 45-46½. The union of three vargas is called Uttama Four vargas combined constitute a Gopura The combination of five vargas is called Simhasana. Two vargas united form Parijata The union of six vargas is called Paravathamsa When a seventh varga is added to the Paravathamsa, the combination becomes Devaloka. A eighth varga joined to the seven spoken of already will make the combination Devaloka likewise The combination of 9 Vargas is Iravatha The effects of the combinations are distinct and separate

NOTES.

cf. पराशर

सप्तवर्गेऽथ द्विभागे पारिजातादि संज्ञकाः ।
पारिजातं भवेद् द्वाभ्यामुत्तमं त्रिभिरुच्यते ॥
चतुर्भिर्गोपुरांशः स्यात् पञ्चभिः सिंहासनं तथा ।
पारावतं भवेत् षड्भिर्देवलोकश्च सप्तभिः ॥
वसुभिर्ब्रह्मलोकाख्यं नवभिः शक्रवाहनम् ।
दशभिः श्रीधामयोगः स्यात् ॥

For the effects of planets in Varsheshamsas refered to in sloka 44, see *infra* IV 41, XI 63, XII 5, 58, 81, 92, 95, 146 XIII 19, 68, 92, XIX 102 and XV 67

cf. Also फलदीपिका

अर्थानल्पगुणार्थसौख्यविभवान्स्यात् पारिजातांशके
स्वाचारं विनयान्वितं च निपुणं यद्युत्तमांशे स्थितः ।
स्थैर्यो गोपुरभागगः शुभमतिं स्वक्षेत्रगो मन्दिरं
च सिंहासनगो नृपेन्द्रमहितं भूपालतुल्यं नरम् ॥
श्रेष्ठाश्वद्विपवाहनादिविभवं पारावतांशस्थितः
सत्कीर्तिं यदि देवलोकसहितो भूमण्डलाधीश्वरम् ।
वन्द्यं भूपतिभिः सुरेन्द्रमहितं चैरावतांशस्थितः
सद्राज्यं धनधान्यपुत्रमहितं भूतं विदध्याद्ग्रहः ॥

लग्नहोराद्रेष्काणनवांशद्वादशांशका ॥ ४७ ॥
त्रिंशांशकश्च षड्वर्गः शुभकर्मसु शस्यते ।
सप्तांशयोगे षड्वर्गः सप्तवर्गोऽभिधीयते ॥ ४८ ॥
जातकेषु च सर्वेषु ग्रहाणां बलकारणम् ।

Slokas. 46½ – 48½ The Shadvarga consisting of Lagna, Hora, Drekkana, Navamsa, Dwadasamsa and Thrimsamsa is recommended in regard to auspicious undertakings This Shadvarga when combined with Sapthamamsa is called Saptha Varga and is a source of strength to the planets in all horoscopes

NOTES.

This is useful when the Sapthavargabala has to be calculated. See श्री प Adhyaya III, sl 2 & 3

In the example worked out in श्री प it will be seen that Jupiter, whose position is given as 8 signs 1° 25' 1", occupies his (1) Moolatrikona, (2) Swadrekkana (3) Swasapthamsa, (4) Swa navamsa, (5) Swadasamamsa, (6) Swadwadasamsa, and (7) Swa kalamsa, so that Jupiter is said to have attained the Devalokamsa.

Mars (11 signs 27 57' 9") occupies his (1) own Drekkana (2) a Vargottama Navamsa and (3 own Thrimsamsa, and so possesses three vargas. He is therefore said to have attained the Uttamamsa.

अथ स्थाननामानि-

कल्पोदयाद्यतनुजन्मविलग्नहोरा वागर्थभुक्तिनयनस्वकुटुंबभानि ।
दुश्चिक्यविक्रमसहोदरवीर्यधैर्यकर्णास्तृतीयभवनस्य भवन्ति संज्ञाः ॥

Sloka 49 Kalpa Udaya (rising), Adya (first), Thanu (body), Janma (birth), Vilagna, and Hora are the names of the Lagna or the rising Sign at the time of birth, Vak (speech), Artha (wealth) Bhukthi (food),, Nayana (eye), Sva (property), and Kutumba (family) are the names of the second house from the Lagna. Duschikya, Vikrama (prowess), Sahodara (brother), Virya (heroism), Dhairya (firmness), and Karna (ear) are the designations of the third house from Lagna.

पातालवृद्धिहिबुकक्षितिमातृविद्या यानांबुगेहसुखबन्धुचतुष्टयानि ।
धीदेवराजपितृनन्दनपञ्चकानि रोगांशशस्त्रभयषष्ठरिपुक्षतानि ॥५०॥

Sloka. 50 *Pathala, Vriddhi, Hibuka, Kshiti,* (land), Matri (mother), Vidya (learning), Yana (vehicle), Ambu (water) Geha (house), Sukha (happiness), Bandhu (relations) and Chathushtaya are the terms to denote the fourth house Dhi (intelligence), Deva (deity), Raja (king), Pitrunandana (father son), and Panchaka are the

names of the fifth house. Roga (disease), Amsa (partition), Sasthra (weapon), Bhaya (danger), Shashta, Ripu (enemy) and Kshata (wounds) are the names of the sixth house.

जामित्रकामगमनानि कलत्रसंपत्
द्यूनास्तसप्तमगृहाणि वदन्ति चार्याः ।
रंध्रायुररणमृत्युविनाशनानि
धर्मो गुरु शुभतपोनवभाग्यभानि ॥ ५१ ॥

SLOKA 51. Jamithra, Kama (love), Gamana (cohabitation, travelling etc.,) Kalathrasampat (Dower), Dyuna, Asta and Sapthama are, say the elders, the names of the seventh house. Randhra, Ayus (life), Ashta, Rana (battle), Mrityu (death), and Vinasa are the names of the 8th house Dharma (virtue), Guru (father), Subha (auspicious things), Tapas (penance), Nava (ninth) Bhagya (fortune) are the names of the 9th house.

व्यापारमेषूरणमध्यमानं ज्ञानं च राजास्पदकर्मसंज्ञा ।
एकादशोपांत्यभवायलाभा· रि·फव्ययद्वादशकांत्यभानि ॥ ५२ ॥

SLOKA. 52. Vyapara (employment), Meshurana, Madhya (zenith), Mana (honour) Gnana (knowledge), Rajaspadada (sovereignty), and Karma (work, are the words to indicate the tenth house. Ekadasa (eleventh), Upanthya) penultimate), Bhava, Aya (income), Labha (gain) are the expressions for the eleventh house. Ripha, Vyaya (expenditure), Dwadasaka (twelfth) and Anthyabha (last house), are the names of the twelfth house.

NOTES

मेषूरणवंशिमान is another reading.

मेषूरणोदयकलत्ररसातलानि स्यु· केन्द्रकंटकचतुष्टयसंज्ञितानि ।
लग्नात्त्रिकोणभवनं नवपंचमं च सान्त्रित्रिकोणमुदयान्नवमं वदन्ति॥

तनुसुखमदनाज्ञाराशय केन्द्रसंज्ञा
फणपरभवनानि स्वायपुत्राष्टमानि ।
व्ययरिपुगुरुदुश्चिक्यानि चापोक्लिमानि
प्रभवति चतुरस्रं मृत्युबन्धुद्वयं च ॥ ५४ ॥

Slokas 53-54. Meshurana (the 10th), Udaya (the 1st), Kalathra (the 7th), and Rasathala (the 4th) are called by any one of the designations Kendra, Kantaka and Chathushtaya. The 9th and the 5th houses from the Lagna are called the Thrikona houses. They (astrologers) call the 9th from the Lagna Thrithrikona The 1st, 4th, 7th and the 10th are called Kendras. The 2nd 11th, 5th and the 8th are called Panapara houses. The 12th, 6th, 9th and the 3rd are Apoklima houses The 8th and the 4th are the Chathurasra signs

NOTES

According to some the biped, the quadruped and the reptile signs become strong when they happen to be in Kendra, Panaphara and Apoklima houses respectively. This view is not accepted by Badarayana (बादरायण) for he says

केन्द्रस्थातिबलाः स्युर्मध्यबलाः पणफराश्रिता ज्ञेयाः ।
आपोक्लिमगाः सर्वे हीनबला राशयः कथिताः ॥

According to Balabhadra the terms Kendra Panaphara etc are applied only to Bhavas and not Rasis For he says

" एतेन केन्द्रादिसंज्ञा भावानामेव न राशीनामिति सूचितम् । अन्यथा राशौ राशिबली बलिराशिस्थदेहदारेशो दृष्टा स्वदृष्टदृशीक इत्यादिवत् विरुद्धार्थो प्रसक्तेः । तथा च राशीनामेव केन्द्रादिसंज्ञेति सुन्दरमिश्रोक्तमपास्ता केन्द्रस्था इति ब्रुवतो वराहस्य शब्दाल्पत्वेनार्थाल्पता स्पष्टैव ॥

In this chapter, the terms used to indicate one or the other of the twelve houses or a number of them may be divided into two classes, *viz*, (1) those which are used as mere conventional names serving no other purpose than that of denoting the particular house or houses they have been specially elected to designate and (2) those which, besides serving such purpose, also connote the functions of the houses they signify

Of the former class may be mentioned the following —
Hora (होरा) for the *Lagna*, *Duschikya* (दुश्चिक्य) *for the 3rd house*, Meshurana (मेषूरण) for the 10th, Ripha (रिःफ) for the 12th, Chaturasra (चतुरस्र) for the 4th and 8th houses, Kantaka (कण्टक), Kendra (केन्द्र) and Chatushtaya (चतुष्टय) for the 1st, 4th, 7th and 10th houses Panaphara (पणफर) for the *2nd, 5th, 8th and 11th houses*; and Apoklima (आपोक्लिम) for the 3rd, 6th, 9th and 12th houses.

The following belong to the latter class. Thanu (तनु) for the Lagna, (meaning thereby that everything about the body—its growth or decay—health, etc., has to be ascertained from the Lagna, Kutumba (कुटुम्ब) or Swa (स्व) for the 2nd house, thus indicating that information regarding one's family, dayadins and wealth has to be predicted from the 2nd house, Sahaja (सहज) or Vikrama for the 3rd house, Bandhu (बन्धु), Vesma (वेश्म) or Griha (गृह), Sukha (सुख) for the 4th house, Dhi (धी) or Buddhi (बुद्धि), Putra (पुत्र), etc., for the 5th house and so on.

दुश्चिक्यायारिमानान्युपचयभवनान्याहुराचार्यमुख्याः
शेषाः पीडर्क्षसंज्ञा नवधनजलधीकामरंध्रान्त्यहोराः ।
एते भावास्तदीशेन्दुजसितगुरुभिः संयुता वीक्षिता वा
नान्यैर्युक्ता न दृष्टा यदि शुभफलदा जन्मतः पृच्छतो वा ॥ ५५ ॥

Sloka. 55. Eminent professors of Astrology say that the 3rd, 11th, 6th and the 10th houses are Upachaya (signs of increase or growth) houses. The remaining houses, *viz.* the 9th, 2nd, 4th, 5th, 7th, 8th, 12th and the 1st are houses of suffering. These houses if occupied or aspected by *their several lords, or by* Budha, Sukra or Guru, but unoccupied and unaspected by the rest, produce auspicious effects in respect to a birth, or to a person making a query.

NOTES.

First half. In the opinion of some eminent astrologers like Garga, the 3rd, 6th, 10th and 11th houses cease to be Upachaya houses if they are aspected by malefic or other inimical planets. Says Garga

अथोपचयसंज्ञा स्यात् त्रिलाभारिपुकर्मणाम् ।
न चेद्भवन्ति दृष्टास्ते पापस्वस्वामिशत्रुभिः ॥

That is, the term Upachaya (उपचय) is applied to the 3rd, 6th 10th, and 11th houses provided they are not aspected by malefics or by planets inimical to the lords of those houses. But this view is not accepted by Varahamihira (वराहमिहिर). He would have those houses always as Upachaya ones. And in this, he is supported by Satya and Yavaneswara.

cf. सत्य

दशमैकादशषष्ठतृतीयसंज्ञानि यान्यपास्यास्याम् ।
उपचयभवनानि स्युः शेषाण्यपचयस्थानानि ॥

Also यवनेश्वर

षष्ठं तृतीयं दशमं च राशिमेकादशं चोपचयर्क्षमाहुः ।
होरागृहस्थानवशाक्रमेण शेषाणि चैषोऽपचयात्मकानि ॥

Latter half of the Sloka cf. वराह

अधिपयुतो दृष्टो वा बुधजीवनिरीक्षितश्च यो राशिः ।
स भवति बलवान् यदा युक्तो दृष्टोऽपि वा शेषैः ॥

Also बादरायण

जीवस्वनाथसौम्यैर्युतदृष्टा बलवती भवति होरा ।
शेषैर्बलहीना स्यादेव मिश्रैस्तु मध्यफला ॥
बलहीना यदि सर्वैर्वीक्षिता नैव युक्ता वा ।

नखा जिना विंशतिरष्टयुक्ता रदांगलोका नियदर्णनाख्या ।
मेषादि मानं क्रमशो वदन्ति तुलादिषट्कस्य विलोमतस्ते ॥ ५६ ॥

Sloka. 56 Astrologers say that the (lengths) measures of the six signs beginning with Mesha are represented by the numbers 20, 24, 28, 32, 36, and 40 respectively. The same figures taken in the inverse order give the measures of the six signs from Thula onwards.

cf. वृद्धजातक — पूर्वार्द्धे विषयादयः कृतगुणा मानं प्रतीपं च तत ॥

Also सत्य — चतुरुत्तरोत्तरा स्युर्विंशतिभागा भवन्ति मेषाद्ये ।
मानमिहार्द्धे पूर्वे मीनाद्ये चोत्तरार्द्धे ॥

It will be seen that the figures given in the sloka in the text

aggregate 360 and are the measurements in degrees of the 12 signs which they subtend at the centre

As the whole zodiac is passed over in 24 hours, each degree is finished in 24/360×60×60 or 240 seconds or 240/24 or 10 Vighatikas or Chashakas

भागव्यवहारश्च क्षेत्रे भागेनैकेन काले दश चषका भवन्ति । यस्तावत्कला क्षेत्रे सा काले प्राण इति

So that 1 kala or 1 (circular measure) = 1 (प्राण) or Asu
(*6 Pranas being = 1 (चषक) Chashaka*
1 (घटिका) Ghatika is therefore = 360 (प्राण) Pranas

"यस्मिन् काले या घटिका सा षष्ट्यधिकेन शतत्रयेण गुणिता प्राणा भवन्ति । क्षेत्रे च ता एव लिप्तास्तासां षष्ट्या भागमपहृत्य षड्भागा क्षेत्रे भवन्ति । एवं मेषादीनां प्राणभागाः दशगुणिताश्चषका भवन्ति । तेन चषकशतद्वय मेषमीनयोः प्रमाणम् । एवं चत्वारिंशदधिकं शतद्वयं वृषकुम्भयोः ।" उत्पलः।

Thus it is seen that the several measurements mentioned in the sloka in the text when multiplied by 10 give the Chashakas (200, 240, 280 &c in time) of the several signs These figures are useful in finding out the relative lengths of the several parts of a human body (see Adhyaya III sloka 76)

तत्र यस्मिन्नङ्गे दीर्घराशिर्भवति दीर्घाधिपो वा तदङ्गं दीर्घं भवति मध्ययोर्मध्यं ह्रस्वयोर्ह्रस्वमिति" उत्पलः

cf सारावली—ह्रस्वास्तिमिगोऽजघटामिथुनधनुःकर्किमृगमुखाश्च समाः ।
वृश्चिककन्यामृगपतिवणिजो दीर्घाः समाख्याताः ॥
एभिर्लग्नाधिगतैः शीर्षप्रभृतीनि सर्वजन्तूनाम् ।
मत्स्यानि च जायन्ते गगनचरैश्चैव तुल्यानि ॥

Also मन्त्र—दीर्घाधिपतिर्दीर्घे गृहे स्थितोऽवयवदीर्घतां दद्यात् ॥

तनुः शरीरारिवरा किरीटिनो धना गुरुर्हयनखानरान्तुका ।
शशांकभागा यदि तुंबुरादिके मुहूर्तजन्मादिषु मृत्युसूचका ॥ ५७ ॥

Sloka. 57. If the degrees attained by the *Moon* in Mesha and the other signs be respectively 8, 25, 22, 22, 21, 1, 1, 23, 18, 20, 20, 10, they indicate death when a muhurta, a birth or other such points are under consideration.

तनु in this sloka signifies the number 8 (अष्टमूर्तिः— 8 forms) and not 6.

In this sloka Vaidyanatha Dikshita gives the Moon's Mrityubhagas (मृत्युभागाः) or fateful portions in the several signs. These are more are less identical with those given in Sarwartha Chintamani (सार्वार्थचिन्तामणि) and Saravali (सारावली).

(1) सर्वार्थचिन्तामणौ

कुम्भे विंशतिभागे स्यान्मृत्युं दद्यान्निशाकरः ।
एकविंशतिभागस्तु सिंहे तद्वत्तु गोवृषे ॥
अष्टमे मेषचन्द्रस्तु त्रयोविंशतिकोऽलिगः ।
द्वाविंशतिः कुलीरे तु तुलायां वेदभागकः ॥
विंशतिर्मकरे चन्द्रः कन्यायां प्रथमांशकः ।
धन्विन्यष्टादशो भागो मीने दशमभागयुक् ॥
द्वाविंशतिर्नृयुग्मे तु चन्द्रोऽप्येवं मृतिप्रदः ।
ये ये निशाकरांशास्तु मृत्युभागा विवक्षिताः ॥
तावद्भिर्वत्सरैर्जातो मृत्युमेति न संशयः ।

(2) सारावल्यां

कुम्भे विंशति शशाङ्को भागो मृत्युं तथैकविंशाख्ये ।
सिंहे च पञ्चमांशे वृषे च नवमे तथैवोक्तः ॥
अलिनि त्रिविंशयुक्ते मेषे च तथाष्टमे विंशति मृत्युम् ।
कर्कटके द्वाविंशे तुलिनि चतुर्थे मृगे विंशे ।
कन्यायां प्रथमांशे धनुर्धरेऽष्टादशे झषे दशमे ।
मिथुने च द्वाविंशे शशिप्रसूतस्य मरणकरः ॥
ये भुक्ताः शशिनांशाः जन्मनि वर्षैर्गतैस्तु तावद्भिः ।
मरणं हि जन्मभाजामप्यन्तरचक्ररक्षाणाम् ॥

But in the two works Brihat prajapatya (बृहत्प्राजापत्य) and *Phaladeepika (फलदीपिका) the Mrityubhagas (मृत्युभाग) of the Moon* in the several signs from Mesha are given as 26, 12, 13, 25, 24, 11, 26, 14, 13, 25, 5 and 12 respectively,

cf. बृहत्प्राजापत्ये—चन्द्रो रत्ये लयो मित्रे भूरि कार्ये धिर्ये भयम् ।
26 12 13 25 24 11 26 14
गोप माला मनो रम्यं मृत्युभागं विधोरशाय् ॥
13 25 5 12

Also फलदीपिका

चान्द्रं रूपं लोक शूरो वरञः कुड्ये चित्रं भाग्य लोके सुखानाम् ।
26 12 13 25 24 11 26 14 13 25
मेने राज्यं मृत्युभागाः प्रदिष्टाः मेषादीनां वर्णसंख्यैर्हिमांशोः ॥
5 12

The (मृत्युभागा) *Mrityubhagas of the other planets and of the* Rasis in general as stated in other works have been collected and given in the following statement for easy reference :

In the Rasi *mentioned* hereunder	Mrityu bhagas or fateful degrees of									
	Sun.	Mars.	Mercury.	Jupiter.	Venus.	Saturn.	Rahu.	Ketu.	Mardi.	Rasi.
Mesha ..	20	19	15	19	28	10	14	8	23	1
Vrishabha	9	28	14	29	15	4	13	18	24	9
Mithuna ..	12	25	13	12	11	7	12	20	11	22
Katala ..	6	23	12	27	17	9	11	10	12	22
Simha ...	8	29	8	6	10	12	24	21	13	25
Kanya ..	24	28	18	4	13	16	23	22	14	2
Thula .	16	14	20	13	4	3	22	23	9	4
Vrischika	17	21	10	10	6	19	21	24	18	23
Dhanus .	22	2	21	17	27	23	10	11	20	18
Makara .	2	15	22	11	12	14	20	12	10	20
Kumbha ...	3	11	7	15	29	13	18	13	21	24
Meena	23	6	5	28	19	15	9	14	22	10

पुत्रो चद्रुर्दिग्व्यजनाधिको घनी विराटयोगोत्रयोधिको धुना ।
मेषादिके पुष्करभागसंज्ञिका मुहूर्तजन्मादिषु शोभनप्रदा ॥ ५८ ॥

Sloka 58. The degrees 21, 14, 18, 8, 19, 9, 24, 11, 23, 14, 19, and 9 attained by the Moon in Mesha and the following signs respectively are called Pushkara and are to be taken as producing auspicious effects when a muhurtha, a birth or other such points are under consideration

NOTES

58 These Pushkarabhagas are referred to in the text in Adhyaya VII, Sloka 25 *infra*.

क्रमात्पाटलकर्णाटचेरचोलचसुन्धरा ।
पाण्ड्यकेरलकोल्लासमलयाचनिसैन्धवा ॥ ५९ ॥
उदक्पाश्चालयवनकोशलक्षितिसंज्ञका ।
मेषादिसर्वराशीनां वासदेशा प्रकीर्तिता ॥ ६० ॥

Slokas, 59-60. The inhabited regions denoted by Mesha and the other signs are respectively (1) Patala (2) Karnata (3) Chera (4) Chola (5) Pandya (6) Kerala (7) Kollasa (8) Malaya (9) Saindhava (10) North Panchala (11) Yavana and (12 Kosala.

स्वाम्याशाख्यं यत्तदाहु प्लवत्वं भानुक्रान्तादंबुसंज्ञाभिजित्स्यात् ।
होरातन्त्रे पारिजाताभिधाने संज्ञाध्याय कीर्तितो राशिशीलः ॥६१॥

Sloka. 61. The point of the compass which is assigned to the lord of a sign indicates the characteristic of Plava or slope of the sign. The name of the fourth house from that occupied by the Sun is called Abhijit. In the astrological work called 'Parijata,' the chapter defining the "Properties of Signs" has been propounded.

NOTES.

61. यत्तदेवप्लवत्व is another reading.

cf. सारावल्यां

भवनाधिपदिङ्नाम प्लव इति यवनैः प्रयत्नतः कथितः ।
तत्प्लवगो रिपुसैन्यविनिहन्त्यात्र चिरेण महीपतिः शत्रून् ॥

The meaning is 'यस्य भवनस्य राशेः स्वामिनो या दिक् तस्यां दिशि स राशिः प्लवसंज्ञः । यथा मेषवृश्चिकयोः स्वामी भौमः तस्य दिक् दक्षिणा अतस्तत्र मेषवृश्चिकौ प्लवसंज्ञौ इत्यन्यत्रापि ज्ञेयम्' सत्यभद्रः ॥

These are useful in locating the direction towards which a thief may have absconded in the case of queries regarding things stolen. A King that sets out on an expedition in the direction indicated by the Plava (प्लव) of his Janma Rasi (जन्मराशि) will soon return victorious after subduing his enemy.

इति श्रीनवग्रहकृपया वैद्यनाथविरचितजातकपारिजाते राशिशीलाध्यायः प्रथमः ॥

Thus ends the 1st Adhyaya on the Properties of Signs in the work Jataka Parijata composed by Vaidyanatha under the auspices of the nine planets.

जातकपारिजाते द्वितीयोध्यायः.

ग्रहस्वरूपगुणाध्यायः.

कालस्यात्मा भास्करश्चित्तमिन्दुः सत्त्वं भौमः स्याद्वचश्चन्द्रसूनुः ।
देवाचार्यः सौख्यविज्ञानसारः कामः शुक्रो दुःखमेवार्कसूनुः ॥१॥

Adhyaya II

NATURE OF THE PLANETS AND THEIR PROPERTIES.

Sloka. 1 The Sun is the soul of Kalapurusha ; the Moon, his mind , Kuja, his strength ; Budha, his speech ; Guru, the essence of all his knowledge and happiness ; Venus, his desire or lust; and Saturn, his misery.

NOTES.

In the notes to sloka 8 of Adhyaya I, the several parts of Kalapurusha (कालपुरुष) beginning with the head were stated to be counted from Mesha and those of the owner of a horoscope from the Lagna This is so far as the external appearance, *etc.* of the several parts of the body are concerned. Now the inherent qualities of the person are to be ascertained from the planets. These planets are then known as Karakas (कारका) and appertain to the owner of the horoscope just in the same way as they do to the Kalapurusha.

cf. बृहज्जातक

कालात्मा दिनकृन्मनस्तुहिनगुः सत्त्वं कुजो ज्ञो वचो
जीवो ज्ञानसुखे सितश्च मदनो दुःखं दिनेशात्मजः ।

Also सारावली

आत्मा रविः शीतकरस्तु चेतः सत्त्वं धराजः शशिजोऽथ वाणी ।
ज्ञानं सुखं देवगुरुर्मदश्च शुक्रः शनिः कालनरस्य दुःखम् ॥

The several constituents of Kalapurusha (कालपुरुष) will be strong or weak in proportion to the strength of the several planets representing them But Saturn is an exception

" शनौ बलिनि दुःखमाल्पं अबले दुःखप्राबल्यम् " When Saturn is strong, there is less of misery, when he is weak, misery predominates *cf.* सारावली

आत्मादयो गगनगैर्बलिभिर्बलवत्तराः ।
दुर्बलैर्दुर्बलास्ते तु विपरीत शने फलम् ॥

and the effects of these qualities will reveal themselves during the dasa periods of the planets concerned

By the word सौख्य used in the text and translated as 'happiness' both wealth and progeny are also to be understood in addition to health and knowledge For it is said

धनस्य सुखपरसाधनत्वात् सुखशब्देन धनमपि गृह्यते । सुखशब्देन पुत्रपक्षमप्युच्यते । पुत्रजन्मविपत्तिभ्या न पर सुखदुःखयो । There is no greater happiness or misery than the birth or death of one's child

Jupiter is therefore the giver of health wealth progeny and that is why his association and aspect are said to be extremely beneficial

cf यवन

गुरुणा देहपुष्टि . स्याद्बुद्धिपुत्रार्थसम्पद ।

By the word 'association used above, occupation of the planet s house is also to be understood This will be explained in Adhyaya XIV *infra* Saturn is the giver of all sorts of दुःख (misery) *cf.* यवन

सम्पदो गुरुसयोगे शनियोगे विपत्तय ।
चिन्तितव्य सदा पुसा सर्वभावानुसारतः ॥

In a horoscope the Sun and the Moon must—not to say of the Lagna—be strong, otherwise it is not a satisfactory one Of these the Moon is the most important For, it is said

चन्द्रार्कौ बलयुक्तौ कुजादयः प्रोक्तकालबलहीना ।
शुभफलदास्ते सर्वे दशासु येषेषु सचिन्त्या ॥

Also

अमृतकिरणवीर्याद्वीर्यमाश्रित्य सर्वे विदधति फलमेने खेचराः साध्वसाधु ।
निजनिजविषयेषु व्याप्रियन्ते यथामून्यलमिह मनसैवाधिष्ठितानीन्द्रियाणि ॥

दिनेशचन्द्रौ राजानौ सचिवौ जीवभार्गवौ ।
कुमारो वित्कुजो नेता प्रेष्यस्तपननन्दनः ॥ २ ॥

Sloka. 2. The Sun and the Moon are sovereigns. Guru and Sukra are counsellors Budha is the (heir apparent) young prince; Mars is the commander-in-chief and Saturn is the servant.

NOTES.

In saying that the Sun and the Moon are Sovereigns, it must be understood that the Sun is the King, the Moon being the Queen. Similarly, Jupiter is the *Mantri* (मन्त्रि) and Venus his wife *cf.* (सर्वार्थ)

अर्हं राजा शशी राज्ञी नेता भूमिसुतः खग ।
सौम्यः कुमारो मन्त्री च गुरुस्तद्वल्लभा भृगुः ॥
प्रेष्यस्तथैव संप्रोक्तः सप्तेश तनुजो मम ।

एषां प्रयोजनम् । 'जन्मनि प्रश्नलग्ने वा यो ग्रहः सबलः स राज्यवा दिकं करोति । निर्बलो राजत्वादिनाशकरः । यद्वा जन्मनि प्रश्नकाले वा बलवानुपचयस्थो यो ग्रहः स्यात्तदा तदुक्तो राजादिकस्तस्य साधकः स्यादन्यथा हानिकरः' ॥

Further, the Sun is the lord of the six signs from Simha taken in the negative side while the Moon is the lord of the six signs from Kataka counted in the positive side It is by these two planets that the supremacy over the other 10 signs has been given to Mars and the other planets. For example, the 2nd place from the Sun (negatively) has been allotted to Mercury. The 3rd Rasi has been given to Venus who is the minister. The Vahana Stthana (वाहनस्थान) or the 4th house has been given over to Mars who is the commander-in chief. The 5th house is the house of knowledge, and has been allotted to Jupiter. To the servant Saturn has been allotted the 6th house or house of ser-

vice Similar remarks apply in the case of the Moon with respect to the *Rasis under her sway*

हेलिः सूर्यस्तपनदिनकृद्भानुपूषारुणार्का
सोमः शीतद्युतिरुडुपतिर्ग्लौमृगांकेन्दुचन्द्राः ।
आरो वक्रः क्षितिजरुधिरांगारकक्रूरनेत्राः
सौम्यस्तारातनयबुधविद्बोधनाश्चेन्दुपुत्रः ॥ ३ ॥

Sloka 3 Heli, Surya, Thapana, Dinakrit, Bhanu, Pusha, Aruna and Arka are synonymous words meaning the Sun. Soma, Seethadyuti, Udupathi, Glou, Mriganka, *Indu and Chandra signify the Moon* Ara, Vakra, Kshitija, Rudhira, Angaraka and Kruranethra denote Mars. Saumya, Tharathanaya, Budha, Vid, Bodhana and Induputra are the names of Mercury

NOTES

For the several names for each of the planets *cf.* शुक्रनीति

सूर्यो भानुस्तथादित्यो रविः प्रभाकरस्तथा ।
दिनेशश्च तमोहन्ता दिवाकर्त्ता द्युमणि ।
शीतगुश्चन्द्रमाः सोमो रजनीपतिरेव च ।
शीतरश्मिर्निशानाथः शशी कुमुदिनीपतिः ॥
आरो वक्रो महीसूनुः रुधिरो रक्त एव च ।
अङ्गारक इति ख्यातः क्रूरदृक् क्रूरकस्तथा ॥
सौम्यो ज्ञोऽथ बुधश्चापि सोमजो बोधनस्तथा ।
एते सौम्यस्य पर्याय कुमारश्च प्रभासुतः ॥

मन्त्री वाचस्पतिगुरुसुराचार्यदेवेज्यजीवाः
शुक्रः काव्यः सितभृगुसुतावच्छास्फुजिद्दानवेज्याः ।
छायासूनुस्तरणितनयः कोणशन्यार्किमन्दाः
राहुः सर्पासुरफणितमः सैंहिकेयागवश्च ॥ ४ ॥

Sloka 4. Manthri, Vachaspathi, Guru, Suracharya Devejya and Jeeva mean Jupiter. Sukra, Kavya, Sitha, Bhrigusutha, Achcha, Aspujit and Danavejya are the names of Venus Chaya-sunu, Tharani thanaya Kona, Sani, Aarki, and Manda are used to express Saturn Sarpa Asura, Phanin Thamas, Simhikeya, and Agu are said to be the names of Rihu

Cf.—शुकजातक

गुरुर्जीवो देवमन्त्री देवतानां पुरोहितः ।
देवेज्य अङ्गिरासूनुर्बृहस्पतिरिति स्मृतः ॥
शुक्रो भृगुर्भृगुसुत आस्फुजिच्च सितस्तथा ।
उशना दैत्यपूज्यश्च काम्य कविरिति स्मृत ॥
कोणो मन्द शनि कृष्णः सूर्यपुत्रो यमस्तथा ।
पङ्गुः शनैश्चर शौरि कालछायासुतोऽसित ॥
राहुस्तमोऽसुरो गुश्च स्वर्भानुश्च विधुन्तुद ।

ध्वजःशिखी केतुरिति प्रसिद्धा वदन्ति तज्ज्ञा गुलिकश्च मान्दि ।
उपग्रहा भानुमुखग्रहांशा कालादयः कष्टफलप्रदा स्युः ॥ ५ ॥

Sloka 5 Dhwaja, Sikhi and Ketu are, as astrologers declare, the well known names of Ketu The Son of Manda or Sani is called Gulika Minor planets Kala and others (to be enumerated in the coming sloka) are portions belonging to Ravi and other planets and produce painful consequences

Cf—शुकजातक

धाता च सैंहिकेयश्च भुजङ्गो भुजगस्तथा ॥
शिखी केतुर्ध्वजो धूम्रो मृत्युपुत्रोऽनिलस्तथा ।

क्रमश कालपरिधिधूमार्द्धप्रहराह्वया ।
यमकंटककोदण्डमान्दिपातोपकेतवः ॥ ६ ॥

Sloka 6 The Upagrahas in their order are Kala, Paridhi, Dhuma, Ardhaprahara, Yamakantaka, Kodanda Mandi, Patha and Upakethu

Notes

There are nine Upagrahas for the nine planets

The Sun's Upagraha is (काल) Kala
,, Moon's (परिधि) Paridhi
,, Mars' ,, (धूम) Dhuma
,, Mercury's ,, (अर्द्धप्रहर) Ardhaprahara
,, Jupiter's (यमकण्टक) Yamakantaka
,, Venus (कोदण्ड or इन्द्रचाप or चापुक) Kolanda
,, Saturn's ,, (मान्दि or गुलिक) Mandi
,, Rahu's (पात or व्यतीपात) Pata
,, Ketu's ,, (उपकेतु) Upaketu

For finding their several positions on any particular day Astrologers have certain conventions which are epitomised in the following quotations —

(१) फलदीपिका

> चर खाद्राश्च घट निध्वसान खनिर्मान्दिनाह्य क्रमेणार्कवारात् ।
> अहर्मानवृद्धिक्षयौ तत्र कार्यौ निशायां तु वारेश्वरात्पञ्चमाद्यः ॥
> द्विघ्नाघटीनि ग्रलतु रजनीनां चन्द्रे सुरेज्यायमकण्टकस्य ।
> अर्धप्रहारस्य भटाजटेन स्वर्णीयजनीचन्द्ररातौजयश्च ॥
> कालस्य फेन तरन्नद्धिश्च वक्त्रो नटस्तेरनुसूर्यवारात् ।
> एषां मम मान्दिवदेव तत्तत्काल्या स्फुट लग्नवदत्र साध्यम् ॥
> धूमो वेदगृहस्त्रयोदशभिरप्यंशैः समेते रवौ
> स्यात्तस्मिन् व्यतिपातको विगलिते चक्राद्यथास्मिन् च्युते ।
> षड्भैः परिवेष इन्द्रधनुरित्यस्मिन् च्युते मण्डलात्
> अत्यष्ट्यंशयुते ऽत्र केतुरथ तत्रैकर्क्षयुक्तो रविः ॥

(२) पराशर

> नवलिप्ताधिके धूमे वृत्तिलिप्ताविहीनका
> वेदैः कायाः गुरावाक्याद्दक्षपादावसानका ॥
> चत्वारो राशयो भानौ युक्तभागास्त्रयोदश ।
> धूमो नाम महादोषः सर्वकर्मविनाशकः ॥
> धूमो मण्डलतः शुद्धो व्यतीपातोऽत्र दोषदः ।
> सषड्भेऽत्र व्यतीपाते परिवेषस्तु दोषकृत् ॥

परिवेषश्च्युतचक्रादिन्द्रचापश्चदोषदः ।
अत्यष्टयंशयुते चापे केतुखेटः परो विषम् ॥
एकराशियुते केतौ सूर्यः स्यात्पूर्ववत्समः ।
अप्रकाशग्रहाश्चैते दोषाः पापग्रहाः स्मृताः ॥

When the length of day or night is 30 ghatikas, the position of Mandi (मान्दि) on the week days counting from Sunday onwards is at the end of *ghatikas 26, 22, 18, 14, 10, 6 and 2 during day time.* These figures have to be proportionately increased or diminished according as the length of day chosen is greater or less than 30 ghatikas. But since the lords of the first 7 muhurtas in the night are counted, not from the lord of the week day chosen, but from that of the 5th, the position of Mandi at night time will be different on the week days, viz. at the end of ghatikas 10, 6, 2, 26, 22, 18 *and 14 respectively.*

The position of Yamakantaka during daytime on weekdays is at the end of ghatikas 18, 14, 10, 6, 2, 26, & 22 of Ardhaprahara, at the end of ghatikas 14, 10 and 6, 2, 26, 22 and 18, of Kala, at the end of ghatikas 2, 26, 22, 18, 14, 10 and 6

The position of Dhuma is found by adding 4 signs, 13 degrees, 20 minutes to the figures for the Sun Subtract Dhuma from 12 signs. The result is Vyathipatha This increased by 6 signs becomes Pariveshа or Paridhi. When Pariveshа again is subtracted from 12 signs, we get Indrachapa Add to this 16 degrees, 40 *minutes, Kethu is obtained. Kethu increased by one sign will* give the figures for the Sun

Dhanus, Karmuka and Chapa are all synonyms

For detailed effects of the several Upagrahas occupying one or the other of the 12 bhavas, please refer to Brihatparasarahora.

Six of these (Mandi, Dhuma, Paridhi, Kodanda, Pata and Upaketu) however appear to have *been specially noticed* The author has dealt with Mandi almost elaborately in Slokas 1 to 9 of Adhyaya IX. The remaining five are generally known as Dhumadi Panchagrahas (धूमादिपञ्चग्रहाः) and for their effects, see *slokas 13-14* of Adhyaya XIV.

भानु श्यामललोहितद्युतितनुश्चन्द्र सितांगो युवा
दूर्वाश्यामलकान्तिरिन्दुतनयः संरक्तगौर कुज ।
मन्त्री गौरकलेवर सिततनु शुक्रोसितांग शनि
चानीलाकृतिदेहवानहिपतिः केतुर्विचित्रद्युति ॥ ७ ॥

Sloka 7. The Sun possesses a form with dark red rays The Moon is a youth with a white body Budha (the Moon's son) has the lovely dark green hue of Durva or bent grass Kuja is of a pale red colour Jupiter has a body of yellowish hue Sukra has a white person Sani is dark in form Rahu has a body black in appearance Ketu has a variegated aspect

प्रकाशकौ शीतकरप्रभाकरौ ताराग्रहा पञ्च धरासुतादय ।
तम स्वरूपौ शिखिसिंहिकासुतौ शुभा शशिज्ञामरवन्द्यभार्गवा ॥

Sloka 8 The Moon and the Sun are luminous The five planets beginning with Kuja are star planets. Ketu and Rahu are of the nature of darkness The Moon, Mercury, Jupiter and Venus are auspicious.

क्षीणेन्दुमन्दरविराहुशिखिक्षमाजा
पापास्तु पापयुतचन्द्रसुतश्च पाप ।
तेषामतीव शुभदौ गुरुदानवेज्यौ
क्रूरौ दिवाकरसुतक्षितिजौ भवेताम् ॥ ९ ॥

Sloka 9 But the waning Moon, Saturn, the Sun, Rahu, Ketu and Mars are malign Budha in conjunction with a malign planet is malignant also Of those (styled benign planets), Jupiter and Venus are exceedingly auspicious (benefic) Saturn and Mars are exceedingly malefic (among the malignant planets).

About the malignity of weak Moon (क्षीणचन्द्र) opinions are at slight variance *cf* (स्कन्दहोरा) Skandahora

इन्दुः कृष्णचतुर्दश्या क्षीणो भवति नान्यदा ।
अथ यावत्कुहूस्तावत्समे क्षीणतरो मतः ॥

Also

अमावास्या चतुर्दश्यां क्षीणचन्द्रो न सर्वदा

The Moon is therefore weak only on the 14th and 15th days of her waning *The Moon is generally a benefic*

cf यवनेश्वर

क्रूरग्रहोऽर्कः कुजसूर्यजौ च पापौ शुभाः शुक्रशशाङ्कजीवाः ।

But *cf* स्कन्दहोरा

क्षये सोमस्य सर्वे स्युर्बलिनोऽपि बलच्युताः ।
तस्य क्षीणत्वमेतावत्पापत्वे पर्यवस्यति ॥
अतः क्षीणः सपापः स्यात्क्रूर इत्यर्थसः पुन ।
तत्सार्धपापसरो ज्ञेयस्ताभ्यां भौमस्तथाविधः ॥
तेभ्यः शनिश्च तादृक्ष इत्येते पापसंज्ञिता ।

Also गुणाकर

क्रूरग्रहाः कुजदिवाकरसूर्यसूनुक्षीणेन्दवः शशिसुतः सहितस्तु तैः स्यात् ।
पूर्णेन्दुजीवभृगुजाः शुभसंज्ञिताः स्युस्तैः संयुतस्तुहिनरश्मिसुतोऽपि सौम्यः ॥

Also भागवली

गुरुबुधशुक्राः सौम्याः सौरिकुजाकास्तु निसर्गतः पापाः ।
शशिजोऽशुभसंयुक्तः क्षीणश्च निशाकरः पापः ॥

A very weak Moon must therefore be treated as malignant Mercury is by nature a benefic planet *But his benefic qualities* are so weak that he may better be classed as indifferent—neither benefic nor malefic

cf, स्कन्दहोरा

सौम्यो जहाति तद्योगे शुभतामिव स ।
उच्यते पाप इत्येव द्विविधे पर्यवस्थया ॥

He becomes really benefic or malefic according to his association If he is associated with weak Moon the Sun, Mars or Saturn he is a malefic When associated with the waxing Moon (वृद्धिचन्द्र) Jupiter or Venus he is a benefic When he is alone he is more a benefic than a malefic

cf. यवनेश्वर

सौम्यस्तु सौम्यैरतिमिश्रितोऽन्यैर्वर्णं स्वतुल्यप्रतिमत्वमेति ॥
(वर्णैस्तु तुल्यप्रकृतित्वमेति is another reading)

Also वसिष्ठ

सूर्यभौमशनिराहुकेतवः क्रूरसञ्ज्ञखचराः क्षयचन्द्रः ।
पूर्णचन्द्रगुरुशुक्रचन्द्रजाः सर्वकर्मसु हि सौम्यखेचराः ॥

शुक्लादिकस्य दशके प्रथमे तु मध्य-
वीर्यो द्वितीयदशकेऽतिशुभप्रदोऽसौ ।
चन्द्रस्तृतीयदशके बलवर्जितस्तु
सौम्येक्षणादिसहितो यदि शोभनः स्यात् ॥ १० ॥

Sloka 10 In the first period of ten days of the lunar month which consists of bright and dark halves, the Moon is of moderate strength During the second period of ten days, he is very auspicious During the third period of ten days he has no strength, but he will prove auspicious if he possesses the advantages such as being aspected by benefic planets

cf. यवनेश्वर

मासे तु शुक्लप्रतिपत्प्रवृत्ते पूर्वे शशी मध्यबलो दशाहे ।
श्रेष्ठो द्वितीयेऽल्पबलस्तृतीये सौम्यैस्तु दृष्टो बलवान् सदैव ॥

रव्याराराहुमन्दाश्च पृष्ठे नोद्यन्ति सर्वदा ।
शिरसा शुक्रचन्द्रज्ञा जीवस्तूभयतो व्रजेत् ॥ ११ ॥

Sloka 11 The Sun, Mars, Rahu and Saturn always rise with the hind r part appearing in front Venus, the Moon and Mercury rise with the head foremost Jupiter goes both ways

दिवाकरज्ञौ विहगस्वरूपौ सरीसृपाकारयुतः शशाङ्कः ।
पुरन्दराचार्यसितौ द्विपादौ चतुष्पदौ भानुसुतक्षमाजौ ॥ १२ ॥

Sloka 12 The Sun and Mercury are of the form

of a bird The Moon has th- shap- of a reptile Jupiter and Venus are bip-ds Saturn and Mars are quadrupeds

जलाशयौ चन्द्रसुरारिवन्द्यौ बुधालयग्रामचरौ गुरुज्ञौ ।
कुजाहिमन्दध्वजवासरेशा भवन्ति शैलाटविसंचरन्त ॥१३॥

Sloka 13 The Moon and Venus are resting in water (water dwellers) Jupiter and Mercury haunt villages which are the seats of learned men Mars, Rahu Saturn Ketu and the Sun haunt mountains and forests

बालो धराज शशिज कुमारकस्त्रिंशद्गुरु षोडशवत्सर सित ।
पञ्चाशदर्को निधुरब्दसप्तति शताब्दसंख्या शनिराहुकेतव ॥१४॥

Sloka 14 Mars is (indicates) a child Mercury is a boy. Jupiter is a person 30 years old Venus is 16 years of age The Sun is a person of 50 years The Moon is one of 70 years Saturn Rahu and Ketu are each a hundred years old

cf. शुभ जातक

बालवयस्को भौम कुमारवेषो बुधो गुरुस्त्रिंशत् ।
शुक्र षोडशवर्षो रविश्च पञ्चाशदब्दश्च ॥
चन्द्रः सप्ततिवय शतवर्ष शनिराहुकेतवः स्यात् ।
येषां प्रसूतिसमये मदसफलदायक खेट ॥
तत्सहित स्थावस्थाकालस्वरूप विज्ञापन कुर्यात् ।

शाखाधिपा जीवसितारबोधना धातुस्वरूपद्युचरौ कुजारुणौ ।
मूलप्रधानौ तुहिनाकरार्कजौ जीवौ सितायो तु विमिश्रमिन्दुज ॥

Sloka 15 Jupiter, Venus Mars and Merury are lords of the four Vedas viz Rik, Yajus, Saman and Atharvana. Mars and the Sun are planets of the nature of minerals The Moon and Saturn mainly partake of th-

character of a root Venus and Jupiter represent the animal kingdom Mercury represents a mixture

First half. प्रयाजनम् नाभिनाले उपनयनात् प्राधान्यम

Latter half : But according to पराशर

राहुारपक्षचन्द्राश्च धियेया धातुखेचरा ॥
मूलग्रहौ सूर्यशुक्रावपरा जीवसंज्ञका ॥

दीप्त स्वस्थ प्रमुदित शान्त शक्त प्रपीडित ।
दीन खलस्तु विकलो भीतोऽवस्था दश क्रमात् ॥१६॥

स्वोच्चत्रिकोणोपगत प्रदीप्त स्वस्थ स्वगेहे मुदित सुहृद्भे ।
शान्तस्तु सौम्यग्रहवर्गयात शक्तोतिशुद्ध स्फुटरश्मिजाल ॥१७॥
ग्रहाभिभूतस्त्वतिपीडित स्यादरातिराश्यंशगतोतिदीन ।
खलस्तु पापग्रहवर्गयोगान्नीचेतिभीतो विकलोऽस्तयात ॥१८॥

Sloka 16 Blazing confident (self possessed) happy calm, capable, tortured, dejected base, failing and afraid are the words describing the ten conditions of a planet in their order

Sloka 17 A planet is blazing when he is in his exaltation or Moolatrikona he is confident in his own house , happy in a friend s house calm when he has reached the varga of a benefic planet He is capable when he shines bright with unclouded splendour

Sloka 18 He is tortured when overcome by another planet He is exceedingly dejected when he occupies an Amsa (अंश) or portion belonging to an enemy s sign He is base by union with the Varga of a malefic planet He is greatly afraid when he is in his depression. He is failing when he has set or disappeared

cf गुणाकर

दीप्तः स्वोच्चगतः स्ववेश्मनि भवेत् स्वस्थस्तथा हर्षितो
मित्रर्क्षे शुभवर्गगो गगनगः शान्तः प्रदिष्टो बुधैः ।
शक्तो रश्मिवितानभृच्च विकलः सूर्यांशुलुप्तद्युतिः ।
दीनो नीचगतः खलोऽरिविजितः खेटार्दिता पीडितः ॥

दीप्ते प्रतापविजिताखिलशत्रुपक्षो
लक्ष्मीयुतः समदकुञ्जरराजकेलिः ।
स्वस्थे गृहाश्वमणिधान्यकुटुम्बयुक्तः
सेनापतिर्भवति हन्त्यखिलारिपक्षम् ॥
धनकयुवतियुक्तो हर्षितो निर्जितारिः
ससुखधनविलासो धर्मधीयुक् प्रशान्ते ।
गमनकुसुमकान्ताकेलिरिष्टस्य शक्ते
व्रजति गतधनश्च दैन्ययुक्तस्तु दीने ॥
स्थानच्युतः क्षतधनो विकलेऽरिभीतिः
स्वात्पीडिते गदयुतो बहुदुःखशीरः ।
दुःखाभिभूतो गतधनो वनितावियुक्तो
देशान्तरं व्रजति वीतसुहृत्खलगे ॥

Also सारावली

दीप्तः स्वस्थो मुदितः शान्तः शक्तो निपीडितो भीतः ।
विकलः खलश्च कथितो नव प्रकारो ग्रहो हरिणा ॥
स्वोच्चे भवति च दीप्तः स्वस्थः स्वगृहे सुहृद्गृहे मुदितः ।
शान्तः शुभवर्गस्थः शक्तः स्फुरितकिरणजालश्च ॥
विकलो रविलुप्तकरो ग्रहाभिभूतो निपीडितश्चैवम् ।
पापगणस्थश्च खलो नीचे भीतः समाख्यातः ॥
दीप्ते विचरति पुरुषः प्रतापविषमाग्निदग्धरिपुवर्गः ।
लक्ष्म्यालिङ्गितदेहो गजमदमलिनभूपृष्ठः ॥
स्वस्थः करोति जन्मनि सर्वाणि सुखानि कनकपरिवारान् ।
नृपतेर्दण्डपतित्वं गृहधान्यकुटुम्बपरिवृद्धिम् ॥
मुदिते विलसति मुदितो विलासिनीकनकरत्नपरिपूर्णः ।
विजितसकलारिपक्षः समस्तसुखभाग्धारी भवति ॥
शान्ते प्रशान्तचित्तः सुखधनभागी महीपतेर्मन्त्री ।
विद्वान् परोपकारी धर्मपरो जायते पुरुषः ॥

स्त्रीवस्त्रमाल्यगन्धैर्विलसति पुरुषः सदा विततकीर्तिः ।
द्युतिनः सर्वजनस्य च शस्ताख्ये भवति विख्यातः ॥
दुःखग्रस्तो व्याधिभिररिभिः प्रपीड्यते पीडिताख्ये तु ।
देशाद्देशं विचरति बन्धुवियोगाभिसन्तप्तः ।
बहुसाधनोऽपि राजा प्रध्वस्तबलः प्रपीडितो रिपुणा ॥
नाशमुपयाति विजितो भीतो दैन्यं परं प्राप्तः ।
स्वस्थानपरिभ्रष्टः क्लिष्टो मलिनः प्रयाति परदेशम् ॥
विध्वस्तबलो विकले रिपुदलसंचकितचित्तश्च ।
स्त्रीमरणदुःखनार्तः समस्तधननाशकलुषितमनस्कः ।
न जहाति शोकभारं कथमपि खलसंज्ञिते पुरुषः ॥

वर्णास्ताम्रसितारक्तहरितापीतकर्बुराः ।
कृष्णकान्तिरिनादीनां नष्टादौ च प्रकीर्तिताः ॥ १९ ॥

Sloka. 19. Red, white, reddish, green, yellowish, variegated and black are the colours of the planets from the Sun onwards. The same colours are declared to belong to them in queries regarding lost articles, etc.

cf. गुणाकर
ताम्र. श्वेत शोणनीलासितपीतः चित्र. कृष्णश्चेति सूर्यादिवर्णाः ।

Also सर्वजातक
ताम्रः शुभ्राणि रक्तानां तथा हरितपीतयोः ।
चित्रितासितयोः सूत मन्मुखाः स्वामिनः स्मृताः ॥

प्रयोजनं तु जन्मयात्राप्रश्नादौ बलिष्ठग्रहवर्णद्रव्यलाभः । अन्यथा हानिकराः ग्रहदौर्बल्ये तत्तद्वर्णपुष्पादिद्रव्यैः स्वामिपूजा कार्येति

द्रव्याणि ताम्रमणिकांचनयुक्तिरौप्य-
मुक्तान्ययश्च दिननाथमुखग्रहाणां ।
वन्ह्यंबुषण्मुखहरीन्द्रशचीविरिंच-
मुख्या दिवाकरमुखादधिदेवताः स्युः । २० ॥

Sloka. 20 The substances ascribed to the planets from the Sun onwards are copper, gems, gold, alloy of metals, silver, pearls and iron. Fire, water, Kumara

(Kartikeya), Vishnu, Indra, Indrani, and Brahma are the presiding deities of the planets from the Sun in their order.

c) जातकफलमाला

ताम्रं स्यान्मणिहेममिश्रितमतो रौप्यं तु मुक्तायसी
प्रश्ने जन्मनि वा बलाधिकतराल्लाभाधिकं चिन्तयेत् ।
अत्र स्वगृहे स्थितगुरोः सुवर्णमपि वेदितव्यम् ॥ एतदुक्तं बादरायणेन
अर्कस्य ताम्रं मणयो हिमांशोर्भौमस्य हेमेन्दुसुतस्य शुक्तिः ।
जीवस्य रौप्यं स्वगृहे स्थितस्य तस्यैव हेमोशनसश्च मुक्ता ॥
तीक्ष्णांशुदेहप्रभवस्य सीसं कृष्णायसं च प्रवदन्ति तज्ज्ञाः ।

प्रयोजनं च सूतिकागृहे बलयुक्तग्रहधातुमत्ता वाच्या तच्छुभदशायां तद्द्रव्यलाभः अथाशुभदशायां तद्द्रव्यहानिर्ज्ञेया । *Vide* also Adhyaya XVIII sl 19 For the deities of the several planets *c)* यवनेश्वर

देवा ग्रहाणां ज्वलनाम्बुविष्णुप्रजापतिस्कन्दमहेन्द्रदेव्यः ।
चन्द्रार्कचान्द्यकंजभौमभौमशुक्राश्च यजेषु यतोऽत्र शश्वत् ॥
तथा चौरनामाख्यने नष्टद्रव्येऽपहृतेषु तत्पर्यायनाम वक्तव्यः । तथा च यात्रा-
यां ग्रहदेवता संपूज्य तद्दिशं यायात् ।

माणिक्यं दिननायकस्य विमलं मुक्ताफलं शीतगो-
र्माहेयस्य च विद्रुमं मरकतं सौम्यस्य गारुत्मतम् ।
देवेज्यस्य च पुष्परागमसुराचार्यस्य वज्रं शने-
र्नीलं निर्मलमन्ययोश्च गदिते गोमेदवैडूर्यके ॥ २१ ॥

Sloka. 21 The ruby is the Sun's precious stone, a pure spotless pearl that of the Moon Coral belongs to Mars Mercury's precious stone is the emerald shaped like the bird Garuda Topaz belongs to Jupiter. Venus owns diamond. Saturn's gem is the stainless sapphire Agate and the *lapislazuli* or *turkois* are said to belong to the remaining planets Rahu and Ketu respectively.

श्रीवस्त्रमाल्यगन्धैर्विलसति पुरुषः सदा विततकीर्त्तिः ।
दयित सर्वजनस्य च शत्रारपि भवति विख्यात ॥
दुःस्वप्नैरग्निभिररिभि प्रपीड्यते पीडितार्के तु ।
देशादेश विचरति बन्धुवियोगाभिमन्तप्त ।
बहुसाधनोऽपि राजा प्रस्खलबल प्रपीडितो रिपुणा ॥
नाशमुपयाति विजितो भीत द्रव्य पर प्राप्त ।
स्वस्थानपरिभ्रष्टः क्लिष्टो मलिन प्रयाति परदेशम् ॥
विभ्रमबलो विकले रिपुसम्भ्रमविक्षिप्तचित्तश्च ।
स्त्रीमरणदुःखतप्त सममधननाशकलुषितमनस्क ।
न जहाति शोकभार कथमपि मलिनमलिने पुरुष ॥

वर्णास्ताम्रसितारक्तहरितापीतकर्बुरा ।
कृष्णकान्तिरिनादीनां नष्टादौ च प्रकीर्तिता ॥ १९ ॥

Sloka - 19. Red, white, reddish, green, yellowish, variegated and black are the colours of the planets from the Sun onwards The same colours are declared to belong to them in queries regarding lost articles, etc

cf. गुणाकर

ताम्र श्वेत शोणनीलातिपीताः चित्र कृष्णश्चेति सूर्यादिवर्णाः ।

Also सर्वेनातव

ताम्र शुभ्राणि रक्ताना तथा हरितपीतयोः ।
विचित्रासितयोः सूत मन्युषा स्वामिन स्मृता ॥

प्रयोजन ॥ जन्मयात्राप्रश्नादौ बलिष्ठग्रहवर्णद्रव्यलाभ । अन्यथा हानिकरा ग्रहदोषे तत्तद्वर्णपुष्पादिकृत्स्नामिपूजा कार्येति

द्रव्याणि ताम्रमणिकांचनयुक्तिरौप्य-
मुक्तान्ययश्च दिननाथमुखग्रहाणां ।
वन्ह्यंबुषण्मुखहरीन्द्रशचीविरिंच-
मुख्या दिवाकरमुखादधिदेवाता स्यु ॥ २० ॥

Sloka. 20 The substances ascribed to the planets from the Sun onwards are copper, gems, gold, alloy of metals, silver, pearls and iron Fire, water, Kumara

(Kartikeya), Vishnu, Indra, Indrani, and Brahma are the presiding deities of the planets from the Sun in their order.

cf जातकरत्नमाला

> ताम्रं स्यान्मणिहेममिश्रितमतो रौप्यं तु मुक्तामसी
> प्रश्ने जन्मनि वा बलाधिकतराद्धाधिक चिन्तयेत् ।
> अत्र स्वगृहे स्थितगुरो' सुवर्णमपि वेदितव्यम् ॥ एतदुक्तं बादरायणेन
> अर्कस्य ताम्र मणयो हिमांशोर्भौमस्य हेमेन्दुसुतस्य शुक्तिः ।
> जीवस्य रौप्य स्वगृहे स्थितस्य तस्यैव हेमोशनसश्च मुक्ता ॥
> तीक्ष्णांशुदेहप्रभवस्य सीसं कृष्णायसं च प्रवदन्ति तज्ज्ञाः ।

प्रयोजनं च सूतिकागृहे बलवद्ग्रहधातुमता वाच्या तच्छुभदशाया तद्द्रव्यलाभ अथाशुभदशायां तद्द्रव्यहानिर्ज्ञेया । *Vide* also Adhyaya XVIII sl 19 For the deities of the several planets *cf* थनेश्वर

> देवा ग्रहाणा ज्वलनाद्रिविष्णुप्रजापतिस्कन्दमहेन्द्रदेव्य ।
> चन्द्रार्कघान्यकंजभौमजीवशुक्राश्च यज्ञेषु च तेन गम्यम् ॥

तथा चौरनामानयने बलवद्ग्रहोक्तदैवतपर्यायनाम वक्तव्यः । तथा च यात्रा-या गृहदेवता सम्पूज्य तद्दिश यायात् ।

> माणिक्यं दिननायकस्य विमलं मुक्ताफलं शीतगो-
> र्माहेयस्य च विद्रुमं मरकतं सौम्यस्य गारुत्मतम् ।
> देवेज्यस्य च पुष्परागमसुराचार्यस्य वज्रं शने-
> र्नीलं निर्मलमन्ययोश्च गदिते गोमेदवैडूर्यके ॥ २१ ॥

Sloka 21 The ruby is the Sun's precious stone, a pure spotless pearl that of the Moon Coral belongs to Mars Mercury's precious stone is the emerald shaped like the bird Garuda Topaz belongs to Jupiter. Venus owns diamond Saturn's gem is the stainless sapphire Agate and the lapislazuli or turkois are said to belong to the remaining planets Rahu and Ketu respectively.

स्थूलाम्बरं नूतनचारुचेलं कृशानुतोयाहतमध्यमानि ।
दृढांशुकं जीर्णमिनादिकानां वस्त्राणि सर्वे मुनयो वदन्ति ॥२२॥

Sloka. 22. All the sages say that the articles of apparel appropriate for the Sun and other planets are a thick cloth, a new fine robe, one singed by fire, a cloth washed in water, an ordinary garment, a durable mantle and a rag respectively

Cf.—बृहज्जातक

वस्त्रं स्थूलमभुक्तमग्निकहतं मध्यं दृढं स्फाटितम् (अर्कात्)

Also जातकरत्नमाला

स्थूलं नूतनमेव वह्निकहतं वस्त्रं जलैराहतं
मध्यस्थं दृढमेव जीर्णमिति च सूर्यादिनामन्यथा ॥

Also सारावली

वस्त्राणि स्थूलाहतशिखिजलहतमध्यदृढसुजीर्णानाम् ॥

प्रागादिका भानुसितारराहुमन्देन्दुविद्देवपुरोहिताः स्युः ।
शुक्रारचन्द्रज्ञसुरेज्यमन्दा वसन्तमुख्यर्तुधिपा दृगाणैः ॥ २३ ॥

Sloka. 23. The Sun, Venus, Mars, Rahu, Saturn, the Moon, Mercury and Jupiter are respectively the lords of the quarters East, South east, South, Southwest, West, Northwest North and North-east respectively The lords of the six seasons reckoning from Vasantha are Venus, Mars, the Moon Mercury, Jupiter, and Saturn according to the Drekkanas or the third portions of a sign presided over by them

NOTES

Cf. मानसागरे।

भानु शुक्र क्षमापुत्र सैंहिकेय शनिः शशी ।
सौम्यस्त्रिदशमन्त्री च प्राच्यादि दिगधीश्वराः ॥

दिक् स्वामिप्रयोजनं तु केन्द्रस्थो गृहे सूतिकागृहद्वारज्ञानम् । हतनष्टादिषु चोरादिर्गमनीयदिक्ज्ञानम् प्रयोजनं सारावल्या

पापकजलगुहकेशवशकतचिविधमः पतयः ॥
भूर्गादिगृहदैवतमन्त्रैः समभिपूज्य तामाशाम् ।
कनकमजवाहनादीन् प्राप्नोति नृपोऽरितः शीघ्रम् ॥

ऋतुस्वामिप्रयोजनं तु नष्टजातके ऋतुनिर्देशः स च लग्ने यो गृहो भवति तद्वशेन कार्यः । यदि च लग्ने न कोऽपि गृहः तदा द्रेष्काणस्वामिवशेन । यदि च लग्ने व्यापाः गृहा, भवन्ति तदा प्रबलद्ग्रहवशेन । तथा च सत्यिस्यः

ग्राहिलग्नोपेतेर्यो बलवान् तद्ग्रहस्तु निर्देशः ॥ इति

The Planets and the seasons indicated by them:—These are useful in finding out the proper seasons (of birth) in the case of lost horoscopes.

If there is a planet in the Lagna, then the season typified by that planet should be predicted When there are more than one planet in the Lagna, then it is with reference to the strongest planet. If there is no planet in the Lagna, it is only in that case that the season should be predicted with reference to the planet owning the Lagna Drekkana

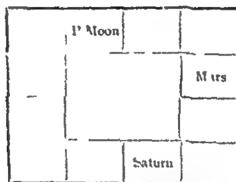
The six seasons, their approximate periods and their lords are given in the following statement —

Name of the Season	Approximate period. From	To	Lord of the Season.
1 वसन्त (Vasanta)	20th March	19th May	Venus
2 ग्रीष्म (Grishma)	20th May	19th July	Mars
3 वर्ष (Varsha)	20th July	19th Septr	Moon
4 शरद् (Sarat)	20th Septr	19th Novr	Mercury
5 हेमन्त (Hemanta)	20th Novr	19th Januy	Jupiter
6 शिशिर (Sisira)	20th Januy	19th March	Saturn

Application of the principle.—Suppose the Sun (in progression as per any system) to be afflicted by the Moon. The result will be ill-health and bad things to the native in Grishma (ग्रीष्म).

The Moon afflicting Mercury by progression will bring ill health in Sarat Ritu (शरद्) Good things may be similarly pre dicted for the periods if there be good aspects

Suppose for example the Moon has progressed to Aswini Nakshatra afflicted by Mars square opposition Saturn in a horo scope at the same time We have then to say that troubles began in February and March (Sisira Saturn's) and very badly in May and June (Grishma—Mars)



देवतोपगतटाद्रिविहागः कोशगेहशयनोत्करदेशाः ।
भानुपूर्वनिलयाः परिकल्प्या वेश्मकोणनिलयावहिकेतू ॥ २४ ॥

Sloka. 24 A shrine, a shore or river bund, a fire place, a pleasure-ground, a treasury, a bed chamber, and a heap of rubbish are to be assigned as the places of the planets *from the Sun onwards* Rahu and Ketu have their places in the corners of a house

NOTES.

ascribed to them (sl. 20) are marshalled for purposes of reference in the following statement.

Planets	Their appropriate places	Their articles of apparel	Substances ascribed to them
Sun ..	Temples, places of worship	Coarse cloths	Copper
Moon ..	Marshy places	New cloths ..	Jewel (मणि Mani)
Mars ..	Fire places such as Kitchen, Engine rooms, etc	Burnt cloths ...	Gold
Mercury .	Play grounds	Wet cloths	Alloys
Jupiter ..	Treasure room	Medium cloths	Silver
Venus .	Harems	Excellent cloths	Pearls
Saturn .	Hillock, useless places	Rags, torn cloths	Iron

Application of the above—Suppose the Moon in progression (as per any system) comes in trine to Venus. It has to be predicted that the person will get or wear new and good clothes. Suppose the Sun in square to Mars; We must say that cloths will be set fire to by accidents. In the case of a nativity for example, the Moon, as ruler of the 4th house indicating investments, in conjunction with Saturn means useless marshy lands, etc

लंकादिकृष्णासरिदंतमारः सितस्ततो गौतमिकान्तभूयः ।
विन्ध्यान्तमार्यः सुरनिम्नगान्तं बुधः शनिः स्यात्तु हिमाचलान्तम् ॥

Sloka. 25. Mars' territory extends from Lanka to the river Krishna. Sakra's sway prevails from the last-mentioned boundary up to the river Gautamika. Jupiter

rules from hence up to Vindhya From Vindhya to the Ganges lies the region of Mercury Saturn has his sway over the country from the Ganges up to the Himalayas

> विप्रौ जीवसितौ दिनेशरुधिरौ भूपालकौ वैश्यराट्
> इन्दुः शूद्रकुलाधिप शशिसुतो मन्दोन्त्यजानां पति ।
> आदित्यामरमन्त्रिशीतकिरणाः सत्त्वप्रधानग्रहाः
> शुक्रज्ञौ रजसोगुणौ शनिधरापुत्रौ तमःस्वामिनौ ॥ २६ ॥

Sloka. 26 . Jupiter and Venus are Brahmins The Sun and Mars are Kshatriyas The Moon is a Vaisya Mercury is the lord of the Sudra community Saturn is the leader of the outcasts The Sun, Jupiter and the Moon are planets typifying सत्त्व Satva (purity, goodness) Venus and Mercury are essentially the planets of passion Saturn and Mars own तमस् Tamas or darkness as their distinguishing characteristic

(*1st half*) *cf.* गुणाकर

> वागीशशुक्रावथ भानुभौमौ शीतद्युतिः शीतकरात्मजश्च ।
> द्विजातिकानामधिपा भवन्ति शनैश्चरः सङ्करसंभवानाम् ॥

Also बृहज्जातक

> विप्रादितः शुक्रगुरू कुजार्कौ शशी बुधश्चेत्यसितोऽन्त्यजानाम् ॥

But according to पराशर the Vaisya community is represented by the Moon and Mercury and the Sudras by Saturn *cf*

> गुरुशुक्रौ विप्रवर्णौ कुजार्कौ क्षत्रियौ द्विज ।
> शशिसौम्यौ वैश्यवर्णौ शनिः शूद्रो द्विजोत्तम ॥

प्रयोजन हननष्टादिषु प्रश्नयोगात चौरादीनां जातिज्ञाने चतुर्थं च वर्णो ज्ञानिश्च लग्नपादि‌लि-ग्रहावशात्रेन वर्णापघातो वाच्य

Just as the four castes have been apportioned to the planets, it has to be inferred that the four Upayas (चतुर्विधोपाय chatur vidhopaya) viz (1) साम Sama (2) दान Dana (3) भेद Bheda and (4) दण्ड Danda

have also been assorted to the planets, thus' To Jnpiter and Venus-साम-Sama; to Mars and the Sun- दण्ड-Danda; to the Moon-दान-Dana and to Mercury and Saturn- भेद Bheda.

cf. सग्रामविजय

साम्नोऽभृग्वङ्गिरसौ दण्डाधीशौ दिवाकरोर्वीजौ ।
दानाधिपः शशाङ्को भेदस्य बुधार्कपुत्रौ च ॥

Further, the division of the planets into (1) biped (2) quadruped (3) winged and (4) reptile is also hinted *cf.* कृष्णीय

सूर्यात्मजेन्दुपुत्रौ पक्षिसमानौ सरीसृपश्चन्द्रः ।
द्विपदौ भृगुदेवगुरू चतुष्पदौ भूमिपुत्रार्कौ ॥

(*Latter half*) These gunas should be ascertained after examining the strength of the planets owning, occupying and aspecting the lagna and the Rasi occupied by the Moon. But it must be remembered that the planet *in whose Trimsamsa* the Sun is situated plays a prominent part in moulding the guna of the native *cf.* गुणाकर

सत्त्वं शशीज्यौष्णकराः सितज्ञौ रजस्तमः क्ष्मातनयार्कपुत्रौ ।
यस्यांशवर्गांशगतो दिनेशस्तत्तुल्यसत्त्वादिगुणो नरः स्यात् ॥

वराहोऽपि । स्वल्पजातके

"सत्त्वं रजस्तमो वा त्रिंशांशे यस्य भास्करस्तादृक्" ॥

अथगुणस्वरूपं

यः सात्त्विकस्तस्य दयास्थिरत्वं सत्यार्जवं ब्राह्मणदेवभक्तिः ।
रजोधिकः काव्यकलाशतक्रीसंसक्तचित्तः पुरुषोऽतिशूरः ॥
मिश्रैर्गुणैर्मिश्रगुणस्वभावा भवन्ति सर्वेपि शरीरभाजः ॥ इति

नन्वर्कस्येन्द्वोश्च त्रिंशांशकाभावात् अनयोः सत्त्वादिगुणनिरूपणं कथं स्यादिति चेन्न । यतो यत्स्वहृदयादपि प्रकृतिर्भवति । तदुक्तं देवकीर्तिना "बलवद्गुणो भवेज्जातः" इतिः अत्र त्रिंशांशकतो गुणविचारो मुख्यः । यदाह श्रीसूर्यः "यस्य त्रिंशांशगश्चार्कः तद्गुणो जातको भवेत्"

नराकारा भानुक्षितिजगुरवः शुक्रशशिनौ
वधूरूपौ षण्ढप्रकृतिपुरुषौ मन्दशशिजौ ।
वियत्क्षोणीतेजःपवनपयसामेव पतयः
सुराचार्यज्ञारद्युमणिसुतदेवारिसचिवाः ॥ २७ ॥

rules from hence up to Vindhya. From Vindhya to the Ganges lies the region of Mercury. Saturn has his sway over the country from the Ganges up to the Himalayas.

> विप्रौ जीवसितौ दिनेशरुधिरौ भूपालकौ वैश्यराड्
> इन्दुः शूद्रकुलाधिपः शशिसुतो मन्दोऽन्त्यजानां पतिः ।
> आदित्यामरमन्त्रिशीतकिरणाः सत्त्वप्रधानग्रहाः
> शुक्रज्ञौ सरजोगुणौ शनिधरापुत्रौ तमःस्वामिनौ ॥ २६ ॥

Sloka 26. Jupiter and Venus are Brahmins. The Sun and Mars are Kshatriyas. The Moon is a Vaisya. Mercury is the lord of the Sudra community. Saturn is the leader of the outcasts. The Sun, Jupiter and the Moon are planets typifying सत्त्व Satva (purity, goodness). Venus and Mercury are essentially the planets of passion. Saturn and Mars own तमस् Tamas or darkness as their distinguishing characteristic.

(1st half) cf. गुणाकर

> वागीशशुक्रौ च भानुभौमौ शीतद्युतिः शीतकरात्मजश्च ।
> द्विजातिकानामधिपा भवन्ति शनैश्चरः सङ्करसंभवानाम् ॥

Also बृहज्जातक

> विप्रादितः शुक्रगुरू कुजार्कौ शशी बुधश्चेत्यसितोऽन्त्यजानाम् ॥

But according to पराशर the Vaisya country is represented by the Moon and Mercury and the Sudras by Saturn. cf.

> गुरुशुक्रौ विप्रवर्णौ कुजार्कौ क्षत्रियौ द्विज ।
> शशिसौम्यौ वैश्यवर्णौ शनिः शूद्रो द्विजोत्तम ॥

प्रश्नेन लग्नादिषु ग्रहवशात् चातुर्वर्ण्यं जातिमानं तद्गुणं च यथो जातिश्च लग्नपादिभिः उपायचतुष्टयेन सामादिभिः वाच्य

Just as the four castes have been apportioned to the planets it has to be inferred that the four Upayas (चतुर्विधोपाय chatur vidhopaya) viz (1) साम Sama (?) दान Dana (3) भेद Bheda and (4) दण्ड Danda

have also been assorted to the planets, thus To Jupiter and Venus साम-Sama to Mars and the Sun दण्ड Danda to the Moon दान Dana and to Mercury and Saturn भेद Bheda

cf सग्रामविजय

> साम्नोऽभृग्वङ्गिरसौ दण्डाधीशौ दिवाकरोर्वीजौ ।
> दानाधिप शशाङ्को भेदस्य बुधार्कपुत्रौ च ॥

Further the division of the planets into (1) biped (2) quadruped (3) winged and (4) reptile is also hinted *cf.* कृष्णाय

> सूर्यात्मजेन्दुपुत्रौ पक्षिपमानौ सरीसृपश्चन्द्र ।
> द्विपदौ भृगुदेवगुरू चतुष्पदौ भूमिपुत्रार्कौ ॥

(*Latter half*) These gunas should be ascertained after examining the strength of the planets owning, occupying and aspecting the lagna and the Rasi occupied by the Moon But it must be remembered that the planet in whose Trimsamsa the Sun is situated plays a prominent part in moulding the guna of the native *cf.* गुणाकर

> सत्त्व शशीउष्णकरा सितज्ञौ रजस्तमः क्ष्मातनयार्कपुत्रौ ।
> यस्याभवन्त्यंशगतो दिनेशस्तत्पुरःसत्त्वादिगुणो नर स्यात् ॥

वराहोऽपि । स्वल्पजातके

"सत्त्व रजस्तमो वा त्रिंशांशे यस्य भास्करस्तद्वत्" ॥

अथ गुणस्वरूप

> यः सात्त्विकस्तस्य दयास्थिरत्व सत्यार्जव ब्राह्मणदेवभक्तिः ।
> रजोधिकः काव्यकलाशतस्त्रीसक्तचित्त पुरुषोऽतिशूर ॥
> मिश्रैर्गुणैर्मिश्रगुणस्वभावा भवन्ति सर्वेऽपि शरीरभाजा ॥ इति

नन्वर्कस्येन्दोश्च त्रिंशांशकाभावात् अनयो सत्त्वादिगुणनिरूपण व्यर्थं स्यादिति चेन्न । यतो यस्य हृदयस्यापि प्रकृतिर्भवति । तदुक्त देवकीर्तिना "यत्वच्छि गुणो भवेज्जातः" इति अत्र त्रिंशांशतो गुणविचारो मुख्यः । यदाह श्रीसूर्य- "यस्य त्रिंशांशस्थाद्गुणो जातको भवेत्"

> **नराकारा भानुक्षितिजगुरव शुक्रशशिनौ**
> **वधूरूपौ षण्ढप्रकृतिपुरुषौ मन्दशशिजौ ।**
> **वियत्क्षोणीतेजःपवनपयसामीश पतय**
> **सुराचार्यज्ञारद्युमणिसुतदेवारिमिचिरा ॥ २७ ॥**

Sloka 27 The Sun, Mars and Jupiter are males. Venus and the Moon are females ; Saturn and Mercury are eunuchs Jupiter, Mercury, Mars, Saturn and Venus are respectively the lords of Ether, Earth, Fire, Air and Water

(*Latter half*) *cf* बृहज्जातके

" शिखिभूखपयोमरुद्गणानां वशिनो भूमिसुतादयः क्रमेण "
प्रयोजनं स्वदशायां महाभूतकृतां छायां दर्शयति । यदुक्तं च ।
छायामहाभूतकृतां च सर्वेऽभिव्यञ्जयन्ति स्वदशामवाप्य ।
पञ्चविधत्वस्थरजात् गुणान्च नामास्य शब्दकथनमाशुमेयात् ॥

कक्षायां क्रमशो दिनेशतनयाज्ज्योतिर्भचक्राश्रिताः
छायासूनुगुरुक्षमाजदिनकृच्छुक्रेन्दुपुत्रेन्दव ।
मज्जास्नायुवसास्थिशुक्ररुधिरत्वग्धातुनाथाः क्रमा-
दारार्कीज्यदिनेशशुक्रशशभृत्तारासुताः कीर्तिताः ॥ २८ ॥

Sloka 28 The planets in the zodiac reckoned *seriatim* from Saturn in accordance with the length of their orbits are Saturn, Jupiter, Mars, the Sun Venus Mercury, and the Moon Mars, Saturn, Jupiter, the Sun, Venus, the Moon and Budha are respectively declared to be the lords of the following constituent elements of the body marrow, muscle fat or grease, bone, semen blood, and skin.

NOTES

(*First half*) *Vide* Sloka 71. *infra*
(*Latter half*) *cf* बृहज्जातक

स्नाय्वस्थ्यसृक्त्वगथ शुक्रवसे च मज्जा
मन्दार्कचन्द्रबुधशुक्रसुरेज्यभौमाः ॥

प्रयोजनं । जन्मकाले यो ग्रहो बलवान् तत्प्रकृतिकः तद्धातुसारश्च तात्काल जातो भवति—यद्वा हननप्रश्ने पुत्र विधस्य पार्श्वौरादग धाविनप्रश्ने च स्तनस्वामि स्तूलनवांशस्वामिवशेन तद्दोषोदया पीडा च वक्तव्येत्यादि ॥

All diseases mentioned in Chapter VI are based upon this e. g Mercury governs skin diseases Venus governs venereal diseases Jupiter governs brain diseases, such as madness, etc. The Moon governs diabetes menstrual diseases, etc

लवणकटुकषायास्वादुतिक्ताम्लमिश्राः
शशिरविशनिजीवारासुरेज्यज्ञनाथाः ।
अयनदिवसपक्षर्त्वब्दमासक्षणेशा
रविकुजसितसौम्या मन्दजीवेन्दवश्च ॥ २९ ॥

Sloka 29 Saline, pungent astringent, sweet bitter acid, and mixed flavours have for their lords the Moon, the Sun, Saturn, Jupiter Mars Venus and Mercury. The Sun Mars, Venus Mercury, Saturn Jupiter and the Moon sway over periods of half a year, a day, half a month, two months a year, a month and a muhurta (2 ghatikas or 48 minutes) respectively

NOTES

Planet	Period	Flavour
The Sun	Half a year	Pungent
The Moon	क्षण (Kshana—48)	Saltish
Mars	One day	Bitter
Mercury	Two months	Mixed
Jupiter	One month	Sweet
Venus	15 days	Sour
Saturn	One year	कषाय—Kashaya

Application of the principle—If illness is indicated by Saturn, it is long standing if indicated by Mars, it is of short duration. This should be applied with reference to Chapter VI

Cf.— बृहज्जातक

अयनक्षणवासरर्तवो मासार्द्धं च समाश्च भास्करात् ।
कटुकलवणतिक्तमिश्रिता मधुराम्लौ च कषाय इत्यपि

(*First half*) प्रयोजनं–आधानकाले यो बलवान् तदुक्तरसस्य दोहदो गर्भिण्या भवति

Also सारावल्याम्

मासि तृतीये स्त्रीणां दोहदको जायतेऽवश्यम् ।
मासाधिपस्वभावैर्विलग्नयोगादिभिश्चान्यम् ॥

भोजनाश्रये च प्रश्ने गृहोदये नवांशे वा (तद्ग्रहलग्नवशात्) तत्समानं भोजनं वक्तव्यम्

(*Latter half*) अयनादीनामपि प्रयोजनमाह मणित्थः (कल्याणवर्मा च)

लग्नांशकपतितुल्यः कालो लग्नोदितांशसमतुल्यः ।
वक्तव्यो रिपुविजये गर्भाधानेऽथ कार्यसंयोगे ॥

अस्यार्थः । लग्ने यावन्तो नवांशाः उदिता भवन्ति तावन्तस्तस्य कालांशकः स्वामिवशेन वक्तव्यः । तद्यथा यदि नवांशस्वामी रविर्भवति तदा तावदयनान्तरं कार्यसिद्धिर्भवति–एवं चन्द्रे तावन्मुहूर्तान्तरं भौमे तावद्दिनान्तरमित्यादि ज्ञेयम् एवं प्रश्नलग्नात् प्रसवेऽपि कालो ज्ञेयः केचित्तु प्रश्नलग्ने यस्य ग्रहस्य नवांशकोदयो भवति स च ग्रहस्तस्मान्नवांशकाद्यावत्संख्ये नवांशे भवति तत्संख्यो नवांशस्वामिग्रहवशेनायनादि वा कालो वक्तव्य इत्याहुः ॥

Suppose at the time of a query, the Vrischika Navamsa in the Mithuna lagna to have risen (2 signs 4 degrees 12 minutes), and the position of Mars, the lord of Vrischika, to be 9 signs 11 degrees 13 minutes. The period typified by the same planet is a day. According to the first view, Vrischika Navamsa being the 2nd in the Mithuna lagna, the completion or success of the business has to be predicted to happen in 2 days. According to the second view, as Mesha, the Navamsa occupied by Mars, happens to be the 6th when counted from Vrischika, the time in which the success or otherwise is expected to occur will be 6 days.

Find the planet that is strongest at the time of Adhana (आधान). The pregnant woman will desire (long for) food mixed with the flavour typified by this particular planet.

पादेक्षणं भवति सोदरमानराश्यो-
रर्धं त्रिकोणयुगलेऽखिलखेचराणाम् ।
पादोनदृष्टिनिचयश्चतुरस्रयुग्मे
संपूर्णदृग्बलमनंगगृहे वदन्ति ॥ ३० ॥

शनिरतिबलशाली पाददृग्वीर्ययोगे
सुरकुलपतिमन्त्री कोणदृष्टौ शुभः स्यात् ।
त्रितयचरणदृष्ट्या भूकुमारः समर्थः
सकलगगनवासाः सप्तमे दृग्बलाढ्याः ॥ ३१ ॥

Sloka. 30 Astrologers say that all the planets cast a quarter glance at the 3rd and 10th houses, half a glance at the 5th and 9th, three quarters of a glance at the 4th and 8th, and a full eye at the 7th

Sloka. 31. Saturn is exceedingly powerful when he has his strong quarter-glance Jupiter is auspicious in his oblique or angular aspect Mars is potent with his three quarter-glance All the planets in general have strength of aspect on the 7th house

NOTES.

c/. सारावली

पश्यन्ति स्थानात् सदा ग्रहाश्चरणवृद्धितः सर्वे ।
त्रिदशत्रिकोणचतुरस्रसप्तमान्यव क्रमेणैव ॥
पूर्णं पश्यति रविजस्तृतीयदशमे त्रिकोणमपि जीवः ।
चतुरस्रं भूमिसुतो पूर्णं च सिताकचन्द्रबुधाः क्रमशः ॥

The following from Parasara (पराशर) regarding Rahu drishti (राहुदृष्टि) will be of interest

सुतमदननवान्त्ये पूर्णदृष्टिं तमस्य युगलदशमगेहे चार्द्धदृष्टिं वदन्ति ।
सहजरिपुविपश्यन् पाददृष्टिं मुनीन्द्राः निजभवनमुपेतो लोचनान्धः प्रदिष्टः ॥

To calculate the correct *Drigbala* (दृग्बल) of planets please see chapter 2 of Sripatipaddhati (श्रीपति पद्धति)

अथोर्ध्वदृष्टी दिननाथभौमौ दृष्टिं कटाक्षेण कवीन्दुसून्वो ।
शशांकगुर्वो समभागदृष्टिरधोक्षिपातस्तमहिनाथशन्यो ॥ ३२ ॥

Sloka. 32. The Sun and Mars look upwards Venus and Mercury look sideways The Moon and Jupiter look evenly. The looks of Rahu and Saturn incline downwards

स्वोच्चत्रिकोणस्वसुहृद्‌दृगाणराश्यंशवैशेषिकवर्गयन्त्. ।
आरोहवीर्याधिकबिंदुकास्ते खेचारिण स्थानबलाधिका स्यु ॥३३॥

नीचारिपापखगयोगनिरीक्ष्यमाणा-
स्तद्वर्गसन्धिलघुबिंदुदुरंशकाश्च ।
आदित्यरश्मिपरिभूतपराजितास्ते
दृष्ट्यादिशस्यसहिताश्च न शोभना स्यु ॥ ३४ ॥

Sloka. 33 Planets have predominant strength of position (स्थानबल- Stthanabala) when they occupy the Vaiseshika Vargas (*Vide* Adhyaya I, *Sloka* 44 *Supra.*) produced by the combination of three or more of the Vargas enumerated below—

स्वोच्च-Swochcha (the planet's own exaltation sign), स्वत्रिकोण-Swathrikona (the planet's Moolathrikona), स्वसुहृद्-Swasuhrid (the planet's friend s house), स्वद्रेक्काण Swa drekkana (the planet s own Drekkana), स्वराशि Swa Rasi (the planet's own house), स्वांश-Swa amsa (the planet's own Navamasa), and being in the ascendant possess numerous benefic dots (more than 4, *vide* Adhyaya 10, on Ashtaka Varga)

Sloka. 34. Planets which do not possess benefic aspect or other such good influences may not prove auspicious when they are in their depression, or in conjunction with inimical or malefic planets or aspected

by them or in their Vargas or in the Sandhis or have fewer points (in the Ashtaka Varga) or when they occupy the bad portions of a sign or when they are eclipsed by the Sun's rays or overcome in planetary war.

NOTES

The positional strength of planets will be better understood by a reference to Sripati's rules on the subject, *Vide*, Sripatipaddhati श्रीपति पद्धति *Adhyaya* IV sl 8

विलग्नपातालवधूनभोगा बुधामरेज्यौ भृगुसूनुचन्द्रौ ।
मन्दो धरासूनुदिवाकरौ चेत् क्रमेण ते दिग्बलशालिनः स्यु ॥३५॥

Sloka. 35 Mercury and Jupiter have their दिग्बल-Digbala or strong quarter in the East or Lagna Venus and the Moon have it in the North or 4th bhava. Saturn has it in the West or 7th bhava; the Sun and Mars in the South or the 10th bhava.

cf. यवनेश्वर
गुर्विन्दुजौ पूर्वविलग्नसंस्थौ नभःस्थलस्थौ च दिवाकरारौ ।
सौरोऽस्तगः शुक्रनिशाकरौ तु जले स्थितावप्यबली भवेताम् ॥

Also सारावली
लग्ने जीवबुधौ दिवाकरकुजौ व्योम्नि सौरे आस्फुजि-
चंद्रावन्दुसितौ दिशाकृतामिदं

Also श्रीपतिपद्धति, *Adhyaya* III, *sl.* 7 and 8.

निशान्दुमन्दावनिजाः परेहनि स्वकीयहोरादिनमासवत्सराः ।
सितादिपक्षद्वयगाः शुभाऽशुभा बुध सदा कालजवीर्यशालिन ३६

Sloka. 36 The Moon, Saturn and Mars have कालबल-Kalabala or temporal strength at night; the rest during the day. Each planet is strong in his hour, day, month and year. The benefic and malefic planets have strength in the bright and dark halves of the month respectively. Mercury is always strong.

cf बृहज्जातक
निशि शशिकुजसौराः सर्वदा ज्ञोऽह्नि चान्ये
बहुलसितगताः स्युः क्रूरसौम्याः क्रमेण ।
द्व्ययनदिवसहोरामासपैः कालवीर्यम्

The reader will see that the author has referred to six of the sub divisions of Kalabala (कालबल) in this sloka, *Viz* (1) Natonnata bala (नतोन्नतबल) (2) Pakshabala (पक्षबल) (3) Varshapabala (वर्षपबल) (4) Masapabala (मासपबल) (5) Dinapabala (दिनपबल) (6) Horapabala (होरापबल) *cf* Sripatipaddhati (श्रीपतिपद्धति) *Adhyaya-III Slokas*-9 14

Also *cf* सारावली
जीवार्कासितजितोऽह्नि विधु सतत मन्देन्दुभौमा निशि
होरामासदिनाब्दपाश्च बलिनः सौम्या सितेऽन्येऽसिते ।

जैत्रा वक्रसमागमोपगसितज्ञारामरेज्यासिता
दिव्याशायनगेन्दुतिग्मकिरणौ चेष्टाबलांशाधिकाः ।
सौम्याक्षेपयुता महीसुतमुखाश्चेष्टबलाढ्याः क्रमात्
नैसर्गस्य बलाधिका शनिकुजज्ञाचार्यशुक्रेन्दिनाः ॥३७॥

Sloka 37 Venus, Mercury Mars, Jupiter and Saturn, when in their retrograd motion or in conjunction with the Moon, are consid·red to be victorious (in planetary war. The Sun and the Moon are strong in the Uttarayana or Northern course. The motional strength of the plan ts taken in regular order from Mars is additive in the northern course Saturn Mars, Mercury, Jupiter, Venus the Moon and the Sun rise successively in natural strength (नैसर्गिकबल–Naisargikabala)

cf सारावली
समासे जयिनो विलोमगतयः सपूर्णगावो ग्रहाः
सूर्येन्दू पुनरुत्तरेण बलिनौ मत्तोक्तचेष्टाबले ॥
उत्तरमयनं प्राप्ताः शुभकरार्केन्दुसंयोगिणा बलिनः ।
सौम्ये चाशितरविपुत्रौ द्वयमपि शशिनः स्ववर्गस्थ ॥

Also वृहज्जातक

उदगयने रविशीतमयूखौ वक्रसमागमगाः परिशेषाः ।
विपुलकरा युधि चोत्तरसंस्थाश्चेष्टितवीर्ययुताः परिकल्प्याः ॥

The words समागमगा in the text have been used in a purely technical way, the meaning being "when in conjunction with the Moon" cf. "समागमगा चन्द्रेण सहिता बलिन एव, चन्द्रेण संयोगो ग्रहाणां समागम-शब्दो वाच्य" (उत्पल)

cf श्रीपतिपद्धति Adhyaya-III-15 & 16

Also शम्भुहोराप्रकाश

वक्री रणे चोत्तरगो विधत्ते चेष्टाबलं चन्द्रसमागमेऽपि ॥

For details regarding the effects of the several kinds of balas, please refer to Saravali (सारावली) Ch. V. Slokas-28 46.

क्रमेण दृक्स्थाननिसर्गचेष्टादिक्कालशर्याणि च षड्बलानि ।
सुधाकरेष्विन्दुशरेन्दुशैलभेदानि तानि प्रवदन्ति सन्तः ॥ ३८ ॥

Sloka. 38. Professors of Astrology say that the six kinds of strength (षड्बल Shadbala) taken in the following order namely दृग्बल Drigbala (strength of aspect), स्थानबल-Stthanabala (positional strength), निसर्गबल-Nisaragabala (natural strength), चेष्टाबल-Cheshtabala (motional strength), दिग्बल-Digbala (directional strength), कालबल-Kalabala (temporal strength) have varieties indicated by the numbers 1, 5, 1, 5, 1, 7.

NOTES

Here the author wants to mention the number of sub divisions of the several kinds of balas, viz.,

(1) Drigbala (दृग्बल) is by itself one,

(2) Stthanabala (स्थानबल) consists of 5 sub divisions, viz. (i) Uchchabala (उच्चबल) (ii) Sapthavargajabala (सप्तवर्गजबल) (iii) Yugmayugmabala (युग्मायुग्मबल) (iv) Kendradibala (केन्द्रादिबल) and (v) Drekkanabala (द्रेक्काणबल)

(3) Nisargabala (निसर्गबल) is by itself one and has no sub division.

(4) Cheshtabala (चेष्टाबल) is said to consist of 5 sub divisions: what these are, it is not exactly known. i Vakra (वक्र), ii Samagama

Mercury, Saturn, Jupiter and Mars are his neutrals, and the Moon is his enemy.

Sloka. 44. The Sun, Mars and the Moon are the friends of Jupiter. His enemies are Venus and Mercury; Saturn is neutral to him. Saturn and Mercury are the friends of Venus. His enemies are the Sun and the Moon. Jupiter and Mars are his neutrals.

Sloka. 45. The enemies of Saturn are the Sun, the Moon and Mars Jupiter is neutral towards him Venus and Mercury are his friends The planets are to be deemed exceedingly friendly or inimical by their being friendly or inimical both naturally and for the time being. Thus planets are divided into 5 classes, viz, (1) मित्र—Mithra, (2) अधिमित्र—Adhimithra, (3) शत्रु—Sathru, (4) अधिशत्रु— Adhisathru and (5) सम--Sama.

NOTES.

In order to find out the natural friendship or otherwise of planets with respect to any one of the rest, the following general rule is laid down by सत्याचार्य—Satyacharya: *Viz.*,

सुहृदस्त्रिकोणभवनाद्धस्य सुतभे व्ययेऽथ धनभवने ।
स्वजने निधने धर्मे स्वोच्चे च भवन्ति नो शेषाः ॥

'Planets are friendly to any given planet when they happen to own the 5th, 12th, 2nd, 4th, 8th, and 9th houses counted from the planet's Moolatrikona Rasi, or when they happen to own the planet's exaltation Rasi.' The rest are his enemies.

Place the planet in its Moolatrikona and mark the 2nd, 12th, 5th, 9th, the planet's exaltation Rasi, the 8th and the 10th Planets twice invited become friends, planets once invited become acquaintances and planets that are uninvited become enemies But the Sun and the Moon become friends on a single invitation (as each owns only a single sign in the Zodiac).

The Sun invites Mars twice, Jupiter twice, the Moon once and Mercury once. Venus and Saturn are uninvited. Therefore Mars,

Jupiter, and the Moon are the friends of the Sun, and Mercury his acquaintance Venus and Saturn are his enemies Similarly in the case of other planets cf बृहज्जातक

मत्योक्ते सुहृत्त्रिकोणभवनात् स्वात् स्वान्त्यधीधर्मपा·
स्वोच्चायुःसुखपा स्वलक्षणविधेर्नान्यैर्विरोधादिति ॥

But Yavaneswara holds the following view

रवेर्गुरुर्मित्रमतोऽन्यथान्ये गुरोस्तु भौम परिहृत्य सर्वे ।
चान्द्रेरनर्को भृगुनन्दनस्य त्वर्केन्दुजौ सुहृदौ प्रदिष्टा ॥
भौमस्य शुक्रः शशिजश्च मित्रे इन्दोर्बुध देवगुरु च विद्यात् ।
सौरस्य मित्राण्यकुजेन्दुसूर्याः शेषान् रिपून्निर्दिशेत् गुणा च सद्वत् ॥

Only some authorities hold the above view and not all, says Varahamihira

cf. बृहज्जातक

जीवो जीवबुधौ सितेन्दुतनयौ व्यर्का विभौमा क्रमा-
द्वीन्द्वर्का विकुजेन्द्विनाश्च सुहृदः केषाञ्चिदेव मतम् ॥

For friends of Rahu and Ketu the following is stated in सर्वार्थचिन्तामणिः—Sarwartthachinthamani

राहोस्तु मित्राणि कवीज्यमन्दा केतोस्तथैवात्र वदन्ति तज्ज्ञाः ॥

द्वयो सुहृत्वं त्वतिमित्रता भवेद्वद्विधारयस्ते तु मदातिशत्रव ।
सुहृत्समत्वं सुहृदेव केवलं रिपु समास्त्वरिरिमित्रतासम ॥ ४६ ॥

Sloka. 46 If there is friendliness both naturally and temporarily on the part of a planet, he is a great friend. Those that are enemies both ways are deadly foes invariably. That planet is but a friend which has the character of being friendly and neutral from the two points of view, while the one which has the character of being neutral and inimical is an *enemy.* A *planet* that is inimical in the one case and friendly in the other is to be taken as neutral.

रवि स्थिर शीतकरश्चर स्यादुग्र कुजश्चन्द्रसुतस्तु मिश्र ।
मृदु सुरेज्यो भृगुजो लघुश्च शनि सुतीक्ष्ण कथितो मुनीन्द्रै ॥४७॥

Sloka 47 Sages say that the Sun is steadfast, the Moon is wandering (unsteady), Mars is violent, Mercury has a mixture of diverse qualities, Jupiter is gentle, Venus is light or easy and Saturn is harsh

क्रमाच्चरागद्विशरीरभानामुपान्त्यधर्मस्मरगास्तदीशा ।
खरेशमान्दिस्थितराशिनाथा हतीव बाधाकरखेचरा स्यु ॥ ४८ ॥

Sloka 48 In the case of moveable, immoveable and dual signs, planets occupying respectively the 11th, 9th and the 7th houses from them or their lords will prove exceedingly troublesome planets if they happen to own at the same time the houses occupied by the lord of Khara (खर) or Mandi (मान्दि)

Vide infra Adhyaya XVIII sl 30 For (खर) Khara Vide V 56 *infra*

सूर्यादात्मपितृप्रभावनिरुजाशक्तिश्रियश्चिन्तयेत्
चेतोबुद्धिनृपप्रसादजननीसंपत्करश्चन्द्रमा ।
सत्त्वं रोगगुणानुजावनिरिपुज्ञातींन्धराद्भूनुना
विद्याबन्धुविवेकमातुलसुहृद्वाक्कर्मकृद्बोधन ॥ ४९ ॥

Sloka 49 A person ought to divine about his own self, father, influence, health, vigour and fortune from the Sun It is the Moon that determines the character of one's heart, understanding, royal favour, mother and affluence. It is through Mars that a person can ascertain his own courage, disease, characteristic qualities, younger brother, lands, foes and blood (parternal) relations. It is Mercury that influences one's learning relatives in general, discrimination, *maternal* uncle, friends speech and action

प्रज्ञावित्तशरीरपुष्टितनयज्ञानानि वागीश्वरात्
पत्नीवाहनभूषणानि मदनव्यापारसौख्यं भृगो ।

आयुर्जीवनमृत्युकारणविपत्संपत्प्रदाता शनि
र्सर्पेणैव पितामहं तु शिखिना मातामहं चिन्तयेत् ॥५०॥

Sloka. 50 One ought to conjecture about one's own genius, wealth, physical development, sons and knowledge by referring to Jupiter. Information regarding one's wife, vehicles, ornaments, love affairs and pleasures is to be sought through Venus It is Saturn that settles a person's period of life, livelihood, the cause of death, his adversity and prosperity. One ought to guess about one's paternal grand father through Rahu and about the maternal grandfather through Ketu.

द्युमणिरमरमन्त्री भूसुत. सोमसौम्यौ
गुरुरिनतनयारौ भार्गवो भानुपुत्र ।
दिनकरदिनिजेज्यौ जीवभानुज्ञमंदा
सुरगुरुरिनसूनु. कारका स्युर्विलग्नात् ॥ ५१ ॥

Sloka. 51, The Karakas of the Bhavas beginning with the *Lagna or the rising sign* are (1) The Sun (2) Jupiter (3) Mars (4) The Moon and Mercury (5) Jupiter (6) Saturn and Mars (7) Venus (8) Saturn (9) The Sun and Jupiter (10) Jupiter, the Sun, Mercury and Saturn (11) Jupiter and (12) Saturn

cf. पराशर

सूर्यो गुरु कुज सोमो गुरुर्भौम सितः शनि ।
गुरुश्चन्द्रसुतो जीवो मन्दश्च भावकारका ॥

कामावनीनन्दनराशियाताः सितेन्दुपुत्रामरवन्द्यमाना. ।
अरिष्टदास्तेऽखिलजातकेषु सदाष्टमस्थ शनिरिष्टद. स्यात् ॥५२॥

Sloka 52. Venus, Mercury and Jupiter when they occupy respectively the 7th, the 4th and the 5th houses from the Lagna are indeed harmful in all horo-

scopes Saturn in the 8th house from the Lagna gives in variably what is agreeable

NOTES

The harmful *yogas* as given by Manthreswara in his फलदीपिका are as follows

धर्मे सूर्यं शीतगुर्मेन्दुभाव शौर्य भौमं पञ्चमे देवमन्त्री ।
कामं शुक्रश्चाष्टमे भानुपुत्रः कुर्यान्नाशं केन्द्रमित्याहुरन्ये ॥

प्रतापशाली चतुरस्रदेहः श्यामारुणाङ्गो मधुपिङ्गलाक्षः ।
पित्तात्मकः स्वल्पकचाभिरामो दिवाकरः सत्त्वगुणप्रधानः ॥ ५३ ॥

Sloka 53 Possessed of energy, of a square built body, black red in mien, of eyes bright as wine, of a bilious nature, lovely with his limited quantity of hair, the Sun consists chiefly of the quality of goodness

cf. सारावली

स्वल्पाकुञ्चितमूर्धजः पटुमतिर्मुख्यस्वरूपस्वनो
नात्युच्चो मधुपिङ्गचारुनयनः शूरः प्रचण्डः स्थिरः ।
रक्तश्यामतनुर्निगूढचरणः पित्तास्थिसारो महान्
गम्भीरश्चतुरस्रकः पृथुकरः कौसुम्भवासा रविः ॥

संचारशीलो मृदुवाग्विवेकी शुभेक्षणश्चारुतरस्थिराङ्गः ।
सदैव धीमांस्तनुवृत्तकायः कफानिलात्मा च सुधाकरः स्यात् ॥५४ ।

Sloka 54 The Moon has phlegm and wind in his composition, and is given to rambling His speech is soft; he is discriminating He has fine eyes, his limbs are firm and exceedingly lovely He is always sensible, with a figure slim, but round

cf सारावली

सौम्यः कान्तविलोचनो मधुरवाग्गौरः कृशाङ्गो युवा
प्रांशुः सूक्ष्मनिकुञ्चितासितकचः प्राज्ञो मृदुः सात्त्विकः ।
चार्वाङ्गः कफवातिकः प्रियसखो रक्तैकसारो घृणी
वृद्धस्त्रीषु रतश्चलोऽतिसुभगः शुभ्राम्बरश्चन्द्रमाः ॥

क्रूरेक्षणस्तरुणमूर्तिरुदारशील:
पित्तात्मक. सुचपल कृशमध्यदेशः ।
संरक्तगौररुचिरावयवः प्रतापी
कामी तमोगुणरतस्तु धराकुमारः ॥ ५५ ॥

Sloka 55. Mars has fierce eyes, a youthful appearance and *generous disposition. He has bile in his composition; he is exceedingly fickle.* He has a slender waist His limbs are fine and of a reddish hue. He is energetic and lustful; and his tendencies are towards the quality of Thamas (तमस्) or darkness.

cf. सारावली
ह्रस्वः पिङ्गललोचनो दृढवपुर्दीप्ताग्निकान्तिश्चलो
मज्जावान्तरुणाकृतिः पटुतरः शूरश्च निष्ठुरवाक् ।
ह्रस्वाकुञ्चितदीप्तकेशतरुणः पित्तात्मकस्तामस-
श्चण्ड साहसिको विघातकुशलः संरक्तगौर कुज ॥

दूर्वादलद्युतितनु. स्फुटवाक् कृशाङ्गः
स्वामी रजोगुणवतामतिहास्यलोल. ।
हानिप्रियो विपुलपित्तकफानिलात्मा
मध्यप्रतापविभव. शशिजश्च विद्वान् ॥ ५६ ॥

Sloka. 56 Mercury has a person green as the blade of Durva or panic grass He has a distinct articulation. He is spare and thin He is the sovereign of those who are endowed with the quality of रजस्-Rajas or passion. He is exceedingly fond of fun. He delights *in damage He has plenty of bile, phlegm and wind'* in his composition; he has a wealth of ready energy and is a sage.

cf. सारावली
रक्तान्तायतलोचनो मधुरवाक् दूर्वादलश्यामभ-
स्त्वक्सारोऽतिरजोधिक. स्फुटवचाः सर्वात्मधिर्दोषात्मकः ।

Drekkana, his Hora, his week day, his Navamsa, his northern passage, the middle of day, the time of his entering a sign, the initial portion of the Navamsa of a friendly planet, and the tenth house.

चन्द्रः कर्किणि गोपतौ निजदिनद्रेक्काणहोरांशके
राश्यन्ते शुभवीक्षणे निशि सुखे याम्यायने वीर्यवान् ।
इन्दुः सर्वकलाधरो यदि बली सर्वत्र सन्धिं विना
सर्वव्योमचरेक्षितस्तु कुरुते भूपालयोगं नृणाम् ॥ ६२ ॥

Sloka. 62. The Moon has strength in Cancer, Taurus, his week day, his Drekkana, his Hora, his Navamsa, the end of a sign; when aspected by benefic planets; at night; in the 4th house; in his passage to the south of the Equator. The Moon with all the digits complete is strong in all positions except the Riksha Sandhis (*i. e.* the last quarters of Aslesha, Jyeshta and Revati) The same when aspected by all the planets bring to men a royal destiny

आरः स्ववारनवभागदृगाणवर्गे
मीनालिकुंभमृगतुंवरयामिनीषु ।
वक्रे च याम्यदिशि राशिमुखे बलाढ्यो
माने कुलीरभवने च सुखं ददाति ॥ ६३ ॥

Sloka. 63. Mars has abundant strength in his own weekday, in his Navamsa, in his Drekkana, in the signs Meena, Vrischika, Kumbha, Makara and Mesha, during night time, in his retrograde movements, when he is in the southern quarter, and also in the intial portion of a sign. He gives prosperity when he is in the 10th house from the Lagna and also when he is in Kataka

कन्यानृयुग्मभवने निजवारवर्गे
चापे विना रविमहर्निशमिन्दुसूनुः ।
सौम्यायने च बलवानपि राशिमध्ये
लग्ने सदा यदि यशोबलवृद्धिदः स्यात् ॥ ६४ ॥

Sloka. 64. Mercury is mighty in Kanya and Mithuna, in his weekday, in his own Varga, in Dhanus, when without the Sun, by day as well as by night, in his *northern passage* (that portion of the ecliptic which lies to the north of the Equator) and in the middle of a sign. He invariably promotes fame, strength and prosperity if he be in the rising sign.

मीनालिचापकटके निजवर्गवारे
मध्यंदिनोदगगने यदि राशिमध्ये ।
कुंभे च नीचभवनेपि बली सुरेज्यो
लग्ने सुखे च दशमे बहुवित्तदः स्यात् ॥ ६५ ॥

Sloka. 65. Jupiter is powerful in Meena, Vrischika, Dhanus and Kataka, in his own Varga and weekdav, at mid day, in his passage to the north of the Equator, in the middle of a sign, in Kumbha, as also in his depression sign. He gives much wealth when in the *rising sign, in* the fourth as well as in the 10th house from the Lagna

स्वोच्चस्ववर्गदिवसे यदि राशिमध्ये
शत्रुव्ययायुजगृहे हिबुके पराह्ने ।
युद्धे च शीतकरसंगमवक्रचारे
शुक्रोऽरुणस्य पुरतो यदि शोभनः स्यात् ॥ ६६ ॥

Sloka. 66. Venus is auspicious in his exaltation sign, in his Varga, in his weekday, when in the middle

प्रोक्तप्रकारप्रबलान्विता ये मूलंगतास्ते विबला भवन्ति ।
भावेषु योगेषु दशाफलेषु न सम्यगुक्तानि फलानि सन्ति ॥६९॥

Sloka. 69. Those planets which possess the strength described above become unavailing when they happen to be in the initial portion of a भाव-bhava or house as ascertained by भावस्फुट-bhava sphuta (correct calculations). Accordingly, none of the effects already described in so far as they relate to Bhavas, yogas and the various fortunes of a person's life can be expected to hold good in this case.

N. B This interpretation is only tentative V. S

अधोमुखा दिनेशस्य पूर्वषट्कस्थिता ग्रहाः ।
अपरार्द्धस्थिता भानोरूर्ध्वाः स्युः सुखसिद्धाः ॥ ७० ॥

Sloka. 70. Planets in the six signs before the Sun are called *Prone*: Those in the six behind the Sun are *supine* and are productive of happiness and wealth.

मानामवस्थानगताः क्रमेण मन्दार्यभौमार्कसितज्ञचन्द्राः ।
तेषामधस्थानगतो बलीयान् राहुर्महीमण्डलमूर्ध्नि संस्थः ॥ ७१ ॥

Sloka. 71. Saturn, Jupiter, Mars the Sun, Venus, Mercury and the Moon are the planets arranged *seriatim* according to the length of the time they abide in the zodiacal signs. Rahu whose position is at the topmost point of the Earth's orbit (ascending node) has predominating strength when he occupies a position below the planets above-mentioned *i. e.* when he is before or to the east of them

(This meaning is only tentative.)

समातुरिंदुः शशिजश्चतुर्थे गुरु सुते भूमिसुतः कुटुंबे ।
भृगुः सपत्ने रविजः कलत्रे विलग्नतस्ते विफला भवन्ति ॥७२॥

Sloka 72 The Moon in conjunction with the Sun, Mercury in the 4th house from the Lagna Jupiter in the 5th Mars in the 2nd, Venus in the 6th, and Saturn in the 7th become barren of effect

NOTES

Saturn is said to have his full (दिग्बल) Digbala in the 7th house, *Vide sloka 35 supra* It is therefore difficult to reconcile with the above the statement made in this sloka that he becomes barren of effect when in the 7th house

राहुदोषं बुधो हन्यादुभयोस्तु शनैश्चरः ।
त्रयाणां भूमिजो हन्ति चतुर्णां दानवार्चितः ॥ ७३ ॥
पंचानां देवमन्त्री च षण्णां दोषं तु चन्द्रमा ।
सप्तदोषं रविर्हन्याद्विशेषादुत्तरायणे ॥ ७४ ॥

Slokas 73-74 Mercury (when in strength) can counteract the evil caused by Rahu Saturn (in a similar position) can counteract the evil influences of the former two combined, Mars (when in a position of advantage) can remove the evil caused by the three foregoing planets put together Venus has power to nullify the evil caused by these four Jupiter can destroy the evil worked by the previous five The Moon can obviate the malefic influence of the six preceding The Sun can remove the evil effects of the foregoing seven. This he does more effectually when he is in his northward course

सदा शिरोरुग्ज्वरवृद्धिदीपनक्षयातिसारादिकरोगसंकुलैः ।
नृपालदेवावनिदेवकिंकरैः करोति चित्तव्यसनं दिवाकरः ॥ ७५ ॥

Sloka 75 The Sun (when malefic) invariably produces mental incompetence through the instrumentality of the servants of a king of Gods and of Brahmins—in aggravation of such ailments as an aching head, raging fever, wasting consumption and dysentery

पाण्डुदोषजलदोषकामिलापीनसादिरमणाकृतामयैः ।
कालिकासुरसुवासिनीगणैराकुलं च कुरुते तु चन्द्रमा ॥ ७६ ॥

Sloka. 76. The Moon (when malefic) causes trouble by means of diseases generally brought on by venereal indulgence, such as pallor, catarrh, jaundice and inflammation of the nose, and also with the aid of numerous female goblins and demonesses

पीनबीजकफशस्त्रपावकग्रंथिरुग्व्रणदारिद्रजामयैः ।
वीरशैवगणभैरवादिभिर्भीतिमाशु कुरुते धरासुत ॥ ७७ ॥

Sloka. 77 Mars (when malefic) quickly causes fear by a swelling of the scrotum phlegm, weapons, fire, knotty tumours, boils and such diseases as are born of indigence; and also through the instrumentality of Siva's heroic hosts and the terrific forms of that deity.

गुह्योदराद्दश्यसमीरकुष्ठमंदाग्निशूलग्रहणीरुगाद्यैः ।
बुधादिविष्णुप्रियदासभूतैरतीव दुःखं शशिजः करोति ॥ ७८ ॥

Sloka 78. Mercury (when malefic) works much misery by producing wind imperceptibly in the regions of the privities and the stomach, by bringing on leprosy, indigestion, colic, diarrhoea and other diseases; and also through the instrumentality of spirits, the devoted servants of Vishnu of whom the leader is called Budha

आचार्यदेवगुरुभूसुरशापदोषं शोकं च गुल्मरुजमिन्द्रगुरुः करोति ।
कान्ताविकारजनिमेहरुजासुराद्यैः खेचरागनाजनकृतैर्भयमासुरेज्यः ॥

Sloka 79. Jupiter (when malefic) causes sorrow due to the evil effects of maledictions uttered by preceptors, Gods, parents and such other venerable people and Brahmins, as well as the disease of the spleen.

Venus produces peril through such causes as drink and diabetes arising from the diseases of the beloved women associated with a result induced by addiction to females endeared by excessive gallantry

दारिद्र्यदोषजनिकर्मपिशाचचौरैः
क्लेशं करोति रविजः सह संधिरोगैः ।
कंडूमसूरिरिपुकृत्रिमकर्मरोगैः
स्वाचारहीनलघुजातिगणैश्च केतुः ॥ ८० ॥

Sloka. 80. Saturn occasions distress, by leading to acts which the evils of poverty breed by means of fiends and thieves as also by diseases affecting the joints.

And Ketu causes the affliction by the itch, by an outbreak of smallpox, by machinations of enemies, by diseases in general and by the instrumentality of low outcast hordes

करोत्यपस्मारमसूरिरज्जुक्षुद्राक्रिमिप्रेतपिशाचभूतैः ।
उद्बन्धनाच्चारुचिकुष्ठरोगैः विधुंतुदश्चातिभयं नराणाम् ॥८१॥

Sloka. 81. Rahu causes great fear to men by means of epilepsy, smallpox, halter, flies, worms, ghosts, fiends and goblins ; also by leading to suicides by hanging, because of diseases resulting in want of appetite and leprosy

आद्यतमध्यभवनोपगता नभोगा-
श्चादित्यभूमितनयौ शनिशीतरश्मी ।
जीवासुरेंद्रसचिवौ फलदाः क्रमेण
तारासुतः सकलकालफलप्रदः स्यात् ॥ ८२ ॥

Sloka. 82. The planets shown in the following three pairs—the Sun and Mars, Saturn and the Moon.

Jupiter and Venus –respectively, produce effect when they are in the beginning, the end and the middle of a sign. Mercury produces effect at all times.

cf. वृहज्जातक

दिनकररुधिरौ प्रवेशकाले गुरुभृगुजौ भवनस्य मध्ययातौ ।
रविसुतशशिनौ विनिर्गमस्थौ शशितनयः फलदस्तु सर्वकालम् ॥

Also पराशर

आदौ फलप्रदौ भौमरवी मध्ये सितार्यकौ ।
सर्वदा ज्ञः शशीमन्दस्त्ववसाने फलप्रदौ ॥

यद्धातुकोपजनिताखिलरोगशान्त्यै
तन्नाथमाशु जपतर्प्पणहोमदानैः ।
संपूज्य रोगभयशोकविमुक्तचित्ताः
सर्वे नरा सुखयशोबलशालिनः स्युः ॥ ८३ ॥

Sloka. 83. Whenever diseases are caused by irritation of particular constituents of the body, people should, in view to allay all such diseases, propitiate the lord of the irritated constituents in question, by means of prayers, libations of water, oblations (thrown in the fire) and by liberal gifts. When their minds are by these means freed from apprehensions of disease and sorrow, they will become possessed of health, happiness fame and strength.

बालः कुमारोऽथ युवा च वृद्धो मृतश्च राशावयुजि क्रमेण ।
त्रिंशद्भवैर्व्यस्यत. समे स्युः एवंकशोंशाः पुनरेव कार्याः ॥ ८४ ॥

Sloka. 84. In an odd sign, according to the number of degrees advanced, a planet is said to be in infancy, in boyhood, in adolescence, in advanced age and *in extremis*. But in an even sign, these several divisions have to be again made regularly in the reverse order,

NOTES.

cf. अथ ग्रहाणां बाल्याद्यवस्थाफलानि पराशरहोरायाम्

बालो रसां (6) शरसमे प्रदिष्टस्ततः कुमारो हि युवाथ वृद्धः ।
मृतः क्रमादुत्क्रमतः समर्क्षे बालाद्यवस्था कथिता ग्रहाणाम् ॥
फलं तु किञ्चिद्वितनोति बालश्चार्द्धं कुमारो यतते न पुंसाम् ।
युवा समग्रं त्वचरोऽथवृद्धः फलं च दुष्टं मरणं मृताख्यः ॥

In some of the astrological works, these states or conditions of a planet are described as due to the nature of the Rasi occupied by it; thus, a planet is Bala बाल or in a state of infancy when it is placed in the house of a friend——some subdivide this condition into Athibala अतिबाल and Bala बाल. It is in a state of Kumara कुमार or boyhood when in its own house (or in a Trikona Rasi according to some). It is said to be in Yuvan-युवन् or a state of adolescence when it occupies a Trikona त्रिकोण or Ucha Rasi-उच्चराशि, some recognise these as two distinct conditions and call them Yuva युवा and Raja-राजा respectively——, and so on. Seperate effects are ascribed to each of these conditions and are declared to be felt during the dasa period of the planet concerned. *cf.*

अतिबालः समर्क्षस्थो बालो बन्धुगृहे स्थितः ।
कुमारः स्वगृहस्थः स्यात्स्वत्रिकोणे युवा भवेत् ॥

उच्चस्थानगतो राजा वृद्धः शत्रुगृहे स्थितः ।
मृतश्चातिनीचस्थो दशैवं स्थानतो भवेत् ॥

सूर्यादुदितमात्रोऽसावतिबालः प्रकीर्त्तितः ।
बालः सप्तांशकादूर्ध्वं कुमारस्तु ततः परम् ॥
वक्रारम्भे युवा प्रोक्तो वक्रकाले नराधिपः ।
मासमात्रसमये वृद्धो मृतोऽस्तङ्गत ईरितः ॥

अतिबालदशाकाले जडो रोदनतत्परः ।
बालस्य तु दशाकाले क्रीडासक्तः प्रहर्षितः ॥
कुमारस्य दशाकाले विद्यासक्तश्च सेवकः ।
यौवनस्य दशाकाले कामी भोगपरायणः ॥
वृद्धसंज्ञदशाकाले बलहीनो जडात्मकः ।
मृतग्रहदशाकाले मरणं याति निश्चयात् ॥

Also सारावली

स्वमित्रक्षेत्रसंस्थानां ग्रहाणां बालसंज्ञिता।
स्वत्रिकोणगतानां च कुमारो नाम संज्ञितः ॥
ग्रहाणां स्वोच्चसंस्थानां युवराजः प्रकीर्तितः ।
शत्रुक्षेत्रगतानां च वृद्धो नाम तथेरितः ॥
नीचगानां ग्रहाणां च दशा मरणसंज्ञिता ।
तत्तत्फलसमायुक्ता ग्रहाणां तु दशा भवेत् ॥
बालैः सुखी सुशीलश्च यौवनैरवनीश्वरः ।
वृद्धैर्व्याधिसंगे वृद्धिर्मरणे मरणं व्ययम् ॥
पुरादिगै. शुभग्रहैर्धनगः सङ्ग्रामरक्षिणो बलिनः ।
निश्चेष्टैः सुस्त्रोरा क्रूरा मूर्खाश्च जायन्ते ॥
युवतिभवनस्थितेषु च मृदवः सङ्ग्रामभीरुकाः पुरुषाः ।
जलकुसुमवस्त्रनिरता सौम्या कलत्राः स्वजनहृष्टाः ॥

उच्चांशं स्वनवांशं च जागरूकं वदन्ति हि ।
सुहृन्नवांशकं स्वप्नं सुप्तं नीचारिभांशकम् ॥ ८५ ॥

Sloka. 85. That portion of a zodiacal sign in which a planet is in its exaltation and that Navamsa which is owned by it, they say, is its waking state. The Navamsa belonging to a friendly planet is its dreaming state, while its sleep is that portion wherein it is in its depression as also that which is owned by an enemy.

cf. पराशर—स्वंशाद्यं त्रिभागं च कल्पयित्वा पृथक् पृथक् ।
विषमादि क्रमेणेव समे चै विपरीतकम् ॥
विज्ञान प्रथमं सुप्तं जाग्रत्स्वप्नसुषुप्तिकाः ।
विशेषतः परीक्षा स्याज्जागरः कार्यसाधकः ॥
स्वप्नावस्था मध्यफला उपदेष्टा गुरुर्वदि ।
निष्फला चरमावस्था जातका मुनिसत्तम ॥

Besides the ten Avasthas (अवस्था) or conditions described in slokas 16 16 *supra* and the three ones mentioned in the present sloka, there are some more Avasthas (अवस्था) which have been ascribed to the several planets due to their being placed in certain

येषु येषु च भावेषु ग्रहास्तिष्ठन्ति सर्वथा ।
क्षुधितः क्षोभितो वाऽपि स नरो दुःखभाजनः ॥
एवं क्रमेण बोद्धव्यं सर्वभावेषु पण्डितैः ।
बलाबलविचारेण वक्तव्यः फलनिर्णयः ॥]
अन्योन्यं च मुदा युक्तं फलं मिश्रं वदेत्पुनः ।
बलहीने तथा हानिं सबले च महाफलम् ॥
कर्मस्थाने स्थितो यस्य लज्जितस्तृषितस्तथा ।
क्षुधितः क्षोभितो वाऽपि स नरो दुःखभाजनः ॥
सुतस्थाने भवेद्यस्य लज्जितो ग्रह एव च ।
सुतनाशो भवेत्तस्य एकस्मिन्नपि सर्वथा ॥
क्षोभितस्तृषितश्चैव सप्तमे यस्य वा भवेत् ।
म्रियते तस्य नारी च सत्यमाह दिगम्बरः ॥

Six varieties have formerly been declared, by Sambhu regarding the conditions of planets, viz., (1) Lajjitha लज्जित ashamed or abashed, (2) Garvitha गर्वित (haughty or conceited), (3) Kshudhitha क्षुधित (hungry), (4) Thrushitha तृषित (thirsty or greedy), (5) Muditha मुदित (pleased or delighted) and (6) Kshobhitha क्षोभित (agitated or excited)

(i) A planet is said to be in a Lajjitha-लज्जित condition when it occupies the 5th house in conjunction with Rahu, Ketu, the Sun, Saturn or Mars

(ii) It is said to be Garvitha गर्वित when it is in its exaltation position or in its Moolatrikona

(iii) It is in a Kshudhitha क्षुधित state when it occupies an inimical house or is in conjunction with Saturn or an inimical planet or aspected by an inimical planet

(iv) If the planet being in a watery sign be at the same time aspected by an inimical planet and unaspected by benefic ones it is said to be in a Thrushitha तृषित state

(v) But if it occupies a friend's house and be in conjunction with a friendly planet, or Jupiter or be aspected by another friendly planet, it is in a Muditha मुदित condition

(vi) Lastly, its condition will be Kshobhitha क्षोभित when it is eclipsed by the Sun and has on it the aspect of malefics or that of an inimical planet,

अन्ये द्वादश भावाश्च प्रोक्तव्यास्ते प्रयत्नतः ।
ग्रहाणां च बलं बुद्ध्वा फलं वक्ष्ये यथाक्रमम् ॥
शयनं चोपवेशं च नेत्रपाणिं प्रकाशनम् ।
गमनेच्छा च गमनं सभायां वसतिस्तथा ॥
आगमो भोजनं चैव नृत्यलिप्सा च कौतुकम् ।
निद्रा ग्रहाणां चेष्टा च कथिता पूर्वसूरिभिः ॥
यस्मिन्नृक्षे भवेत् खेटस्तेन तं परिपूरयेत् ।
पुनरंशेन संपूर्य स्वनक्षत्रं नियोजयेत् ॥
यातदण्डं तथा लग्नमेकीकृत्य सदा बुधैः ।
रविणा हरते भागं शेषं कार्ये नियोजयेत् ॥
नाक्षत्रिकदशाक्रमेण पुनः पूरणमाचरेत् ।
नामाक्षरेण संयुक्तं हर्तव्यं रविणा ततः ॥
रवौ पञ्च तथा देयं चन्द्रे दद्याद्द्वयं तथा ।
कुजे द्वयं च संयुक्तं बुधे त्रीणि नियोजयेत् ॥
गुरौ बाणाः प्रदेयाश्च त्रयं दद्याच्च भार्गवे ।
शनौ सप्तमथो देयं राहौ दद्याच्चतुष्टयम् ।
शेषं हृतं च रामेण गुणाणां त्रिविधं भवेत् ।
दृष्टिश्चेष्टा विचेष्टा च कथिता मुनिपुङ्गवैः ॥
दृष्टौ स्वल्पफलं ज्ञेयं चेष्टायां विपुलं परम् ।
विचेष्टायां फलं न स्यादेवं दृष्टिफलं विदुः ॥
शुभाशुभं ग्रहाणां च समीक्ष्याथ बलाबलम् ।
तुङ्गस्थाने विशेषेण बलं ज्ञेयं तथा बुधैः ॥

There are twelve other conditions of planets which have also to be specially noticed They in their order are (1) Sayana शयन (lying down), (2) Upavesa उपवेश (sitting), (3) Nethrapani नेत्रपाणि (with the hand on the eye), (4) Prakasana प्रकाशन (making bright or irradiating) (5) Gamanechcha गमनेच्छा (desire to go), (6) Gamana गमन (going), (7) Sabhayam Vasati सभायां वसति (dwelling or being in an assembly), (8) Agama आगम (coming), (9) भोजन (eating), (10) Nrutya lipsa नृत्यलिप्सा (desire to dance) (11) Kauthuka कौतुक (delight, joy, pleasure) and (12) Nidra निद्रा (sleep)

To find the particular अवस्था of any planet, the following is the method to be adopted —

Find the product of the following three numbers —

(1) The number representing the order of the planet (counted from the Sun whose Avastha अवस्था has to be found ; (2) the number representing the order of the Nakshatra (counted from Aswini) in which the planet is situated, and (3) the number representing the actual degree in which the planet is at the time under consideration To this product must be added (1) the number indicating the order of the person s Janma Nakshatra जन्मनक्षत्र (2) the number representing the order of the Jananalagna जननलग्न (counted from Mesha) and (3) the number representing the ghatikas that have elapsed since Sunrise till the time of birth . Divide the result by 12 The remainder will indicate the order of the Avastha अवस्था (counted from नयन) of the planet

Again, multiply the remainder above obtained by itself To this add the number given in the marginally noted table under the initial letter of the name of the person concerned Divide the result by 12 To the remainder add the Kshepa क्षेप, which is also appended in the margin, belonging to the planet, and divide this by 3. The remainder will indicate in which of the three Drishti, Cheshta or Vicheshta दृष्टि, चेष्टा, or विचेष्टा conditions in the Avastha अवस्था already found, the planet actually is at the time

अ	इ	उ	ए	ओ
क	ख	ग	घ	ङ
[illegible]	ज	झ	ट	ठ
ड	ढ	त	थ	द
ध	न	प	फ	ब
भ	म	य	र	ल
व	श	ष	स	ह
1	2	3	4	5

Sun's	Kshepa is	5
Moon's	,,	2
Mars	,,	2
Mercury s	,,	3
Jupiter's	,,	5
Venus's	,,	3
Saturn's	,,	3
Rahu	,,	4
Kethu	,,	4

Take for example the case of the horoscope given in the notes to Sripathipaddhathi श्रीपतिपद्धति Suppose it is required to find the particular Avastha अवस्था of Jupiter The birth is stated to be at half a ghatika before Sunrise or in the 60th ghatika from the previous Sunrise *The position of* Jupiter is [illegible] signs, 1 degree, 25 minutes, 1 second Jupiter is in

the star Moola मूला, and in the 2nd degree of Dhanus धनुस् Jupiter is the 5th when counted from the Sun Moola मूला is the 19th from Aswini अश्विनी

Therefore multiplying $5 \times 19 \times 2 = 190$

To this must be added the number represented by the Janana-lagna जननलग्न (which is Mesha मेष in this horoscope), the number representing the Janmanakshatra जन्मनक्षत्र (which is Sravana श्रवण or 22nd from Aswini अश्विनी) and the number representing the ghatikas that have elapsed since last Sunrise (which = 60 in the present case)

The result is $190+1+22+60$ or 273 Dividing this by 12, we have 9 as the remainder which means that Jupiter's Avastha अवस्था at the time is Phojana भोजन

Again squaring 9, we get 81 The name of the native begins with the letter व and the number given for that letter is 1 So we have $81+1$ or 82 Dividing this by 12, there is a remainder 10 To this must be added the Kshepa क्षेप of Jupiter, viz 5 Total is therefore 15 When this is divided by 3, there is a remainder 3 which means that Jupiter is in Vicheshta विचेष्टा in the Bhojana Avastha भोजनावस्था

The following table shows the particular Avastha अवस्था and the sub state or condition therein in which the several planets are placed in the horoscope under reference

Planets	Actual position in the Ecliptic S D M S	Name of the Avastha (अवस्था)	The Sub state or condition
Sun	0—17—43—30	Kauthuka (कौतुक)	Drishti (दृष्टि)
Moon	9—14—29—39	,, ,,	,, ,,
Mars	11—27—53— 9	,, ,,	,, ,,
Mercury	11—24—13—44	,, ,,	,, ,,
Jupiter	8— 1—25— 1	Bhojana (भोजन)	Vicheshta (विचेष्टा)
Venus	0—14— 2—51	Kauthuka (कौतुक)	Cheshta (चेष्टा)
Saturn	0—27—55—46	,, ,,	,, ,,

For further details see Hora Ratna.

शीर्षोदयगत. खेट. पाकादौ फलदो भवेत् ।
पृष्ठोदयस्थ पाकांते सदा चोभयराशिग ॥ ८६ ॥

Sloka. 86. A planet in a Sirshodaya sign (*Vide* Adhyaya 1. Sloka. 14) yields fruit at the initial portion of the period of life influenced by him But the same planet in a Prishtodaya sign does it at the final stage. But if he should be in a sign which has both the characteristics, he becomes fruitful at all times

cf. बृहज्जातक

पृष्ठोभयकोदयर्क्षगाः-त्वन्तेऽन्त प्रथमेषु पाकदा ॥

Also गार्गि

आद्यन्तमध्यफलद शिर पृष्ठोभयोदये ।
दशास्वेशो समये तिष्ठन्चाप्यो दशापति ॥

Also सारावली

आद्या दशासु फल्दः शीर्षोदयराशिसंस्थितो विहगः ।
उभयोदये च मध्ये स्यान्ते पृष्ठोदये च नीचर्क्षे ॥

समस्तहोराफलसारसान्द्रनिराजिते जातकपारिजाते ।
ग्रहक्रियारूपगुणप्रभेद संकीर्तित खेटकृपाकटाक्षात् ॥ ८७ ॥

Sloka. 87. By the special favor of the planets, the diversity of their work, form and properties has been set forth in the Jataka Parijata which has therefore become abundantly illuminated with the pith of planetary effects treated of in all astrological works

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते
जातकपारिजाते ग्रहस्वरूपगुणाध्यायो द्वितीयः ॥

Thus ends the second adhyaya upon the 'Nature and Properties of the Planets' in the work 'Jataka Parijata' composed by Vaidyanatha uder the auspices of the nine planets.

जातकपारिजाते तृतीयोऽध्यायः.

॥ वियोन्यादिजन्माध्यायः ॥

Adhyaya III.

MANIFOLD BIRTHS, etc.

Out of the 80 slokas in this Adhyaya, 46 have been taken from Brihat Jataka, *Viz*., Slokas 1 4,7-15, 21 25, 38 40, 43 44, 46 47,58, 60 70.

The first 10 slokas of this chapter deal with Viyonijanma (वियोनिजन्म) The words Amsa (अंश) and Bhag (भाग) have been used to imply Dwadasamsas (द्वादशांश) and not Navamsas नवांश) as will be seen by the word Dwimsa bhaga (द्विरसभाग) in the opening sloka The information contained in these ten slokas can be used with advantage for horary purposes, when a thing is lost or an animal is lost, or to enable the agriculturist and breeders of animals to find out the best season for cultivation or for breeding purposes. It can also be applied to an ordinary horoscope to see how much of animal nature the Jataka (जातक) has or to see if the horoscope indicates human activity or becomes useless like inanimate beings Further, it can be utilised for ascertaining if the native is fortunate or not with respect to animals or cultivation and if so to what extent

क्रूरग्रहैः सुबलिभिर्विबलैश्च सौम्यैः
क्लीबे चतुष्टयगते तद्वेक्षणाद्वा ।
चन्द्रोपगाद्विरसभागसमानरूपं
सत्वं वदेद्यदि भवेत्स वियोनिसंज्ञः ॥ १ ॥

Sloka 1. If, at the time of the birth of any living creature or of a query regarding it, the malefic planets are found to be strong and the benefic ones weak, and

Suppose we come across such a position in the nativity of any person. We have to judge that the man is fortunate in animals.

Another interpretation for (चन्द्रोपगद्विरसभागसमानरूप) (Chandropagadvirasabhagasamanarupam). A form typified by the Drekkana amsa (द्विरसभाग)=2 × $\frac{1}{6}$ or $\frac{1}{3}$rd) occupied by the Moon In queries of theft, etc., these are useful to predict the form of the thieves, etc.

cf. सारावली—क्रूरैः सुबलसमेतैः सौम्यैर्विबलैर्वियोनिलग्ने वा ।
सौम्यार्किभ्यां केन्द्रे तद्वीक्षिते वा वियोनिः स्यात् ॥

पापा बलिनः स्वभागगाः पारक्ये निर्बलाश्च शोभनाः ।
लग्नं च वियोनिसंभवं दृष्ट्वात्रापि वियोनिमादिशेत् ॥ २ ॥

Sloka. 2. Finding that the malefic planets are strong and in their own Dwadasamsas while the benefic planets are strengthless and in Dwadasamsas not their own; and finding also that the rising sign is a वियोनि (Viyoni), the astrologer may announce the birth of a वियोनिजन्म (Viyonijanma) as before (*i. e* corresponding in form to that indicated by the 12th portion of the sign occupied by the Moon, provided the Rasi owning the 12th portion in question is a वियोनि (Viyoni) one.

NOTES.

In the undermentioned example, Moon 4° indicates Vrishabha Dwadasamsa. The man, we judge, will be prosperous in cows. In horary figure as above, breeding of cows, etc., indicated by

Mercury 28°	Moon 4 Sun 12 Venus 2°		
	An Example		
Mars 9 Jupiter 2			
		Saturn 9°	

Vrishabha will be prosperous or we may judge according to the question, that a cow has been lost. In the above figure, suppose the Moon was in 29° of Mesha. He will then be in Meena Dwadasamsa. This will be very good for fishing.

Bhattotpala interprets स्वभगग *(Swabhagaga) to mean 'in his Navamsa'.*

क्रियः शिरोवक्त्रगले द्वितीयः पादांसके पृष्ठमुरोऽथ पार्श्वे ।
कुक्षिस्त्वपानोंऽथ मेढ्रमुष्कौ स्फिक्पुच्छमित्याह चतुष्पदाङ्गे ॥३॥

Sloka 3. In the body of a quadruped, Aries signifies the head; Taurus, the mouth and the dewlap; Gemini, the forelegs and the shoulders; Cancer, the back, Leo, the breast; Virgo, the sides; Libra, the belly; Scorpio, the anus; Sagittarius, the hind legs; Capricornus, *Membrum virile* and the Scrotum, Aquarius, the buttocks, and Pisces the tail.

cf सारावली

मेषवृषौ मुखगलयोरंसकपादेषु मिथुनमभिनौ च ।
पृष्ठोदयपार्श्वेषु च निवेशितौ कर्किकुम्भधरौ ॥
सिंहमृगौ जघनस्थौ पश्चिमचरणे स्थितौ युवतिचापौ ।
गुह्यवृषणप्रदेशस्फिक्पुच्छौ नृककीटझषौ ।
मिथुनाद्यस्तुलान्ता मध्ये भागे चतुष्पदानां च ।
वामे शफघटधरमृगकार्मुकभृद्वृश्चिकाश्चिन्त्याः ॥

लग्नांशकाद्ग्रहयोगेक्षणाद्वा वर्णान्वदेद्बलयुक्ताद्वियोनौ ।
दृष्ट्या समानं प्रवदेत्स्वसंख्यया रेखां वदेत्स्मरसंस्थैश्च पृष्ठे ॥ ४ ॥

Sloka 4. By putting together all the strong points whether derived from the rising sign or the rising Dwadasamsa, the presence therein or the aspect thereon of certain planets, the astrologer should be able to give out the colours that may be found in the creature born (वियोनि); the number of the prevailing hues, he should declare suitably to the planets on the Lagna; and as to

the streaks on the animal's back, if any, he may guess them in accordance with the planet in the 7th bhava.

NOTES

भरयुक्त्यासवर्णौ is another reading प्रवर्गसमस्यां is another reading for प्रवदत्स्वसमस्यया

Find out how many planets are posited in the Lagna or aspect the Lagna. If these planets are strong, then only they must be taken into consideration. If not, find out the rising Dwadasamsa and predict the colour of the animal as described in I, 23 and, II 19). The greater the number of planets in the Lagna or aspecting the Lagna the greater will be the varieties of colours on the animal. The colour on the back of the animal (natural stripes of the animal at its back) should be predicted through the planets placed in the 7th bhava from the Lagna.

cf सारावली

मेषादिभिरुदयस्थैर्द्रेष्काणैर्वा ग्रहयुतैश्च दृष्टैर्वा ।
स्व स्व वर्णं चतुष्पात्रे चिह्नं व्रणं वाऽपि ॥
स्वगृहांशकसंयोगाद्विद्याद्वर्णान् परस्तके भक्षान् ।
सप्तमसंस्था कुर्युः पृष्ठे रेखां स्ववर्णसमाम् ॥
वीक्षन्ते यावन्तो वियोनिवर्णाश्च तावन्तः ।
बलदीप्तो गगनचरः करोति वर्णं वियोनीनाम् ॥
पीतं करोति जीवः शशी सितं भार्गवो विचित्रं च ।
रक्तं दिनकररुधिरौ रविजः कृष्णं बुधः शबलम् ॥
स्वे राशौ परभागे परराशौ स्वांशके तिष्ठन् ।
सदसद् ग्रहोऽपि स्वं सुवर्णवर्णं तदा कुरुते ॥
परिधिपरिवेषजलदैः शक्रकवैध्वंशैश्च भूकेतुश्च ।
नृपमृगदण्डैः सर्पैः शक्रधनु पांसुभिर्वाऽपि ॥
यद्वर्णेन वृतं स्याद्गगनमिह वर्णमादिशेन्मतिमान् ।
स्वाभाविकग्रहाणां वर्णैर्वर्णा भवन्ति जातानाम् ॥

Gunakara (गुणाकर) and Bhattotpala (भट्टोत्पल) interpret the word Amsa (अंश) in the sloka as Navamsa.

देहांशुगौ सुखाङ्केशौ चतुष्पाज्जननं भवेत् ।
देहेशे सुखपे वाहिकेतुयुक्ते पशोर्जनि ॥ ५ ॥

Sloka. 5. Grant that the lords of the 4th and the 1st bhavas occupy respectively the 1st and the 4th Bhavas; the birth of a quadruped may be possible - the birth of a brute may likewise happen when the lord of the Lagna and the ruler of the 4th (भाव) bhava are in conjunction with Rahu and Ketu.

शुक्रेक्षिते गोजननं महिष्यार्किंयुतेक्षिते ।
राहुकेतुयुते मेष पापाढ्येऽन्यपशोर्जनि॰ ॥ ६ ॥

Sloka. 6 If (in a वियोनिजन्मयोग-Viyonijanma Yoga) the rising sign be aspected by Venus, the birth will be of an animal of the cow kind, when the Lagna is in conjunction with or aspected by Saturn, the animal born is of the buffalo kind; it is of the sheep or goat kind when there is Rahu or Ketu in the Lagna An animal unlike all these takes birth when the rising sign abounds with malefic planets

cf सर्वार्थचिन्तामणि
शुक्रेक्षिते गोजनन महिष्या. सूर्याभिजेनापि युत ... ।
राहुध्वजाख्यौ लग्नेऽथ दृष्टे मेषस्तु जातोऽन्यपशुस्तथान्यैः ॥

खगे दृगाणे बलसंयुतेन वा ग्रहेण युक्ते चरभांशकोदये ।
बुधांशके वा विहगा स्थलांबुजाः शनैश्चरेन्द्वीक्षणयोगसंभवाः ॥७॥

Sloka. 7. When the rising decanate is a पक्षिद्रेकाण (Pakshi Drekkana) or when the rising Dwadasamsa is that of a moveable sign or of Mercury and has a strong planet in it, land or water birds may come into existence according as the rising decanate and the Dwadasamsas in the three cases are occupied, if not aspected, by Saturn or the Moon.

NOTES.

For Pakshi drekkanas *vide* Adhyaya 5, Sloka 55 *infra*. But

according to Varahamihira, the Pakshi Drekkanas are the 2nd in Mithuna, 2nd in Thula, 1st in Simha and 1st in Kumbha.

If a Pakshi Drekkana as above is rising on the Lagna and be aspected or occupied by Saturn or the Moon then birds are born or indicated as the case may be

If Makara, Mesha Kataka and Tula (moveable signs) Dwadasamsas are rising on the Lagna aspected or occupied by Saturn or the Moon then birds are born or indicated as the case may be

If the Dwadasamsas of Mercury (Mithuna or Kanya) are rising on the Lagna occupied or aspected by Saturn or the Moon then birds are born or indicated as the case may be

In the above Saturn indicate birds who live on earth as opposed to birds living in water The Moon indicates birds on water.

The previous sloka holds good for predicting the colour of the bird Bhattotpala and Gunakara interpret अंश Amsa in the sloka as Navamsa

cf सारावली।

विहगोदितदृक्काणे प्रहेण बलिना युते च चरभांशे ।
बैधैवो वा विहगा स्थलाम्बुजा शशिनिरीक्षिताः क्रमशः ॥

होरेन्दुसूरिरविभिर्विबलैस्तरूणां
तोयस्थले तरुभुवोंशकृतप्रभेदाः ।
लग्नाद्गृहम्थलजलर्क्षपतिस्तु यावां-
स्तावन्त एव तरवः स्थलतोयजाताः ॥ ८ ॥

Sloka. 8. With the Lagna, the Moon, Jupiter and the Sun, all devoid of strength, the astrologer may announce the springing of trees. Whether they spring in land or water is to be decided from the character of the rising Dwadasamsa, *i. e* from the fact of its belonging to a land or watery sign. The trees growing in land or water will be as many as there are Rasis from the Lagna up to the next land or water sign

NOTES

The Lagna, the Moon, Jupiter and the Sun must be powerless. Find the Dwadasamsa of the Lagna. If it be a Viyoni (वियोनि) sign and at the same time be a land or watery Rasi, then we may say that the trees are either in land or watery places. Suppose it is Makara Dwadasamsa (first half) that is rising. This will indicate a tree in a garden or park. Suppose the Lagna to be 17° in Kanya. Then the rising Dwadasamsa is that of Meena. This will indicate a tree near the river.

If the तरुपति (Tarupati)—the ruler of the Lagna Dwadasamsa is away from the Lagna, predict the number of the trees by the signs intervening the Lagna and the तरुपति (Tarupati). According to दशाध्यायी (*Dasadhyayee*), *the following is the rule. Find out the* Ayurdaya of the कुण्डली (Kundali). Convert the years, months and days into days. *The number arrived at will indicate the number* of trees or plants.

Suppose the 14th degree of Mithuna to be rising. Then the rising Dwadasamsa is the 6th in Mithuna Rasi, *i. e.*, Vrischika which is only a watery sign. If at the time the position of Mars (the lord of Vrischika) be Kumbha, the number of trees will be the *number of Rasis separating Mars from the Lagna i. e.*, from Mithuna to Kumbha *i. e.*, 9. Again, from the sloka of Saravali quoted below, *the following has also to be noted. If the lord of* the rising Dwadasamsa either occupy his exaltation sign or be retrograde in his motion the number already obtained should be trebled. If he be in his Vargottamamsa, or his own Dwadasamsa, Navamsa or Drekkana, such number should be doubled. For example, if Mars in the instance cited be retrograde in his motion, or instead of occupying Kumbha be in Makara, his exaltation sign, the number (Makara being the 6th from Mithuna) should be trebled. We shall thus have 24. But if Mars should occupy Mesha Navamsa or Mesha Dwadasamsa of Kumbha, *i. e.*, his own sign, the number of trees will be only 9 × 2 or 18 and so on

cf. सारावली

लग्नार्कजीवचन्द्रैर्बलैः शेषैश्च मूलयोनिः स्यात् ।
स्थलजलभवमविभागा वृक्षादीनां प्रभेदकराः ॥

स्थलजलयोगो लग्नाद्यावति राशौ तु तेऽपि मारन्तः ।
द्वित्रिगुणत्वं देषामायुर्दायप्रकारोक्तम् ॥

It should thus be understood that in order that a human being should be strong and powerful, the Lagna, the Moon, Jupiter and the Sun should possess strength. Else, the native becomes powerless like a tree and becomes a dependant on others.

अन्तःसारान् जनयति रविर्दुर्भगान् सूर्यसूनुः
क्षीरोपेतांस्तुहिनकिरण कण्टकाढ्यांश्च भौम ।
वागीशज्ञौ सफलविफलौ पुष्पवृक्षांश्च शुक्र
स्निग्धानिन्दुः कटुकविटपान् भूमिपुत्रस्तु भूयः ॥९॥

Sloka. 9. The Sun generates trees that are inwardly strong (massive); Saturm produces such as are unsightly. The Moon gives birth to those that are sappy, Mars brings forth thorny ones. Jupiter and Mercury produce respectively fruit-bearing and fruitless trees Venus ushers into the world those that merely blossom but bear no fruit. We have to say again that the Moon makes his trees oily and those produced by Mars have strong-scented boughs.

NOTES.

This must be applied to the horoscope of every landlord. The Sun governs timber and other trees which are inwardly strong Saturn indicates useless trees, Moon, sappy trees, and Mars, thorny trees or plants Jupiter governs trees bearing fruits. Mercury governs good trees but not bearing fruit. Venus will produce flowery trees or plants, Moon represents oily trees while Mars denotes ugly ones

The land Investments are indicated by the 4th bhava and its lord Some people are unfortunate in land investment, because the 4th bhava and its lord are weak Coming to progression (by any system), progressed Moon in any aspect to planets in radix good or bad, will indicate good or bad fortune in the trees or plants indicated as above

cf. सारावली

अन्तःसारान् वृक्षान् भानुर्दुर्गान् करोति तद्वत् ।
क्षीरस्नेहसमेतान् शशी गुरुः फलसमेतांश्च ॥
कटुकण्टकिनो रुधिरः सुदुर्भगांस्तरणिजस्तथा शुक्रः ।
कुसुमफलस्नेहयुतान् बुधश्च फलवर्जितं जनयेत् ॥

Also पराशर

स्थूलान् जनयति सूर्यो दुर्भगान् सूर्यपुत्रकः ।
क्षीरोपेतांस्तथा चन्द्रः कटुकस्थान् धरासुतः ॥
गुरुज्ञौ सफलान्विप्र पुष्पवृक्षान् भृगोः सुतः ।
नीरसान् सूर्यपुत्रश्च एवं ज्ञेयाः सदा द्विज ॥

शुभोऽशुभर्क्षे रुचिरं कुभूतले
करोति वृक्षं विपरीतमन्यथा ।
परांशके यावति विच्युतः स्वभाद्
भवन्ति तुल्यास्तरवस्तथाविधाः ॥ १० ॥

॥ इति वियोनिजन्माध्यायः ॥

Sloka. 10 When the planet presiding over the birth of a tree, being benefic, is in the house of a malefic one, it generates a good tree in a bad place. The result is reversed when the condition is reversed That is, if the tree producing planet, being malefic, occupy the house of a benefic one, a bad tree will spring up in a good soil. The number of trees of the kind spoken of before will be the number of Dwadasamsas reckoned from the planet's own Dwadasamsa last occupied by it up to the alien one which it now occupies.

NOTES

cf. सारावली

क्रूरः सौम्यगृहस्थो वृक्षमनिष्टं करोति शुभदेशे ।
सौम्यश्च पापभवने कुत्सितदेशे शुभं चापि ॥
व्यामिश्रैः शुभभूमौ भवन्ति मिश्राः सदा वृक्षाः ।

स्थलजलपतयस्तेषां स्थलजलजानां तु सम्भवे दक्षाः ॥
राशिशात्वांशगामिषु यावत्संख्या भवन्ति तावन्तः ।
स्थलजा वा जलजा वा तत्र प्राक् संख्यया प्रवदेत् ॥

N B—The reader will do well to go through Chapter 53 of सारावली (Saravali) for detailed information on वियोनिजन्म (Viyonijanma)

॥ अथ निषेकविधिः ॥

कुजेन्दुहेतुप्रतिमासमार्तवं गते तु पीडर्क्षमनुष्णदीधितौ ।
अतोन्यथास्थे शुभपुंग्रहेक्षिते नरेण संयोगमुपैति कामिनी ॥ ११ ॥

Sloka. 11 : The menses of a woman which are due to the interaction of Mars and the Moon, *i. e*, of bile and blood, set in every month when the Moon is in an अपचयस्थान (Apachayasthana, *i e*, 1st, 2nd, 4th, 5th, 7th, 8th, 9th or 12th) from the Lagna But if the Moon occupies a different position, *i e* is in an उपचयस्थान (Upachayasthana, 3rd, 6th, 10th or 11th) and is aspected by a benefic male planet, the woman lovingly unites with a man

Notes

The Moon governs fluid matter of a woman Mars signifies the blood of a woman A combination of the two causes menstruation

नरेण (Narena) The word means a man in the true sense, that is one capable of procreation कामिनी Kamini means a female who can menstruate पीडर्क्ष (Peedarksha) Rasis are अनुपचय (Anupacha, a) places *i e* 1st, 2nd 4th, 5th 7th 8th, 9th and 12th houses उपचय (Upachaya) places are 3rd 6th, 10th and 11th houses

By the word शुभपुंग्रह (Subhapumgraha) Jupiter is here meant as he is the only benefic male planet If the Moon in his transit occupies an उपचय (Upachaya) place and be aspected by Jupiter on the 5th day after menstruation, the woman joins her husband and conceives

The उपचय (Upachaya) and अनुपचय (Anupachaya) places are to be counted from the Lagna and not from the जन्मराशि (Janma Rasi-Moon's place). It is necessary that Jupiter must throw his aspect on the Moon on the 5th day after menstruation for conception to be possible. Along with this, should any hermaphrodite planet strong in position aspect the Moon in transit, the conception cannot take place. The position of all planets *except* the Moon should be with reference to the radix, (nativity at birth).'

If we take a woman's horoscope, it will be seen that there will only be 3 houses where Mars afflicts the Moon But 2 of them are likely to be पीडर्क्ष (Peedarksha) houses.

In the following horoscope Mars aspects Kumbha, Vrishabha and Mithuna which happen to be the 7th, 10th and 11th houses respectively. Leaving off the 10th and 11th which are उपचय (Upachaya) places, Kumbha is the only Rasi where when the Moon comes in his transit that menstruation is capable of effect in giving or causing conception

	Radix of a woman		Moon
Saturn			Sun Lagna
Jupiter	Mars	Venus	Mercury

For conception to take place on the 5th or the following nights, the Moon by transit on the 5th day after menstruation must *receive the aspect of Jupiter* without .there being any other aspect from a hermaphrodite planet. From the above principle it is possible to deduce whether a woman will have issues or not.

The following additional information is found in other works:—

If, *in the case of a woman* as soon as she bathes after the stoppage of the menses, the Moon in her orbit should occupy an

Upachaya Rasi and be at the same time aspected by powerful Jupiter, she will have sexual intercourse with her husband If the Moon in the above said Upachaya position be aspected by the Sun she will have sexual union with an officer of the King If the aspecting planet be Mars, the union will be with a voluptuary If it be Mercury, the intercourse will be with a fickle minded person If Venus be the aspecting planet it will be with a beautiful lover. If it be Saturn she will have criminal intimacy with an ordinary servant. If the Moon be aspected by several malefic planets, the woman will leave her own house and become a prostitute

शृङ्गारे

> शशिशितिजदेवगुरुरवर्जमृतौ हातेव योषित
> शशिन्युपचयर्क्षगे धरणिसूनुना वीक्षिते ।
> अपत्यजननक्षम ह्युपचयाधिते प्रेयसी
> बृहस्पतिविलोकिते स्वपतिसङ्गमाप्नोति सा ॥
> भौमेन युक्ते विटमार्गिणी स्यात् शिशमाशुना राजमनानुरक्ता ।
> मन्देन भृत्याहितचित्तवृत्ति सर्वैश्च दृष्टे हिमभासि वेश्या ॥

Also सारावली

> अनुपचयराशिसंस्थे कुमुदाकरबान्धवे रुधिरदृष्टे ।
> प्रतिमासं युवतीनां भवतीह रजो हि युवमस्ते ॥
> इन्दुर्जलं कुजोऽग्निर्नैरमसृगधवार्ग्निरिय पित्तं स्यात् ।
> एवं रक्ते क्षीणे पित्तेन रजः प्रवर्तते स्त्रीणु ॥
> एवं यदुदयति रजो गर्भस्य निमित्तमेव कथितं तत् ।
> उपचयसंस्थे विपुलं प्रतिमास दर्शनं तस्य ॥
> उपचयभवने शशभृद्दृष्टो गुरुणा सुहृद्भिरभवासी ।
> पुंसा करोति योग विशेषतः शुक्रमदृष्टे ॥
> चन्द्रे कुजेन दृष्टे पुष्पवती सह विटेन भवोगम् ।
> राजपुरुषेण रविणा रविनिबाप्नोति भृत्येन ॥
> एकैकेन पदृष्टं स्याद् दृष्टेनान्यैः कुजादिभि पापै ।
> सर्वे स्वगृहं गत्वा गच्छति वेश्यापदं युवति ॥

यथास्तराशिर्मिथुनं समेति तथैव वाच्यो मिथुनप्रयोग ।
असद्ग्रहालोकितसंयुतेऽस्ते सरोषदृष्टे सविलासहासम् ॥ १२ ॥

Sloka 12. The kind of copulation that the native can have is such as it is with the creature typified by the 7th Rasi If the अस्तराशि (Asta Rasi) or the 7th house from the आधान (Adhana) Lagna be aspected or occupied by a malefic planet, the union will be in wrath, but if the अस्तलग्न (Asta Lagna) be aspected or occupied by benefic planets, the union will abound in amorous play and laughter

NOTES

It should be noted that the twelve Rasis are Night and Day Signs Night signs represent enjoyment in darkness and Day signs enjoyment in the presence of light either of a lamp or of the Moon

Further, Mesha and Vrishabha represent the enjoyment of a quadruped of the ram and buffalo kind Mithuna, Kanya Tula, Dhanus first half and Kumbha represent the enjoyment of a human being Vrischika and Makara (latter half), Kataka and Meena—कीट (Keeta)—represent copulation among centipeds, which is bad Simha (Lion) represents an enjoyment by force Why ? Because, the lion is a forcible animal Makara (1st half) is very good for enjoyment and so on A combination of the above two ideas will come to this consider that Mesha represents the 7th house at the time of enjoyment A man and woman under such circumstances enjoy each other like a quadruped in darkness Similarly for the rest

If malefics aspect or occupy the 7th house from the आधानलग्न (Adhana Lagna), then the enjoyment takes place much against the wish of one of the two

Another interpretation—If malefics aspect or occupy the 7th, the woman concerned gets into anger *after satisfaction* if Mars should be the planet concerned *without satisfaction* or *enjoyment* if Saturn be the occupying or aspecting planet If the Sun be the malefic concerned, there is a *repulsion at the outset itself*. If benefics aspect or occupy the 7th, then the union will be followed by विलास (Vilasa) and हास (Hasa), i e real conjugal bliss.

Upachaya Rasi and be at the same time aspected by powerful Jupiter, she will have sexual intercourse with her husband. If the Moon in the above said Upachaya position be aspected by the Sun, she will have sexual union with an officer of the King. If the aspecting planet be Mars, the union will be with a voluptuary. If it be Mercury, the intercourse will be with a fickle minded person. If Venus be the aspecting planet, it will be with a beautiful lover. If it be Saturn she will have criminal intimacy with an ordinary servant. If the Moon be aspected by several malefic planets, the woman will leave her own house and become a prostitute.

गुणाकर

शशिक्षितिजहेतुक ऋतुरिहार्तव योषित
शशिन्यपचयर्क्षगे धरणिसूनुना वीक्षिते ।
अपचयर्क्षगे ह्यपचयाश्रिते प्रेयसो
बृहस्पतिनिरीक्षिते स्वपतिसङ्गमाप्नोति सा ॥
भौमेन युक्ते विदमाङ्गिनी स्यात् तिग्मांशुना राजजनानुरक्ता ।
मन्देन भृत्याहितचित्तवृत्ति सर्वैश्च दृष्टे हिमगामिनि वेश्या ॥

Also सारावली

अनुपचयराशिसंस्थे कुमुदाकरबान्धवे रुधिरदृष्टे ।
प्रतिमासं युवतीनां भवतीह रजो बुधस्त्वेके ॥
इन्दुर्जलं कुजोऽग्निर्रक्तमसृगभवाग्निरिव पित्त स्यात् ।
एवं रक्ते हीने पित्तेन रजः प्रवर्तते स्त्रीषु ॥
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पुंसा करोति योगं विशेषतः शुभसंदृष्टे ॥
चन्द्रे कुजेन दृष्टे पुष्पवती सह विटेन संयोगम् ।
राजपुरुषेण रविणा रविजेनाप्नोति भृत्येन ॥
एकैकेन फलं स्याद् दृष्टेनान्यैः कुजादिभिः पापैः ।
सर्वैः स्वपतिं त्यक्त्वा गच्छति वेश्यापदं युवतिः ॥

यथास्तराशिर्मिथुनं समेति तथैव वाच्यो मिथुनप्रयोगः ।
असद्ग्रहालोकितसंयुतेऽस्ते सरोषदृष्टे सविलासदाम ॥ १२ ॥

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cf सारावली

द्विपदाद्यो विलग्नात्सुते कुर्वन्ति सप्तमे यद्वत् ।
तद्वत्स्त्रीपुरुषाणां गर्भाधाने समादेश्यम् ॥
अस्तेऽशुभयुतदृष्टे सरोषकलह भवेद्ग्राम्यम् ।
सौम्य सौम्यैः सुरतं वात्स्यायनसंप्रयोगैराख्यातम् ॥

रविन्दुशुक्रावनिजैः स्वभागगैर्गुरौ त्रिकोणोदयसंस्थितेऽपि वा ।
भवत्यपत्यं हि विबीजिनामिमे करा हिमांशोर्विदृशामिवाफला ॥१३॥

Sloka. 13 When the Moon and Mars (in the case of a woman) or the Sun and Venus (in the case of a man) occupy their own house or their Navamsas, there will be a conception of an offspring. Conception will equally take place when Jupiter occupies the Lagna or one of the Thrikona houses. These planetary conjunctions fail of effect with regard to people void of virility, just as the Moon beams in the case of the blind

NOTES

The commentator Bhattotpala explains that it is not necessary that all the four foregoing planets should be simultaneously in their Navamsas for conception to take place, it is enough that the Sun and Venus are in their Navamsas in the उपचय (Upachaya) houses of the male or the Moon and Mars occupy their own Navamsas in the उपचय (Upachaya) places of the female

If Jupiter is trine to the आधान (Adhana) Lagna, the union is likely to bear fruit विबीजिना (Vibeejinam) here means of those who have lost their seed or potentiality on account of old age, accident or operation"

cf गुणाकर

स्वक्षांशगौ रविसितौ सबलौ नराणां
चन्द्रासृजावुपचये यदि चाङ्गनानाम् ।
वाचस्पतावुपचयात्मजधर्मगे वा
गर्भाय सम्भवति तत्र रतिप्रयोग ॥
य एते कथिता योगा गर्भसम्भवहेतवे ।
निष्फलास्ते विबीजानामुडुपो विदृशामिव ॥

Also भागवली

उपचयगौ रविशुक्रौ बलिनौ पुंसः समांशसंप्राप्तौ ।
युवतेर्वा कुजचन्द्रौ यदा तदा गर्भसंभवो भवति ॥

Also स्वल्पजातक

बलयुक्तौ स्वगृहांशेष्वर्कसितावुपचयर्क्षगौ पुंसाम् ।
स्त्रीणां वा कुजचन्द्रौ यदा तदा गर्भसंभवो भवति ॥

The above combinations need not necessarily be with respect to the male or female. They may also be with respect to the time of conception or Adhana Lagna (आधानलग्न).

cf. गार्गवली

शुक्रार्कभौमशशिभिः स्वांशोपचयस्थितैः सुरेड्ये वा ।
धर्मोदयात्मजस्थे बलवति गर्भस्य संभवो भवति ॥

Also शौनक

आधानलग्नादर्केन्दुसितभौमा निजांशकाः ।
कुर्वन्त्युपचये प्राप्ता निषेकं सफलं शुभे ॥

Another meaning can also be attributed to the sloka as follows—

इडायां चन्द्रमाः प्रोक्तः पिङ्गलायां च भास्करः ।

So रवि-Ravi in the sloka means (पिङ्गला) Pingala and इन्दु Indu means इडा (Ida) These are the winds passing through the right and left nadis नाडि -arteries and veins—). शुक्रशोणित Sukrasanita will mean semen and blood or the male and female energy. The sloka will then mean

(i) If the author of conception has, at the time of connection, strong wind passing through the right नाडि, then the female will conceive a male child and if in the left a female child.

(ii) If semen be greater, the female will conceive a male child and if blood, a female child.

In the case of equality of wind in the right and left nadis or of the semen and blood, the female will conceive a eunuch.

cf. मन्दहोरा

वामया संचरन्त्यायुर्नाड्या जनयति स्त्रियम् ।
पुमांसमन्यया वायुराधान इति केचन ॥

Also मदन

रक्तेऽधिके स्त्रीपुरुषश्च शुक्रे नपुंसकं शोणितशुक्रसाम्ये ।
यस्मादत शुक्रविवृद्धिदानि निषेवितव्यानि रसायनानि ॥

2nd quarter of शौनक

लग्नस्थानगते जीवे तत्त्रिकोणगतेऽपि वा ।
सफलं तद्विजानीहि सुतमध्ये विशेषतः ॥

दिवाकरेन्द्वोः स्मरगौ कुजार्कजौ गदप्रदौ पुंगलयोषितोस्तदा ।
व्ययस्वगौ मृत्युकरौ युतौ तथा तदेकदृष्ट्या मरणाय कल्पितौ ॥१४॥

Sloka 14 Mars and Saturn in the 7th place from the Sun bring illness upon the husband The two planets in the 7th place from the Moon afflict the wife with disease They bring on death if they be in the 12th and the 2nd place of the Sun in the one case and of the Moon in the other If one of them be in conjunction with the Sun or the Moon and the other aspect the Sun or the Moon, they likewise cause death

NOTES

(1) If Mars and Saturn occupy the 7th place from the Sun at the time of copulation the man is likely to suffer very much from venereal complaints

	Saturn		
			Mars
Sun			
		Moon	

(2) If Mars and Saturn occupy the 7th place from the Moon at the time of copulation it is the woman that would suffer.

Another meaning—(3) If Mars occupy the 7th from the Sun, and Saturn, the 7th from the Moon, the man and woman will respectively fall ill. [See chart in the previous page.]

In other words the above cases can be briefly put thus:

(a) Sun opposition Mars and Saturn,

(b) Moon opposition Mars and Saturn.

(c) Sun opposition Mars, and Moon opposition Saturn.

If any such yoga as mentioned above happens to be in the radix of a native, we may safely say that the native is bound to suffer from venereal diseases. This is exactly the western principle also.

If Mars and Saturn at conception be on both sides of the Sun, i.e., 12th and 2nd from the Sun or 12th and 2nd from the Moon the death of the man or the woman should be predicted. In the above principle, Mars should be in the 12th and Saturn in the 2nd. It is an important principle that Saturn in the visible half of the zodiac will increase the life. Hence in the present instance if the life is to be cut short, Saturn should be in the 2nd alone. कुजार्कौ युतौ तथा तदेकदृष्ट्या (Kujarkajau yutau tatha tadeka drishtya) means Mars must be in conjunction with the Sun and Saturn in opposition or in the 4th from the Lagna. Then it will cause death. This amounts to

(1) Sun conjunction Mars square Saturn or (2) Sun conjunction Mars opposition Saturn causes death of male

Saturn			
	(1)		
Mars Sun			

			Saturn
	(2)		
Mars Sun			

(3) Moon conjunction Mars square Saturn or

(4) Moon conjunction Mars opposition Saturn causes death of female

(5) Sun conjunction Saturn square Mars or

(6) Sun conjunction Saturn opposition Mars causes death of male

							Mars
	(5)				(6)		
Saturn Sun			Mars	Saturn Sun			

(7) Moon conjunction Saturn square Mars or

(8) Moon conjunction Saturn opposition Mars causes death of female

cf. गुणाकर

भौमदानी स्मरगौ शशिभान्वो खौमरथैगुन्द्रौ क्रमशः म्र" ।
मध्यगतौ मृतिदौ कुजचन्द्रयोस्तौ च तथैकतरे क्षितिगुर्वौ ॥

For some more similar yogas *cf* also मानसागरीजातक

मन्दारयो सप्तमराशिसंस्थयोर्यदा निषेका मरण तत्र पितुः ।
रथ शशाङ्कारयथ तजनन्या एकन रोगा पुरपप्रधान्नः ॥
यदा हिमांशुर्व्ययगो दिवाकरश्छिद्रे गतो मृतनयश्चतुर्थः ।
सूर्युमन्दा स्मभवने शुभाभ्या शस्त्रेण सौरण ■ बन्धनन ॥
मृत्युकर शीतकर स्मरि फे सुरस्थित सूर्यसुत. स्मभौम ।
नगर्भसमुद्भूतिरिह प्रदिष्टा यामे समौम्ये प्रवदन्ति कृच्छ्रात् ॥
मूर्त्तिस्थितम्नाक्षणकरः कुजो वा सक्षाणमूर्त्तिविधुरि फगो वा ।
वृथा फल स्यात्सुरतापचारे नाचाश्रितैरन्यादिभिरत्र पुसाम् ॥

दिवार्कशुक्रौ पितृमातृसंज्ञितौ शनैश्चरेन्दू निशि तद्विपर्ययात् ।
पितृव्यमातृष्वसृसंज्ञितौ तु तावथौजयुग्मर्क्षगतौ तयो शुभौ ॥१५॥

Sloka. 15. The Sun and Venus are termed father and mother respectively of the seed sown during the day; Saturn and the Moon during the night. Failing to play the role of parents each of these pairs of planets get the designation of paternal uncle and maternal aunt. They become propitious to the pair they represent when they occupy the odd and even signs (the male among them being in the odd, the female in the even).

NOTES

The Sun represents the father at *day* time, and Venus, the mother, Saturn, the paternal uncle, and the Moon, the mother's sister. At *night* time, Saturn represents the father, Moon, the mother, the Sun, the paternal uncle, and Venus, the mother's sister. If the Sun is in an odd sign, and Venus in an even one, it is good for both the man and the woman. Similarly, Saturn in an odd sign and the Moon in an even one is good for paternal uncle and maternal aunt.

The Sun and Saturn are planets that stay tolerably for a long period in a sign, i.e., 30 days and 30 months respectively. If the above principle is applied, it becomes fallacious as there cannot be so many deaths among those born during the periods when the planets in their transits complete their passage in that sign. It should therefore be taken as ओजभाव (Ojabhava) and not ओजराशि (Ojarasi). Then it will prove correct.

Cf. सारावली

दिवसे मातापितरौ शुक्ररवी शशिशनी निशायां च ।
मातृभगिनीपितृव्यौ विपर्ययात्कीर्तितौ यवनैः ॥

दिवसे निषिक्तस्य जातस्य चेति शेषः । एवं निशायामित्यत्रापि ।

ओजाद्विषमर्क्षगतः पितुः पितृव्यस्य खेचरः शस्तः ।
मातृभगिनीजनन्योः समगृहगोऽन्ये तथा भेषु ॥

अन्यथोक्तवैपरीत्येषु मातृपित्रादिषु अशुभं विपरीतफलम् । अत्राप्य दृष्टान्तः ।

शीतज्योतिषि योषितोनुपचयस्थाने कुजेनेक्षिते
जातं गर्भफलप्रदं खलु रजः स्यादन्यथा निष्फलम् ।

दृष्टेऽस्मिन् गुरुणा निजोपचयगे कुर्यान्निषेकं पुमान्
अत्याज्ये च समूलभे शुभगुणे पर्वादिकालोज्झिते ॥१६॥

Sloka. 16 If a woman's menses set in when the Moon is in an अनुपचय place and aspected by Mars, they become favourable to conception and not otherwise. The husband should sow the seed when the Moon occupies an उपचय house and is aspected by Jupiter. This is to be done at an unexceptionable Lagna with many good points in its favor and unconnected with पर्व and other objectionable periods of time.

NOTES

The last quarter of this sloka reads thus in फलदीपिका।
अत्याज्ये समये शुभाधिकयुते पर्वादिकालोज्झिते.

But the reading in the text is the more generally accepted one

A few of the objectionable periods are

(a) Nakshatras भरणी, कृत्तिका, आर्द्रा, आश्लेषा, पूर्वाषाढा and पूर्वाभाद्रपदा

(b) अष्टमी and other Vishtirikhas, and

(c) Sankrama and such other sacred days, fasting days, birth days, anniversary days and their previous ones For detailed information, see Muhurtha Sastras

विभावरीषोडशभामिनीनां ऋतुर्क्रमाद्या ऋतुकालमाहुः ।
नाद्याश्चतस्रोत्र निषेकयोग्याः पराश्च युग्माः सुतदा प्रशस्ताः ॥१७॥

Sloka. 17. The first 16 nights from the menstruation of a woman are termed the season. The first 4 are not fit for impregnation. The other nights—those that are even—are recommended as conducing to the conception of a male offspring.

NOTES.

There is a difference of opinion for discarding the first four-days as unfit for impregnation. Some hold '[illegible]' while others hold '[illegible]'. For impregnation, purity of the womb is desired.

अमृक्स्रोपं विशुद्धं तत्त्वनिष्ठां तत्त्वधारिणीम् ।
यत्तेशक्तिमतो योनिर्विवृता योषिता भवेत् ॥

At this time the female is supposed to attain the following qualifications

cf. Vahatr

क्षामप्रसन्नवदनां स्फुर श्रोणिपयोधराम् ।
स्रस्ताक्षिकुक्षीं पुंस्कामां विद्यादृतुमतीं स्त्रियम् ॥

For this and the following sloka, see ज्योतिर्नद्रुक for more information

पुत्रोऽल्पायुर्दारिका वंशकर्ता वन्ध्या पुत्रः सुन्दरीशो विरूपा ।
श्रीमान् पापा धर्मशीलस्तथा स्त्री सर्वज्ञः स्यात् तुर्यरात्रे: क्रमेण॥१८॥

Sloka. 18. The offspring conceived during the 13 nights commencing with the 4th after menstruation, will be of the following description If conceived on the 4th night, it will be a short-lived son; if on the 5th, a girl, if on the 6th, a founder of a family, if on the 7th, a barren female, if on the 8th, a son, if on the 9th, a beautiful female, if on the 10th, a lord, if on the 11th, a deformed female, if on the 12th, a fortunate son, if on the 13th, a sinful female wretch, if on the 14th, a virtuous son, if on the 15th, the very goddess of fortune, and if on the 16th, an all-wise son

अष्टमाष्टमगे सूर्ये निषेकक्षात् सुतोद्भव ।
अथवाऽऽधानलग्नात्तु त्रिकोणस्थे दिनेश्वरे ॥ १९ ॥

Sloka. 19 When the Sun is in the 3rd place from the Nisheka-Lagna निषेकलग्न, there will be the birth of an issue. The same result may be expected when the Sun occupies a Trikona Rasi त्रिकोणराशि from the Adhana आधान or Nisheka Lagna निषेकलग्न.

अस्मिन्नाधानलग्ने तु शुभदृष्टयुतेऽथवा ।
दीर्घायुर्भाग्यवान् जात सर्वविद्यान्तमेष्यति ॥ २० ॥

Sloka. 20. When this आधानलग्न Adhana Lagna is aspected or occupied by a benefic planet, the son born will be long-lived and prosperous and will attain proficiency in all branches of knowledge.

ओजर्क्षे पुरुषांशकेषु बलिभिर्लग्नार्कगुर्विन्दुभि
पुंजन्म प्रवदेत् समांशकगतैर्युग्मेषु तैर्योषितः ।
गुर्वर्कौ विषमे नरं शशिसितौ वक्रश्च युग्मे स्त्रियं
द्व्यंशस्था बुधवीक्षणाच्च यमलौ कुर्वन्ति पक्षे स्वके ॥२१॥

Sloka. 21 With the Lagna, the Sun, Jupiter and the Moon strong in an odd sign and in a Navamsa owned by an odd sign, the astrologer should declare the birth of a male child If the Lagna and the planets above-named be in an even sign and in a Navamsa owned by an even sign, the birth of a female child is announced Jupiter and the Sun in an odd sign (irrespective of the Navamsas occupied) produce a male child. The Moon, Venus and Mars in an even sign (irrespective of the Navamsas they may be in) make for a female child These five planets occupying a Nava. msa owned by a dual Rasi, and at the same time aspected by Mercury, produce twins corresponding to the character of the dual Rasi to which the Navamsa may happen to belong, that is to say, both males if the Navamsa belongs to a male dual Rasi, Mithuna or Dhanus, both females if the Navamsa be owned by a female dual Rasi, Kanya or Meena, male and female when the Navamsas are of both kinds

NOTES

If male as well as female planets occupy Navamsas of dual signs, one being an odd dual sign and one even, for instance,

Mithuna and Meena, or Dhanus and Kanya, a twin is likly to be born, one being a male and the other a female.

cf. सारावली

> विषमे विषमांशगता होराशशिजीवभास्करा बलिनः ।
> कुर्वन्ति जन्म पुंसां समे समांशे युवतिनरजन्म ॥
> ओजर्क्षे गुरुसूर्यौ बलिनौ पुंसः समे सितेन्दुकुजाः ।
> कन्यानां जन्मकरा गर्भाधाने स्थिता बलिनः ॥
> मिथुने चापेऽर्कगुरू बुधदृष्टौ दारकद्वयं कुरुतः ।
> स्त्रीयुग्मं कन्यायां सितशशिभौमा झषे च बुधदृष्टाः ॥

Also लघुजातक

> विषमर्क्षे विषमांशे संस्थिताश्च गुरुशशाङ्कलग्नार्काः ।
> पुंजन्मकरा समभेषु योषितां समनवांशगताः ॥
> बलिनौ विषमेऽर्कगुरू नरं स्त्रियं समगृहे कुजेन्दुसिताः ।
> यमलं द्विशरीरांशेष्विन्दुजदृष्ट्या स्वपक्षसमौ ॥

विहाय लग्नं विषमर्क्षसंस्थः सौरोऽपि पुंजन्मकरो विलग्नात् ।
प्रोक्तग्रहाणामवलोक्य वीर्यं वाच्यं प्रसूतौ पुरुषोऽङ्गना वा ॥ २२ ॥

Sloka 22. Saturn not being in the rising sign but occupying an odd house therefrom, also brings about the birth of a male child. Thus the issue should be declared to be male or female upon ascertaining the preponderance in strength of the several planets above mentioned influencing birth.

NOTES

The latter half of the sloka is applicable not only to the first half but also to the previous sloka.

cf. सारावली

> लग्नं मुक्त्वा विषमे शनैश्चरः पुरुषजन्मदो भवति ।
> योगे विहगस्य बलं संवीक्ष्य वदेन्नरं स्त्रियं वाऽपि ॥

It may here be observed that these slokas *viz.* 21 & 22 propound fourteen male and fourteen female yogas, *viz*:

8 of each in the first half of sloka 21

Sloka. 20. When this आधानलग्न Adhana Lagna is aspected or occupied by a benefic planet, the son born will be long-lived and prosperous and will attain proficiency in all branches of knowledge.

ओजर्क्षे पुरुषांशकेषु बलिभिर्लग्नार्कगुर्विन्दुभि
पुंजन्म प्रवदेत् समांशकगतैर्युग्मेषु तैर्योषितः ।
गुर्वर्कौ विषमे नरं शशिसितौ वक्रश्च युग्मे स्त्रियं
द्व्यंशस्था बुधवीक्षणाच्च यमलौ कुर्वन्ति पक्षे स्वके ॥२१॥

Sloka. 21. With the Lagna, the Sun, Jupiter and the Moon strong in an odd sign and in a Navamsa owned by an odd sign, the astrologer should declare the birth of a male child. If the Lagna and the planets above named be in an even sign and in a Navamsa owned by an even sign, the birth of a female child is announced. Jupiter and the Sun in an odd sign (irrespective of the Navamsa occupied) produce a male child. The Moon, Venus and Mars in an even sign (irrespective of the Navamsa they may be in) make for a female child These five planets occupying a Navamsa owned by a dual Rasi, and at the same time aspected by Mercury, produce twins corresponding to the character of the dual Rasi to which the Navamsa may happen to belong, that is to say, both males if the Navamsa belongs to a male dual Rasi, Mithuna or Dhanus; both females if the Navamsa be owned by a female dual Rasi, Kanya or Meena, male and female when the Navamsas are of both kinds

NOTES

If males as well as female planets occupy Navamsas of dual signs, one being an odd dual sign and one even, for instance,

Mithuna and Meena or Dhanus and Kanya, a twin is likely to be born, one being a male and the other a female

cf सारावली

> विषमे विषमांशगता होराशशिजीवभास्करा बलिन ।
> कुर्वन्ति जन्म पुंसां समे समांशे युवतिजन्म ॥
> ओजर्क्षे गुरुसूर्यौ बलिनौ पुंसः समे सितेन्दुकुजाः ।
> कन्यानां जन्मकरा गर्भाधाने स्थिता बलिन ॥
> मिथुने चापेऽर्कगुरू बुधदृष्टौ दारकद्वय कुरुत ।
> स्त्रीयुग्म कन्याया सितशशिभौमा झषे च बुधदृष्टाः ॥

Also लघुजातक

> विषमर्क्षे विषमांशे संस्थिताश्च गुरुशशाङ्कलग्नार्काः ।
> पुंजन्मकरा समभेषु योषिता समनवांशगताः ॥
> बलिनो विषमेऽर्कगुरू नरं स्त्रियं समगृहे कुजेन्दुसिताः ।
> यमलं द्विशरीरांशेष्विन्दुजदृष्टा स्वपक्षसमं ॥

निहाय लग्नं विषमर्क्षसंस्थः सौरोऽपि पुंजन्मकरो विलग्नात् ।
प्रोक्तग्रहाणामवलोक्य वीर्यं वाच्यं प्रसूतौ पुरुषोऽङ्गना वा ॥ २२ ॥

Sloka 22 Saturn not being in the rising sign but occupying an odd house therefrom, also brings about the birth of a male child Thus the issue should be declared to be male or female upon ascertaining the preponderance in strength of the several planets above mentioned influencing birth

NOTES

The latter half of the sloka is applicable not only to the first half but also to the previous sloka

cf. सारावली

> लग्नं मुक्त्वा विषमे शनैश्चरः पुरुषजन्मदो भवति ।
> योगे विहगस्य बलं सवीक्ष्य वदेन्नरं स्त्रियं वाऽपि ॥

It may here be observed that these slokas viz 21 & 22 propound fourteen male and fourteen female yogas, viz 6 of each in the first half of sloka 21

3 of each in the 3rd quarter thereof

2......Do......... 4th quarter thereof, and

1. ....Do......... in sloka, 22

Before making any prediction in this connection both the yogas should be carefully weighed and that which has a preponderating influence predicted.

अन्योन्यं यदि पश्यतः शशिरवी यद्यार्किसौम्यावपि
वक्रो वा समगं दिनेशमसमे चन्द्रोदयौ चेत् स्थितौ ।
युग्मौजर्क्षगतावपीन्दुशशिजौ भूम्यात्मजेनेक्षितौ
पुंभागे सितलग्नशीतकिरणाः षट् क्लीबयोगास्त्विमे ॥२३॥

Sloka. 23. The following are the six planetary positions tending severally to the production of a eunuch:—

(1) The Sun and the Moon in opposition and therefore mutually aspecting.

(2) Mercury and Saturn in opposition and so mutually aspecting.

(3) Mars in opposition to the Sun, the Sun being in an even sign; or the Sun in an even sign, being aspected by Mars (Mars being in any sign); or, in other words, the Sun in an even sign in opposition or square to Mars or in quincunx aspect.

(4) The Moon and the Lagna being in odd signs and aspected by Mars (which means affliction by Mars being in square to one and in quincunx to another).

(5) The Moon in an even sign and Mercury in an odd sign both being aspected by Mars; and

(6) Venus, the Moon and the Lagna occupying Navamsas belonging to odd signs.

NOTES

		Sun	
	3(1)		
	Mars		

		Sun	
Mars	3(2)		

	Lagna		
	4(1)		
Mars			Moon

	Lagna		
	4(2)		
Moon			Mars

Moon			
Mercury	5 (1)		
			Mars

	Mercury		
	5(2)		Moon
Mars			

The above six yogas at the time of copulation will result in nothing. In other words the coition will be fruitless and if any of the above yogas are found in the horoscope of a male or female the native will not be capable of producing or bringing forth issues. (This is the real meaning of [illegible]-kleeba)

A closer examination of this sloka will lead us to the following conclusions —

(1) The Sun and the Moon in opposition (or पूर्णिमा Poornima),

(2) Saturn in opposition to Mercury (Two hermaphrodite planets in opposition),

(3) Mars afflicting the Sun in an even sign,

(4) The Moon and the Lagna both in odd signs in affliction with Mars,

(5) Mars afflicting the Moon in an even sign and also Mercury in an odd sign and

(6) Venus, the Moon and the Lagna occupying Navamsas belonging to odd signs or male Rasis

are most unfavorable and detrimental to conception

Also सारावली

अन्योन्य रविचन्द्रौ विषमर्क्षगतौ निरीक्षेते ।
इन्दुजरविपुत्रो वा दृष्टौ बलिनौ नपुंसक कुरुत ॥
पश्यति वक्र समभे सूर्यं चन्द्रोदयौ च विषमर्क्षे ।
यद्येव गर्भस्थ क्लीबो मुनिभि समादिष्ट ॥
ओजसमराशिसंस्थौ शेन्दू षण्ढ कुजेक्षितौ कुरुत ।
नरभे विषमनवांशे होरेन्दुबुधा सितार्किदृष्टा वा ॥

These eunuch yogas take effect only in the absence of male and female yogas They are to be predicted from the आधान (Adhana) Lagna or प्रश्नलग्न (Prasna Lagna) and not from horoscopes And if they be predicted from horoscopes of the last child and if these yogas should exist therein, then the mother will bear no more The author of the दशाध्यायी (another commentary for Brihat Jataka) after commenting on the sloka says एव षड्योगा उक्ता नवबलमाधानप्रश्नलग्नाभ्या नपुंसकजन्मज्ञानं नान्यथा जन्मकाले गर्भि चरमसन्तानहानिकरा इति॥

The commentator of Brihatjataka twists this sloka so as to bring it in line with the slokas he quotes from Badarayana which are given below —

अन्योन्य रविशशिनौविषमा विषमर्क्षगौ निरीक्षेते ।
इन्दुजरविपुत्रौ वा तथैव नपुंसक कुरुत ॥

वक्रो विषमे सूर्य समगश्चैव परस्परालोकात् ।
विषमर्क्षे लग्नेन्द्र समराशिग कुजोऽवलोकयति ॥
बुधचन्द्रा कुजदृष्टा विषमर्क्षसमर्क्षगा यथैवोक्तौ ।
ओजनवांशकसस्था लग्नेन्दुसितास्तथैवोक्ता ॥

The English rendering in accordance with the commentator would then be as follows

The following are the six planetary positions tending severally to the production of a eunuch —

(1) The Moon and the Sun respectively in an even and an odd sign mutually aspecting

(2) Saturn in an even sign and Mercury in an odd one aspecting each other

(3) Mars in an odd sign aspecting and being aspected by the Sun in an even sign

(4) *Mars in an even sign aspecting the Moon and the Lagna in an odd sign*

(5) The Moon in an even sign and Mercury in an odd sign being aspected by Mars and

(6) Venus Lagna and the Moon occupying male Navamsas

युग्मे चन्द्रसितावथौजभवने स्युर्ज्ञारजीवोदया
लग्नेन्दू नृनिरीक्षितौ च समगौ युग्मेषु वा प्राणिनः ।
कुर्युस्ते मिथुनं ग्रहोदयगतान्द्व्यंगांशकान्पश्यति
स्वांशे ज्ञे त्रितयं ज्ञगांशकवशाद्युग्मन्त्वमिश्रैः समम् ॥२४॥

Sloka 24. The Moon and Venus in even signs with Mars, Mercury, Jupiter and the Lagna in odd signs cause the formation of a twin embryo The rising sign and the Moon being in even signs and aspected by any male planet cause also twins Mercury, Mars, Jupiter and the Lagna being in even signs and possessed of strength likewise lead to a twin fetus being conceived in the womb There will be a trio of embryos con-

ceived when Mercury in his own Navamsa aspects all planets and the Lagna, or if the Lagna and all the planets occupy Navamsas belonging to dual signs. Two out of these triplets will have their sexes determined by the character of the Navamsa occupied by Mercury—being males if the Navamsa is that of Mithuna, and females if the Navamsa is owned by Kanya The triplets will be of one and the same sex if all the Navamsas concerned are owned by dual signs of the same sex, *i.e.*, the trio will be all males when the Navamsas are those of Mithuna and Dhanus, females, when the Navamsas are those of Kanya and Meena

NOTES

There are three yogas mentioned in this sloka for the birth of twins In the first yoga two female planets are in even signs, while Lagna Mercury Mars and Jupiter are in odd signs In the second yoga a male planet (the Sun Mars or Jupiter) must aspect the Lagna and the Moon both these being in even signs In the third yoga Mercury, Mars Jupiter and the Lagna must be powerful in even signs

fc सारावली

लग्ने समराशिगते चन्द्रे च निरीक्षिते बलयुतेन ।
गगनसदा वक्तव्य मिथुन गर्भस्थित नित्यम् ॥
समराशौ शशिसितयोर्विषमे गुरुवक्रसौम्यलग्नेषु ।
द्विशरीरे वा बलिषु प्रजन्ते स्त्रीपुरुषमेव ॥
द्विशरीरांशकयुक्तान् ग्रहान्विलग्नं च पश्यतीन्दुसुते
मिथुनांशे कन्यका द्वौ पुरुषौ त्रितयमेव स्यात् ॥
द्विशरीरांशकयुक्तान् ग्रहान्विलग्नं च पश्यतीन्दुसुते
कन्यांशे द्वे कन्ये पुरुषश्च निषिच्यते गर्भे ॥
मिथुने धनुरंशगतान् ग्रहान्विलग्नं च पश्यतीन्दुसुते
मिथुनांशस्थश्च यदा पुरुषत्रितय तदा गर्भे ॥
कन्यामीनांशस्थान् विहगानुदयं च युवतिभागगतः ।
पश्यति शिशिरगुतनय कन्यात्रितय तदा गर्भे ॥

In the first line of the sloka in the text some books read 'युग्मे चन्द्रसितौ तथौजभलग्न' for 'युग्मे चन्द्रसितावथौजभवने'

धनुर्धरस्यान्त्यगते विलग्ने ग्रहैस्तदंशोपगतैर्बलिष्ठैः ।
ज्ञेनार्किणा वीर्ययुतेन दृष्टे सन्ति प्रभूता अपि कोशसंस्थाः ॥२५॥

Sloka. 25 *Many are the embryos encased in the embryonic bag when the rising sign is the last Navamsa of Dhanus and the planets are strong in the Navamsa owned by Dhanus and when the Lagna is aspected by Mercury and Saturn in their strength*

NOTES

(कृपाणिना is another reading for ज्ञेनार्किणा

If the last Navamsa of Dhanus is rising, then more than three children are possible in the case of dogs, etc. The commentator Bhattotpala is of opinion that the word प्रभूताः (Prabhutah) may mean 5, 7 or 10 'पञ्च सप्त दश वा गर्भे सम्भवन्ति'

द्विशरीरांशसंयुक्तान् ग्रहान् लग्नं च पश्यति ।
कन्यांशकगतश्चान्द्रिर्गर्भस्थं त्रितयं वदेत् ॥ २६ ॥
युग्मांशकस्तु कन्यैका द्वौ पुमांसौ च गर्भजाः ।
युग्मांशगान्विलग्नं च गर्भस्थाः पुरुषास्त्रय ॥२७॥
कन्यायुग्मांशकोपेतांस्तथा युग्मांशगो बुधः ।
कन्यानवांशक सौम्यस्तिस्रो गर्भगताङ्गनाः ॥ २८ ॥

Sloka 26 When Mercury in a नवांश-Navamsa owned by कन्याKa-nya aspects the other planets and the rising sign, each of which is in a नवांश Navamsa owned by a dual Rasi, the astrologer should declare a trio to be in the womb.

Sloka 27 If Mercury occupying a Navamsa belonging to Mithuna aspects the other planets and the rising sign, in the position described in the previous Sloka, a female and two males are in the womb If

Mercury in a Mithuna Navamsa should aspect the planets and the rising sign every one of which also occupies Mithuna Navamsa, there will be three m les in the embryo.

Sloka. 28. Mercury in a Mithuna Navamsa aspecting the other planets, and the rising sign occupying the Navamsais owned by any of the two signs Kanya and Mithuna will tend to produce the same result. But if Mercury be in a Navamsa owned by Kanya and aspect the other planets and the rising sign in the positions described in the foregoing sloka, there will be three females in the womb

NOTLS

These are mere repetitions of what has already been stated in sloka 24 *supra*.

द्विस्वभावगतावर्कगुरू बुधनिरीक्षितौ ।
पुंयुग्मं कुरुतस्तद्वत् शशिशुक्रमहीसुताः ॥ २९ ॥
कुर्वन्ति स्त्रीयुग्मं तत्र बलाबलविशेषतः ।
स्त्रीनपुंसकरश्चान्द्रिः पुंनपुंसकरोऽर्कजः ॥ ३० ॥

Slokas. -9 and 30. The Sun and Jupiter in a dunl sign aspected by Mercury generate male twins. The Moon, Venus and Mars in a similar position produce twin females. In such cases, according to his peculiar strength or weakness, Mercury tends to produce a female hermaphrodite while Saturn produces a male one.

cf. [illegible]

रविजीवौ युग्मधनुर्नवांशस्थौ बुधेक्षितौ ।
पुंयुग्मं मीनकन्यांशास्थितौ पुंस्त्रीयुग्मं वदेत् ॥
भौमेन्दुशुक्रा मीनस्त्रीनवांशस्था बुधेक्षिताः ।
स्त्रीयुग्मं चापयुग्मांशे गर्भे पुंस्त्रीयुग्मं भवेत् ॥

निषेककाले चन्द्रार्कावन्योन्यं यदि पश्यत.।
तथैव चन्द्रमन्दौ वा क्लीबजन्मप्रदौ तथा ॥ ३१ ॥

Sloka 31. If at the time of impregnation the Moon and the Sun aspect each other, they tend to produce a eunuch. The Moon and Saturn aspecting mutually at such a time, do likewise

निषेके भ्रातृलग्नेशयोगे यमलसंभवः ।
लग्नेशे भ्रातृपक्षस्थे स्वोच्चे वा यमलोद्भवः ॥ ३२ ॥

Sloka 32. When the lords of the 3rd and the 1st bhavas are in conjunction, twins will become possible When the lord of the rising sign is in a Varga-वर्ग owned by the 3rd bhava or in his own exaltation, twin issues become equally possible

षष्ठेशो देहसंबन्धी बुधः षष्ठगतो यदि ।
बुधक्षेत्रे च जननं यस्य स स्त्रीनपुंसकः ॥ ३३ ॥
बुधस्थानेन शनिना पुंनपुंसकता भवेत् ।

Sloka 33 If a house owned by Mercury be the Lagna at a birth and if the lord of the 6th bhava be in the Lagna and Mercury be in the 6th bhava the person born will be a female hermaphrodite If Saturn be in the place occupied by Mercury (*i e* be in the 6th bhava) in the previous case, the person born will be a male hermaphrodite.

निषेकलग्नेशतृतीयनाथौ लग्नस्थितौ चेद्यमलोद्भवः स्यात् ।
तृतीयनाथेन युते निषेके भोगीशयुक्ते यदि पादजातः ॥ ३४ ॥

Sloka. 34. There will be twin issues if in the rising sign there be its own lord as well as the lord of the 3rd bhava at the time of निषेक Nisheka. If the Lagna

Neither in the text, nor in the slokas above quoted, the position of the malefics is specified. But they are to be either with the Moon or the Lagna and for this purpose सयुत (Sayuté) has to be added on by the grammatical process of (अध्याहरण) Adhyaharana.

Cf. स्कन्दहोरा

समसौम्यैर्गतैः सेन्दौ लग्नेऽङ्गारकेश्वरे ।
तारकास्य च लग्नस्य स्वायस्थैरखिलैः शुभैः ॥
उरगोवेष्टितस्तेन शिशुर्वेत्ति विभावयेत् ।
चन्द्रेणोरग आख्यातो लग्नेनोरगवेष्टितः ॥

Also बृहत्प्राजापत्य

शशिनः सकले पापे मङ्गलस्य महासुते ।
लग्नाधिपतावायधनस्थैरखिलैः शुभैः ॥
जातं सर्पं विजानीहि लग्नं चेच्छशिनः पदे ।
योगेऽस्य नेन जानीहि जातं सर्पेण वेष्टितम् ॥

And शौनक –

सर्वे पापे समेतस्य लग्नस्य शशिनोऽथवा ।
स्वस्थैरायस्थितैर्यद्वा सौम्यैः पन्नगवेष्टितः ॥

चतुष्पद्गते भानौ शेषैर्वीर्यसमन्वितैः ।
द्वितनुस्थैश्च यमलौ भवतः कोशवेष्टितौ ॥ ३९ ॥

Sloka 39. When the Sun is in a quadruped sign and the other planets are possessed of strength and in dual or mutable signs (or Navamsas), there will be twins born wrapped in one sheath (secundines).

NOTES.

cf. सारावली

सूर्यश्चतुष्पदस्थः शेषा द्विशरीरसंस्थिता बलिनः ।
कोशवेष्टितदेहौ यमलौ खलु संप्रजायेते ॥

Also गुणाकर

चतुष्पदे स्थिते सूर्ये परैर्द्विमूर्त्तिराशिभिः ।
बलेन संयुतैर्यमौ स्त एककोशवेष्टितौ ॥

Also गर्ग

चतुष्पदांशगे सूर्ये द्विस्वभावांशगैः परैः ।
सबलैर्यमलौ स्यातामेककोशाभिवेष्टितौ ॥

Here is an illustration for the birth of twins (both males) — 1932 January 19, Tuesday, one at 11-19 P M and the other at 11-50 P. M Madras Time Place of birth—Madras

The Moon is in the 3rd Pada (पाद) of the star Rohini (रोहिणी).

Rahu		Moon	
Venus	Rasi Chakra		Jupiter
Saturn Mars Sun			
Merc			Ketu

Mars Jupiter Ketu			Moon
Sun	Navamsa Chakra		
Saturn			Merc
Venus			Rahu

Lagna or Ascendant for the First child—5—24°—36′—30
Second child—6—2°—19′—30″

From the above chart it will be observed that almost all the planets occupy either a dual Rasi or a dual Navamsa

The Sun is in the first half of Makara and therefore in a quadruped sign

The Moon is in his exaltation sign in the bright half of the month and is therefore strong

Mars is in his exaltation and in a dual Navamsa.

Mercury is in Dhanus, a dual sign

Jupiter is in exaltation and in Meena Navamsa a Rasi of dual nature. Further, he is retrograde.

Venus is in a Navamsa owned by Dhanus a dual sign.

Saturn is strong being in his Vargottamamsa. Rahu and Ketu are in dual Rasis

छागे सिंहे वृषे लग्ने तत्स्थे सौरेऽथवा कुजे ।
राश्यंशसदृशे गात्रे जायते नालवेष्टितः ॥ ४० ॥

Sloka. 40 • When the rising sign is Mesha मेष, Simha सिंह or Vrishabha वृषभ, and when Saturn or Mars occupies it, the person born will have a cord coiled

round that part of the body signified by the rising sign or by the sign owning the Lagna Navamsa

cf. सारावली

सिंहाजगोमिथुनगे जातो नालेन वेष्टितो जन्तु ।

लग्ने कुजेऽथ सौरे राश्यंशसमानगात्रश्च ॥

'लग्नगते वृष लग्न' is another readin, It will then mean ' If Mesha or Simha be the Lagna and be at the same time occupied by Saturn or if Mars occupy Vrishabha identical with the Lagna and no other planet occupies the Lagna in either case, then the effect said in the text will happen

cf सं ग्रहा

लग्ने मेषस्य प्राप्ते सिंहस्यमथवा गते ।

तत्र चेत्सौरे एकाकी वृषे तत्र कुजस्तथा ॥

Also हस्ताभरण

अजे लग्ने मृगेन्द्रे वा मन्दस्तत्र स्थितो यदि ।

अजे लग्नांशकाख्ये वै नालेनोद्वेष्टन वदेत् ॥

वृषे लग्ने मिथुनस्येन स्थितो लग्नस्थमानुषि ।

तथा च हारिणी तत्र स्थितश्चैकाकिनो यदि ॥

लग्ने मपापे बहुपापदृष्टे राहुध्वजाभ्यां सहितेऽथवात्र ।
पापग्रहाणां तु विलग्ने वा जातो नरो नालनिवेष्टिताङ्गः ॥४१॥

Sloka 41. When the rising sign has a malefic planet in it and is either aspected by many malefic planets or occupied by Rahu or Kethu in addition, the person born has a cord coiled round his body. Again, when the Lagna belongs to a malefic planet and the other conditions mentioned previously obtain, the same result follows

क्रूरान्तरे लग्नगते ग्रहार्हे लग्ने कुजे वाऽसुरनाथदृष्टे ।
लग्ने शनौ भूमिसुतेन दृष्टे जातो नरो नालनिवेष्टिताङ्ग ॥ ४२ ॥

Sloka 42 When a malefic planet other than Mars is in the Lagna in conjunction with Rahu, or when

Mars occupies the Lagna being aspected by Rahu, or when Saturn is in the Lagna and is aspected by Mars, the person born will have a cord coiled round his body

NOTES

Venkatesadaivagna reads 'वसरनाथ' Vasaranatha instead of 'वासरनाथ' Vasuranatha in his सर्वार्थचिन्तामणि Sarwarthachintamani

तत्कालमिन्दुसहितो द्विरसांशकोय-
स्तत्तुल्यराशिसहिते पुरत शशाङ्के ।
यावानुदेति दिनरात्रिसमानभाग-
स्तावद्गते दिननिशोः प्रवदन्ति जन्म ॥ ४३ ॥

Sloka. 43. Find the particular Dwadasamsa (द्वादशांश) of a sign which the Moon occupies Find the Rasi to which this Dwadasamsa belongs Count from this sign as many Rasis as the number represented by the Dwadasamsa in question When the Moon is in the Rasi thus found in the month of delivery, the birth of the child in the womb may be expected *Secondly*, find what fraction of the Dwadasamsa has been passed by the Moon at the time of the query or आधान Adhana (impregnation) *When this much of the Rasi is passed by the* Moon in the month of delivery, the birth may be predicted. This gives the (नक्षत्र) Nakshatra of birth *Thirdly*, find whether the rising sign at the time of the query or आधान-Adhana, is a day or night sign (*vide* जातकपारिजात Jathakaparijatha Adhyaya I. *Sl* 14) and also what fraction of the Lagna is passed. When so much of the day or the night is passed, the birth in question should be declared to happen

cf. शौनकः।

आधाने प्रश्नकाले वा यत्सिमेऽकांशके शशी ।
सेपतसाद्विम राशि मासेऽस्मिन् प्रसवो भवेत् ॥

तस्माद्वकांशनभस्मिन्नद्रिम वा गते गृहम् ।
द्विराशिगतश्चन्द्रो यद्यमौ लेग्नतोऽपि वा ॥
रात्रिराशिगते तत्र विपरीतेन वर्त्मना ।
तद्रिम राशिमापन्ने प्रसव कर्कितो वदेत् ॥
तत्रागम गते चेन्न सूति केचन सन्नते ।
इन्दुनाथ नवांश वा गृहाण बलयोगत ॥
न्मनवाशकभ प्राप्ते तस्मिन्वा प्रसवो भवेत् ।
न्मनवांशे नवांशक्षमथवाऽस्मिन्नपेयुषि ॥
अथ साधारण वक्ष्य सर्वत्रात्र महात्मने ।
दिनरात्रिविभागार्थं तन्मे निगदत शृणु ॥
अथ नैषकलग्नस्य त्रिंशांशो यावती स्थिति ।
तावल्लग्न गते रात्रौ दिवा वा प्रसवो भवेत् ॥
तत्कालचन्द्रद्वादशांशो यावतीस्त्यावस्थिति ।
तावल्लग्न गते रात्रौ दिवा वा प्रसवो भवेत् ।
रात्रिराशिगते लग्ने चन्द्रे वा रात्रिकल्पना ।
दिनराशिगते लग्ने चन्द्रे वा दिनकल्पना ॥
अथ नैषकलग्नस्य पञ्चांश यावती स्थिति ।
नाड्या गताया तावत्या वदेद्वाऽहनि वा निशि ॥
सूर्यस्योदयत पूर्व पश्चाद्वास्तमयतोऽपरे ।
यस्मिन्नाधानमारभ्य तस्मिन्वाहनि धारया ॥
स्मारम्यान इन्दुर्नैषकलग्नेनैव मया मुने ।
रन द्विषट्कुमवाद्रात् सर्वं विद्धि द्विजोत्तम ॥
अथ गर्भाधानलग्नात् प्रसवमासज्ञान शुक्रजातके
गर्भाधान चरे राशौ नवमे मासि सूयते ।
स्थिरभे दशमे मासि [illegible] चैकादशे च मः ।
कस्मिन् राशौ चन्द्रे सति प्रसवो भविष्यति इत्येतज्ज्ञानार्थं आह गार्गि ।
यावान्यग े द्वादशांशो शीतरश्मिर्यदा स्थित ।
तत्परयेशमनौ राशि जन्मेन्दौ तद्गते भवेत् ॥
[illegible] १ [illegible] आधानकाले द्वादशांशे चन्द्रमा यस्मिन्स्थितस्तद्रा
शिमारभ्य तावद्यो राशिस्तत्र वर्तमान जन्म वक्तव्यमिति । अत्र चन्द्रद्वादशां-
शप्रमाणेन २-३० कलात्मकेन १५० तदा चन्द्रराशिगणनासातकला १८००
लभ्यते तदा भुक्तद्वादशांशप्रमाणं किमित्यनुपातेन चन्द्रराशिभुक्त कला

त्मकं ज्ञेयं। ततोऽष्टशतकलाकल्पनया चन्द्रनक्षत्रं ज्ञेयमिति विशेषः। अन्ये तु तत्का-लेन्दुना यावत्संख्यो द्वादशभाग आधिष्ठितस्तावत्संख्याराशिस्थे चन्द्रे सति प्रसवकाले प्रसवो वक्तव्यः। तथा च सारावल्याम्।

> यस्मिन्द्वादशभागे गर्भाधाने व्यवस्थितश्चन्द्रः ।
> तत्तुल्यर्क्षे प्रसवं गर्भस्य समादिशेत्प्राज्ञः ॥

समुद्रजातकेऽपि

> यत्समे द्वादशांशेन सूतिस्तत्संख्यगे विधौ । इति

अत्र चन्द्रलग्नयोर्मध्ये यो बलवान् तस्य द्वादशांशकवशेन चन्द्रराशिर्ज्ञेय इत्युक्तं शुकजातके ।

> लग्नेन्द्वोर्यो बलवान् तस्य द्विरसाश्रितो राशिः ।
> यावत्तस्मात्परतो राशिः स्थिते विधौ प्रसवः ॥ इति

अत्र गार्गिशुकाचार्ययोरैकवाक्यता सारावलीसमुद्रजातकाभिमते मूलं सुगमम्

Suppose the आधानलग्न (Adhanalagna) or प्रश्नलग्न (Prasnalagna) to be 3 signs 8° 12' 20" and the position of the Moon at the time 4 signs 10° 25' 35". As the Moon is in the 5th Dwadasamsa of Simha the Dwadasamsa is Dhanus. The birth has to be predicted when the Moon passes through the 5th Rasi counted from Dhanus, i.e. Mesha. This is the view of some.

According to others the birth should be predicted thus — Find by counting from Mesha the order of the Rasi representing the Dwadasamsa; when the Moon traverses through so many Rasis from the Dwadasamsa Rasi, birth will happen. According to this view Dhanus happens to be the 9th from Mesha, the birth will happen when the Moon is in the 9th Rasi from Dhanus, i.e. Simha. The former view seems more rational.

Then, to find the exact position of the Moon we have $\frac{25' 35''}{150'}$ of (मेष) Mesha as having been traversed by the Moon at birth time, or 5° 11' 6" or the second quarter of the star Aswini.

To know the time, we proceed thus.

The Lagna is 8° 12' 20" in कर्क (Kataka) which is a night sign. The exact time will therefore be at $\frac{8° 12' 20''}{30°} \times 30$ ghatikas (the period of night) or at 8 ghatikas, $12\frac{1}{3}$ Vighatikas in the night.

Balabhadra also adds that only in the case of the Moon and the lord of the 5th bhava at the time of query or (आधान) Adhana occupying one and the same Rasi, it has to be predicted that the pregnant woman will be delivered of her child at that very instant, and not otherwise

The converse process of deducing the time of conception (आधानकाल Adhanakala) from the data given for any birth has not been definitely stated in any of our astrological works as far as I have seen

But the following general principles enunciated in Sepharial's "Manual of Astrology" and which have been found to be true after elaborate tests will be found to be very useful —

(1) When the Moon at birth is waxing and visible, or waning and invisible the period intervening between आधान (Adhana) and birth will be less than the time taken for 10 lunar revolutions or 9 Solar months

(2) If the Moon at birth be waxing and invisible (अदृश्यार्ध Adrisyardha) or waning and visible, the interval between conception and actual time of birth will be more than 10 lunar revolutions

(3) The actual number of days—less or more—is obtained by *finding the distance of the Moon from the horizon*, the distance being counted from the Lagna when the Moon is invisible, and from the 7th house (अस्तलग्न Asta Lagna) when the Moon is visible Convert this distance to degrees and divide the result by 12 The quotient will represent the number of days required

(4) If the birth takes place in शुक्लपक्ष (Suklapaksha—bright half of a month) the sign denoting the Lagna will represent the Moon's position at the time of आधान (Adhana)

(5) If the birth be in कृष्णपक्ष (Krishnapaksha—dark half of a month) the sign denoting the 7th bhava will contain the Moon at आधान (Adhana)

(6) The Rasi occupied by the Moon at birth will be rising or setting at the time of आधानकाल (Adhanakala) according as the said Moon is waxing or waning

Let us take the following example —

There was a birth at 4 a m on 8th January 1900 (भयनादि

Ayanamsa, 22° 26′ 4″)—Vikari year, Dhanur month—25th, Sunday night and Monday morning, Lat 13° N

Moon	11 signs 21° 15′
Sun	8 signs 24° 22′
Lagna	7 signs 2,° 51′

The Moon is waxing and below the horizon (invisible) The interval between conception time and birth time is therefore more

Moon		Ketu		Lagna Sun	Merc.		Ketu
	Chart at birth, 8th Jan 1900, 4 a m			Venus	Chart at conception time 1899 April, 1st		Mars
Venus							
Saturn Sun Mars Mercury	Lagna Jupiter Rahu			Saturn Rahu	Moon		

than 10 lunar months (Rule 2 above) The distance of the Moon from the horizon is—

11—21°—15′ *minus* 7—21°—51′ (Lagna) or 3—29°—24′ which when converted into days at an average rate of 12° per day (*Vide* Rule 3) is $\frac{119\ 4}{12}$ or 9 95 days.

The conception should therefore have taken place 10× 27 32305 (period of one revolution of the Moon is 27 32305 days) +9 95 or roughly 283 180 days prior to birth The Moon being in the 22nd degree of मान (Meena) at birth, the आधानलग्न (Adhana Lagna) *must have been Meena 22°* *Looking* at the Panchanga for that time, we deduce that the time of conception should have been at about the early hours of the morning on the 1st April 1899 when Meena had not fully risen

[The child died at 3·30 P M on Friday the 22nd March 1901 when the Moon was transiting (Aswini 2nd Pada, शुक्रस्त्रर्रिव) the 6th house from the Lagna]

उदयति मृदुभांशे सप्तमस्थे च मन्दे
यदि भवति निषेकः सूतिरब्दत्रयेण ।
शशिनि तु विधिरेवं द्वादशाब्दैः प्रकुर्या-
न्निगदितमिह चिन्त्यं सूतिकालेऽपि युक्त्या ॥ ४४ ॥

Sloka. 44. If, at the time of conception, the rising Navamsa belongs to Saturn and that planet occupies the 7th house (भाव) the child will take 3 years to be born. If the conception takes place when the Moon is under similar circumstances, *i. e.* when the rising Navamsa belongs to Kataka and the Moon occupies the 7th house (भाव) the birth will happen after 12 years. The effects that have been described in this Chapter as due to planetary conjunctions at the time of the (आधान) Adhana must also be predicted in regard to the time of the birth when the same planetary conjunctions are found to exist.

NOTES.

cf. समुद्रजातक

लग्ने यमांशे मन्देऽस्ते निषेकश्चेत् समात्रयात् ।
सूतिः कर्कांशगेऽङ्गस्थे चन्द्रेऽस्ते द्वादशाब्दतः ॥

Also गुणाकर

मन्दस्य भांशे तनुगेऽर्कजेऽस्ते वर्षत्रयेण प्रसवस्तदानीम् ॥
मन्दभांशगे विधौ धनगेऽर्कजे तथा ।
द्वादशे [illegible] हायने सूतिरत्र जायते ॥

Also सारावली

लग्ने शनैश्चरांशे शनैश्चरे द्यूनगे यदि निषेके ।
वर्षत्रयेण सूतिर्द्वादशभिः स्याच्छशिनि चैवम् ॥

The third quarter of the Sloka is interpreted in दशाध्यायी (Dasadhyayi) to mean "If the Navamsa Rasi of the Moon at the time of conception be one of Saturn's houses and if Saturn be in the 7th bhava from the Moon, then the birth will happen in the twelfth

year" and in support thereof, the following sloka from बृहत्प्राजापत्य (Brihath prajapathya) is quoted:

> अथ नैषेकचन्द्रस्य मन्दांशे सप्तमं गतः ।
> मन्दो वा हिबुकं स्यात्चेत्सूतिर्द्वादशवत्सरैः ॥

In बृहत्प्राजापत्य (Brihathprajapathya) it is said "सप्तमं हिबुकं वा Sapthamam hibukam va and in the text सप्तमस्थे च (Sapthamasthecha) is used This च (cha) should be taken to mean सप्तमस्थे हिबुकस्थे च सति (Sapthamasthe Hibukasthe cha sathi.) The object of Varahamihira in putting Saturn in the 7th house is not only to secure his full aspect on the Lagna or the Moon, but also to give him his full Digbala (directional strength) as Saturn's Digbala in the 7th house is full.

cf. स्कन्दहोरा

> नैषेकलग्नस्येन्दोर्वा नैषेकस्यांशकः शनेः ।
> केन्द्रस्थितिश्च दृष्टिश्च त्र्यंशं सूतिर्विलम्बकृत् ॥

It is also opined that if these yogas exist, the female will bear no more

cf. शौनकहोरा

> आधानलग्ने चान्द्रेशो तत्सप्तमगतः शनिः ।
> केन्द्रस्थो वा ततः कुर्यात् प्रसूतिं वत्सरैस्त्रिभिः ॥
> इन्दुरेवं विधः कुर्याद्द्वादशाब्दे द्विजोत्तम ।
> एवं प्रसूतिकालेन तत्कालशशिना तथा ॥
> भूयानपि च भूयिष्ठो विलम्बः प्रसवे पुनः ।
> प्रसूतिकालं तं विद्धि यदा गर्भोदकः स्रुतिः ॥

पितृकर्मेश्वरौ दुःस्थौ देहेशे बलसंयुते ।
विना सीमन्तकर्मादिजातः पुत्रो न संशयः ॥४५॥
लाभे पापे पापगृहे न सीमन्तसुखं भवेत् ।

Sloka. 45. When the lords of the 9th and 10th bhavas are in bad positions, and the lord of the rising sign is strong, the issue has undoubtedly been born without सीमन्त (Seemantha) and other purificatory cere-

monies. When there is a malefic planet in the 11th bhava and that is owned by a malefic planet also, there will be no issue with the purificatory सीमन्त (Seemantha) ceremony performed upon it.

cf. सर्वार्थचिन्तामणि

> दुःस्थानगौ कर्मशुभाधिनाथौ खली विलग्नाधिपतिस्तदानीम् ।
> सीमन्तकर्मादि विनैव जातो भवेन्नरः प्राथमिकोऽपि तत्र ॥
> लाभे सपापे स्वय तद्गृहे वा जातो नरः प्राथमिकोऽपि तत्र ।

पितुर्जातः परोक्षस्य लग्नमिन्दावपश्यति ।
निदेशस्थस्य चरभे मध्याद्भ्रष्टे दिवाकरे ॥ ४६ ॥

Sloka. 46. When the Moon does not aspect the Lagna, the birth of a child is out of the father's sight. And he is at the time absent in a foreign country, if the Sun be in a moveable sign and has fallen out of the मध्य (Madhya) or the 10th bhava *i. e.* is in the 8th or 9th bhava.

NOTES

cf. सारावली

> होरामनीक्षमाणे शशिनि परोक्षस्थिते पितरि जातः ।
> मेषूरणाच्च्युते वा चरभे भानौ विदेशगते ॥
> चरराशिगते सूर्ये दिनजन्मनि वीक्षिते कुपुत्रेण ।
> कथयति विदेशयातं जातस्य चारित्रकर्तारम् ॥

Also. बृहद्यवन

> पार्श्वे शिशोर्जन्म पितुः परोक्षे क्षपाकरः पश्यति चेन्न लग्नम् ।
> चरस्थितेऽर्केऽष्टमधर्मगे वा विदेशसंस्थे पितरीह वाच्यम् ॥

If the rising sign is unaspected by the Moon and the Sun is either in the 8th or 9th bhava, then the father is not present at the place of birth of the child. If the above Sun be in a moveable sign, the father will be in a foreign country. If he be in an immoveable sign, the father will be in the same town but away from

where birth took place. If the Sun be in a dual sign, then the father will be on his way home. The Yoga depicted is a day scenery.

For the second yoga given in the latter half of the sloka (in the text), the condition that the Lagna is not aspected by the Moon is necessary; *cf.* (शुकजातक) Sukajathaka:

चरराशिगते भानौ नवमाष्टमसंस्थिते ।
शिशोः पिता विदेशस्थे लग्नं चन्द्रेण नेक्षितम् ॥

उदयस्थेऽपि वा मन्दे कुजे वाऽस्तं समागते ।
स्थिते चान्तः क्षपानाथे शशाङ्कसुतशुक्रयोः ॥४७॥

Sl. ka. 47. When Saturn is to rise on the Lagna or Mars is setting (occupies the 7th भाव bhava) or if the Moon be between Mercury and Venus, then also the father will be away at the time of the birth of the child.

Balabhadra slightly differs—He says

लग्नस्थिते वासरनाथपुत्रे यामित्रसंस्थेऽप्यथवा महीजे ।
चन्द्रेऽथवा सूर्यमहीजमध्ये विदेशसंस्थे जनके बभूव ॥

where the Moon if between Mars and the Sun is said to cause the same effect.

In the previous sloka, the day scenery was depicted. In the present sloka the night scenery (birth at night time) is described, since Saturn (the Karaka of the father at a night birth) is taken into consideration instead of the Sun as in the previous sloka.

cf. सारावली

शनिशोरर्कासितयोः कुजेन संदृष्टयोः पितुरभावः ।
चरराशौ परदेशे युक्तेक्षितयोस्तु तत्र मृतः ॥

The Sun at a day birth and Saturn at a night birth, if aspected by Mars, indicate the absence of the father. And if the sign that is occupied and aspected respectively by the above-mentioned two planets be a moveable one, the yoga indicates demise of the father in a foreign place at the time. The author of Saravali further says:

चरराशिगतं सौरं यद्यर्को रात्रिजन्मनीक्षेत ।
अत्रापि विदेशस्थं कथयन्ति पितरं प्रसूतस्य ॥

स्थिते वा यदि शीतांशो शुभखेचरराशिगे ।
औरसोयं भवेज्जातो गुरुवर्गसमन्विते ॥ ४८ ॥

Sloka. 48. If the Moon be in a sign owned by a benefic planet or in a वर्ग (Varga) of Jupiter, the child born is legitimate.

cf. सुरज्जातक

सौम्यराश्यंशगे चन्द्रे गुरुराश्यंशगेऽपि वा ।
जारजातस्य योगेऽपि न परैर्जात इष्यते ॥

Vide also sloka 50 *infra*

जीवो न भौमसंदृष्ट स्ववर्गे चार्कशीतगू ।
क्षेत्रजोयं भवेज्जात: ससौम्यो वा बलान्वित ॥ ४९ ॥

Sloka. 49. When Jupiter is not aspected by Mars, and the Sun and the Moon are in their वर्ग (Varga), the child born is a क्षेत्रज (Kshethraja). The same is the case also when Jupiter is strong and in conjunction with Mercury.

मन्दवर्गगते चन्द्रे मन्दयुक्ते तु पंचमे ।
भानुभार्गवसंदृष्टे पुत्रः पौनर्भवो भवेत् ॥ ५० ॥

Sloka. 50 When the Moon is in the वर्ग (Varga) of Saturn and the 5th भाव (bhava) is occupied by Saturn and also aspected by the Sun and Venus, the son born is a पौनर्भव (Pounarbhava), *i. e.* the son of a remarried woman

व्यये भास्करसंदृष्टे वर्गे भास्करचन्द्रयोः ।
चन्द्रसूर्ययुते वापि कानीनोयं भवेन्नर ॥ ५१ ॥

Sloka. 51. When the 12th भाव-bhava is aspected by the Sun, or the Sun and the Moon are in the वर्ग-Varga of the Moon and the Sun, the person born is a bastard

चन्द्रदृष्टियुतो मान्दिर्भानुपुत्रसमन्वितः ।
तद्वीक्षणयुतो चापि दत्तपुत्रो भवेन्नरः ॥ ५२ ॥

Sloka. 52. When मान्दि (Mandi) is aspected by the Moon and is in conjunction with Saturn or aspected by him, the child born will be given away by the parents to another to adopt

शन्यङ्गारकसंयुक्ते सप्तमे वाऽथ पंचमे ।
अन्यैरवीक्षिते खेटै कृत्रिमं तु विनिर्दिशेत् ॥ ५३ ॥

Sloka. 53 When the 7th or the 5th भाव bhava is occupied by Saturn and Mars and is unaspected by other planets, the son born should be marked out as कृत्रिम Krithrima (i. e to be adopted by others)

परस्परक्षेत्रगतौ तु होरारसातलेशौ यदि जन्मलग्नात् ।
लग्नेश्वरो वा हिबुकेश्वरो वा ध्वजाहियुक्तो जननं परेण ॥ ५४ ॥

Sloka. 54 If the lords of the होरा (Hora) and the 4th भाव bhava counted from जन्मलग्न (Janmalagna) occupy each other's houses or if either of them be in conjunction with Rahu or Ketu, the child born was begotten by another.

लग्नं शशाङ्कं सुरराजमन्त्री न वीक्षते नैकगृहस्थितो वा ।
न जीववर्गेण युतं तदानीं जातं वदेदन्यसमागमेन ॥ ५५ ॥

Sloka. 55 If Jupiter does not aspect the Lagna or the Moon, or be not in one and the same house, with either, and if the Lagna or the Moon be not in a वर्ग Varga of Jupiter, then the astrologer should declare the child to be born in consequence of the mother's congress with another

स्वाती द्वितीया रविवारयुक्ता ससप्तमी सोमजरेवती च।
सद्वादशी भानुयुतश्रविष्ठा चैतेषु जातः परतो वदन्ति ॥ ५६ ॥

Sloka. 56 A child born in any of the three following combinations of तिथि-Thithhi, वार-Vara and नक्षत्र-Nakshatra is declared to be the result of the mother's congress with another: (1) द्वितीया-Dwitheeya, रविवार-Sunday and स्वाती-Swathee, (2) सप्तमी-Sapthami, बुधवार-Wednesday and रेवती-Revathee, (3) द्वादशी-Dwadasee, भानुवार-Sunday and श्रविष्ठा-Sravishttha.

NOTES.

Balabhadra in his होरारत्न (Horarathna) states that this sloka is from तातमिश्र (Thathamisra) The reading given is as follows—

स्वातिद्वितीयारविवारयोगे सोमात्मजे सप्तमिरेवतीषु ।
स्याद् द्वादशीवासवमन्दवारे जारेण जातं प्रवदन्ति बालम् ॥

भद्राख्यातिथियुक्तेषु त्रिपादर्क्षान्वितेषु च ।
मन्दार्कभौमवारेषु जातमन्योद्भवं विदुः ॥ ५७ ॥

Sloka. 57. When any one of the 3 week-days, viz Saturday, Sunday and Tuesday, is associated with a भद्रतिथि-Bhadra thithhi, (*i. e* द्वितीया-Dwitheeya, सप्तमी-Sapthami, or द्वादशी-Dwadasi) and a त्रिपादनक्षत्र-thripada nakshatra, (*i. e.* पुनर्वसु-Punarvasu, विशाखा-Visakha or पूर्वाभाद्रपदा), the child born is declared to be begotten by another.

NOTES

The following are some more yogas for illegitimate offsprings'

नीचस्थिताश्चन्द्रदिवाकरेज्या. कुर्वन्त्यमी जन्मनि जारजातम् ।
लग्नेऽथवा सूर्यसुतेन दृष्ट. सौम्यैश्च शुक्रोदयशीतभासः ॥ गुणाकरः ॥

नवमस्थो गुरुर्यत्र धने चन्द्रोऽर्कमण्डले ।
अन्यजातः स विज्ञेयो योगेऽस्मिन्यतते ध्रुवम् ॥

चन्द्रारभानवः षष्ठे गुरुः पञ्चमगो यदि ।
योगेऽस्मिन्नत्र सन्देहमान्यजात स उच्यते ॥ तातमिश्रः ॥

Also जातकोत्तमे

अर्यम्णभे स्याद्रविवासरेऽष्टमीविधे चतुर्थीगुरुवासरं च ।
द्विकुंभभे भौमदिने चतुर्दशी स्याज्जातजारस्य च जन्मकाले ॥
दिनान्ते च तिथिप्रान्ते लग्नप्रान्ते प्रसूतिषु ।
वारस्यान्ते च यो जातः सोऽन्यजातः प्रकीर्तितः ॥
भप्रपादर्क्षसंयोगाद्द्वितीया द्वादशी यदि ।
सप्तमी चार्कमन्दारे जारजो जायते ध्रुवम् ॥

न लग्नमिन्दुं च गुरुर्निरीक्षते न वा शशाङ्कं रविणा समागतम् ।
सपापकोऽर्केण युतोऽथवा शशी परेण जातं प्रवदन्ति निश्चयात् ॥५८॥

Sloka 58. When Jupiter does not aspect the rising sign and the Moon, or the Moon in conjunction with the Sun; or when the Moon is in conjunction with the Sun and a malefic planet; the offspring is positively declared to have been begotten by another.

NOTES

For a child to be declared as legitimate (1) Lagna or the Moon must receive an aspect of Jupiter, (2) the Sun in conjunction with the Moon should be aspected by Jupiter, or (3) there should not be any malefic along with the Moon in conjunction with the Sun

cf. सारावली

पश्यति न गुरुः शशिनं लग्नं च दिवाकरं सेन्दुम् ।
पापयुतं वा सार्कश्चन्द्रं यदि जारजातः स्यात् ॥

But it has to be stated here that if the Lagna and the Moon be in a Navamsa belonging to Jupiter, then the child should not be declared as illegitimate

cf यवनेश्वर

अजीवभागेऽप्यनवेक्षिते वा जीवेन चन्द्रेऽथ विलग्नभे वा ।
जातं परोद्भूतमिति प्रवन्ति वाच्यं जनेनाथ बलाबलोक्तात् ॥

न वा शशाङ्को रविणा समागत Nava Sasanko Ravina Samagathaha is another reading. The whole sloka is capable of being interpreted thus.

यदा गुरुः लग्नं इन्दुं च न निरीक्षते तदा शशाङ्कः रविणा समागतः न यदि अर्केणयुतः शशी सपापकः यदि वा मुनयः प्रसूतं परेण जातं निश्चयात्प्र वदन्ति ॥

That is, if Jupiter does not aspect the Lagna and the Moon, and at the same time the Moon be not in conjunction with the Sun, and secondly, the Lagna and the Moon being unaspected by Jupiter, if the Moon in conjunction with the Sun be also associated with a malefic planet, then the child should—in the absence of any restricting (अपवाद-Apavada) yogas—be declared illegitimate

Cf. स्कन्दहोरा

च यदा लग्नमिन्दुं च पश्येद् वाचस्पतिस्तदा ।
नेन्दुसूर्येण संबन्धो यद्यसावथ तद्युतः ॥
सपापको वा मुनयः प्रवदेयुस्तमन्यजम् ।
गुरोः क्षेत्रस्थितिर्योगस्तद्द्रेक्काणे तदंशके ॥
स्थितिश्चापवादाश्चैव चतुरोऽस्य यथाम्यहम् ।
तपसैव विजानन्तु प्राज्येन मुनयो परान् ॥

It would appear that 44 अपवाद (Apavada) yogas were after great penance observed one after another by Sages as stated below:

Brahma, Subrahmanya and Surya	4	Garga	1
Vyasa ...	3	Marichi	12
Vasishta ...	1	Manu ...	1
Attri ...	2	Angiras ...	5
Parasara ...	2	Lomasa ...	1
Kasyapa ...	3	Paulasa ...	3
Narada ...	2	Chyavana ...	1
		Saunaka ...	3

Vide Srutis.

गुरुक्षेत्रगते चन्द्रे तद्युक्ते चान्यराशिगे ।
तद्द्रेक्काणे तदंशे वा न परैर्जात इष्यते ॥ ५९ ॥

Sloka 59. When the Moon is in a राशि (Rasi) owned by Jupiter or is in another राशि (Rasi) in conjunction with Jupiter or is in Jupiter's द्रेक्काण (Dreshkana)

or नवांश (Navamsa), the child born has not been begotten by a paramour

NOTES

This sloka is from Garga Please see *sloka* 48 and the note thereto वान्यराशिगे (Vanyarasige) is another reading and seems to be the correct one.

क्रूरर्क्षगतावशोभनौ सूर्याद्द्यूननवात्मजस्थितौ ।
बद्धस्तु पिताविदेशगः स्वे वा राशिवशादथो पोथ॥६०

Sloka 60. If the two malefic planets Saturn and Mars be in malefic signs Mesha, Simha and Kumbha and occupy the 7th, the 9th or the 5th place from the Sun, the father of the child born is in a state of forced seclusion confined in a foreign place, in his own or on his way to his own country, according as the sign occupied by the Sun is moveable, unmoveable or a dual one.

NOTES.

	Saturn		
Mars			
		Sun	

cf सारावली

पञ्चमनवमद्यूने पापैरकाँत्तु पापसंदृष्टे ।
बद्ध पितान्यदेशे राशिवशात् स्वेऽथवा मार्गे ॥

From the plural numbers used in the above quotation, it would appear that the term 'malefics' need not necessarily be confined to Saturn and Mars, but may be extnded to weak Moon, Rahu and Ketu But it is not so And by "क्रूरर्क्ष" Krurarksha

all the five houses of malefics, viz Mesha, Simha, Vrischika, Makara and Kumbha are not meant but only Mesha Simha and Kumbha Here the difference between the terms Paparksha (पापर्क्ष) and Krurarksha क्रूरर्क्ष may be noted

The *one means* "all the houses owned by malefics" while the other confines them to 'their odd signs' *cf.* बृहत्प्राजापत्य

सिंहाजघटगौ (कुजमन्दौ) सूर्याद् धनभाग्यसुतस्थितौ ।
स्यातां यदि तदा बन्धं जातस्य पितुरादिशेत् ॥

विवरण adds "If the Sun in the above case be in भुजग or निगलद्रेक्काण (Nigala drekkana) the father is forcibly (illegally) confined, *and if any other Drekkana on account of business or* legally"

पूर्णे शशिनि स्वराशिगे सौम्ये लग्नगते शुभे सुखे ।
लग्ने जलजेऽस्तगेऽपि वा चन्द्रे पोतगता प्रसूयते ॥६१॥

Sloka 61 When the Moon is full and in his own sign i e Kataka, and when Mercury is in the rising sign and Jupiter occupies the 4th house, the pregnant woman is delivered of her burden in a boat This may happen also when the rising sign is a watery one and the Moon (whether full or not) is in the 7th bhava

NOTES

The word सौम्ये (Saumye), may also be interpreted as benefic The meaning will then be 'If the Moon be full and in Kataka and if benefic planets be in the lagna and the 4th house, then the birth takes place in a boat If the Lagna be a watery sign and the Moon be in the 7th being also full then also the birth takes place in a boat

cf. सारावली

सौम्ये लग्ने पूर्णे स्वगृहगते शशिनि सलिलसपाते ।
पातालस्थेऽप्यशुभैर्जलजे लग्नेऽस्तगे शशिनि ॥

The word शुभ (Subha) in (Subhé Sukhé) 'शुभे सुखे' in the text has been understood to mean only Jupiter by the commentator as there is not always a possibility of Venus occupying the 4th place

from Mercury in the Lagna. "अत्र बुधात् शुक्रस्य चतुर्थगत्वाभवात् चतुर्थगो गुरुर्ज्ञेयः" (बलभद्रः) *cf.* समुद्रजातक

पूर्णेन्दोः स्वगृहगे ज्ञे जीवे तुर्येमरीगत इति.

cf. Also गुणाकर

विलग्नगे ज्ञे सुखगे शुभाख्ये स्वर्क्षे हिमांशौ परिपूर्णदेहे ।
लग्ने जलेऽम्ने हिमरश्मितो वा प्रसूयते नावि तदाऽत्र गर्भः ॥

But the word Swarasigé स्वराशिगे may apply to (Sasini) शशिनि or (Saumye) सौम्ये in the text. For the latter view, *cf.* बृहत्प्राजापत्य

लग्ने नृयुग्मे कन्यायामथवा तद्गते बुधे ।
पूर्णः शशी धनस्थश्चेज्जननं नौगतौ वदेत् ॥

Also स्कन्दहोरा

पूर्णेन्दौ स्वराशिस्थे तथा सौम्ये च लग्नगे ।
बलवल्लग्नभतः दृष्टे नौकायां प्रसवं वदेत् ॥

According to the above, the word शुभे (Subhè) may also include Venus and (Poorne Sasini) पूर्णे शशिनि will mean the Moon during the ten days from शुक्लैकादशी to कृष्णपक्षपञ्चमी.

आप्योदयमाप्यगः शशी संपूर्णः समवेक्षतेऽथवा ।
मेषूरणबन्धुलग्नगः स्यात् सूतिः सलिले न संशयः ॥६२॥

Sloka 62. If the Lagna be a watery sign with the full Moon in it, or if such Moon be in opposition to the Lagna, or in the 10th or in the 4th bhava from the Lagna, then the child will be born near water.

NOTES

Another interpretation. When the rising sign is a watery one and the Moon occupies a watery sign, the delivery takes place in the vicinity of water. The same happens when the full Moon aspects a watery sign, or the Lagna being a (Jalarasi) जलराशि, the Moon occupies the 10th, the 4th or the 1st bhava.

आप्योदय आप्यगः is another reading.

cf. सारावली

सलिलभलग्ने चन्द्रो जलराशौ वीक्षते तथा पूर्णः ।
प्रसवं सलिले विन्द्याद्बन्धूदयदशमगश्च यदा ॥

उदयोडुपयोर्व्ययस्थिते गुप्त्यां पापनिरीक्षिते यमे ।
अलिकर्कियुते विलग्नगे सौरे शीतकरेक्षितेऽवटे ॥६३॥

S'loka 63. When the rising sign and the Moon happen to be in one and the same राशि (Rasi) and when Saturn is in the 12th भाव (Bhava) and aspected by a malefic planet, the delivery will take place in a secret spot. (Probably widows delivering children secretly is hinted here)

Again, when the Lagna is वृश्चिक (Vrischika) or कटक (Kataka) and Saturn occupies it and is aspected by the Moon, the delivery will take place in a pit.

cf बृहत्प्रजापत्य

लग्नस्थेन्द्वोर्व्ययस्थाने मन्द सूर्यारवीक्षित ।
गुहां प्रसूतिमाचष्टे तत्काले नोपपादितम् ॥
लग्ने कर्कटके यद्वा द्रोणे तत्र स्थिते शनौ ।
स सप्तमस्थ शीतांशुरवटे प्रसव वदेत् ॥

Also स्वल्पहोरा

उदयेन्द्वोर्व्ययस्थाने मन्द पापनिरीक्षित ।
प्रसव बन्धनागारे स्पष्ट वदति योषित ॥

Also शौनकहोरा

लग्नस्थेन्द्वोर्व्ययस्थाने सौर सूर्येण वीक्षित ।
भौमेन वा वदेन्नार्या प्रसव बन्धनालये ॥

Also सारावली

वृश्चिककुलीरलग्ने सौरे चन्द्रेक्षित स्यवटे ।
भवति प्रसव स्त्रीणां वदन्ति यवना सह मणित्थ ॥

मन्देऽब्जगते विलग्नगे बुधसूर्येन्दुनिरीक्षिते क्रमात् ।
क्रीडाभवने सुरालये प्रसवं सोषरभूमिषूद्दिशेत् ॥ ६४ ॥

Sloka 64 According as Saturn, occupying a watery rising sign, is aspected by Mercury, the Sun or the Moon, the delivery will take place in a pleasure house, a temple, on a saltish ground or on a sandy place.

cf. सारावली

रविजे जलजविलग्ने क्रीडोद्याने बुधेक्षिते प्रसवः ।
रविणा देवागारे तथोपरे चैव चन्द्रेण ॥

In the yoga described in the sloka in the text, the aspecting as well as the aspected planets must be strong

cf. मान्सागरी

शनिर्जलभलग्नस्थो बुधेन यदि वीक्षितः ।
क्रीडानिलय आचष्टे देवागारे दिवस्पतौ ॥
ऊषरे शशिना दृष्टो चारिना बलवानपि ।

नृलग्नगं प्रेक्ष्य कुजः श्मशाने रम्ये सितेन्दू गुरुरग्निहोत्रे ।
रविर्नरेन्द्रामरगोकुलेषु शिल्पालये ज्ञः प्रसवं करोति ॥६५॥

Sloka 65. If the rising sign be a human Rasi, and Saturn occupying it be aspected by Mars, the delivery will be in a cemetery, cremation ground or kitchen If Venus and the Moon aspect Saturn in the position described, the place of delivery will be a lovely one If Jupiter be the aspecting planet, the delivery will take place in the house dedicated to the sacred fires. If the Sun should aspect, the place of delivery will be a palace, a temple or a cow house. And lastly an art-gallery will be the place of delivery when Mercury is the aspecting planet.

NOTES

cf. सारावली

आरण्यभवनलग्ने गिरिवनदुर्गे तथा रवौ लग्ने ।
रुधिरेक्षिते श्मशाने शिल्पकनिलयेषु सौम्येन ॥
सूर्येक्षिते गोनृपदेववासे शुक्रेन्दुजाभ्यां रमणीयदेशे ।
शक्रेज्यदृष्टे द्विजवह्निहोमे नगोदये संप्रवदन्ति सूतिम् ॥

Also समुद्रजातक

पुंलग्नगं मन्दं पश्येदर्कादिश्चैत्यगोकुले ।
चरे श्मशाने शिल्पीयगृहे वह्निगृहे घरे ॥

राश्यंशसमानगोचरे मार्गे जन्मचरे स्थिरे गृहे ।
स्वर्क्षांशगते स्वमन्दिरे बलयोगात्फलमंशकर्क्षयोः ॥ ६६ ॥

Sloka 66 The place of birth of a child is usually that corresponding to the rising sign or its Navamsa whichever of them is stronger If the stronger of the two be moveable, the birth will be in a building far away from the native place of the father If immoveable, the birth will be in father's own house, if in a dual sign, it will be in an out house If the rising Navamsa be a Vargottama one, then the birth will be in the child's maternal grand father's house

Notes

cf स्कन्दहोरा

अथवा लग्नतोंऽशाद्वा समाने सूतिराश्रये ।
चरस्थिराख्या तत्रापि सद्मावसथनिर्णय ॥
असदेद्योभयाकारमिहर्क्षांमवधारय ।
यथार्हमभितो यागाद्दृक्यग्रोभयभागयो ॥
तत्स्वामिना वा भेनोक्त तद्गतेन ग्रहणे वा ।
भाशाधिपेन वा मूर्धान्नस्य दृष्टा ग्रहेण वा ॥
एषामभावे केन्द्रस्थखचरेण वदेज्जन्म् ।

Also बृहत्प्राजापत्य

चरे स्थिरे वा द्व्यङ्गे वा लग्ने स्वक्षांशकस्थिते ॥
तत्स्वामिन्यथवा तत्स्थे स्वभागे स्वांशगेऽपि वा ।
जनन स्वगृहे वाच्यमुच्चस्थे रानमन्दिरे ।
बन्धुक्षेत्रगृहेबन्धोरूह्यमन्यद्दिशाऽनया ॥
पूर्वोऽत्र सर्वथा ग्राह्या सोच्चादेस्थिरशेषता ।
इम विभागमस्मृत्वा प्रयुञ्जानोऽपराध्यति ॥

For the last quarter of the sloka *cf* स्कन्दहोरा

राश्यशबलयोर्भेदे महाशफलयोस्तथा ।
बलयोगात्सलोकाच्च याधकत्व बर्देऽधिने ।

Also बृहत्प्राजापत्य

पत्युक्तयैव वक्तव्य बहुधा फलसंभवे ।
बलाधिकायाद्वाधन्ते बलहीनानियं हि सा ॥

The consideration of the stronger of the two, viz., Rasi and Navamsa is important and should always be borne in mind Suppose the effect of the Rasi taken is directly contrary to the one given for the Amsa occupied by the Lagna or the Moon We must first decide which of the two is stronger and then only preceed. Varahamihira urges this principle throughout his work Brihat Jataka Mere consideration of the Rasi alone will not therefore suffice.

आरार्कजयोस्त्रिकोणगे चन्द्रेऽस्ते च विसृज्यतेऽम्बया ।
दृष्टेऽमरराजमन्त्रिणा दीर्घायुः सुखभाक् च सत्कृत ॥६७॥

Sloka 67. If the Moon be in trine to Mars and Saturn and occupies at the same time the 7th house, the child born is abandoned by its mother. But if the Moon be aspected by Jupiter, the child becomes long-lived, happy and well cared for

NOTES.

Another interpretation "When the Moon occupies the 5th the 9th or the 7th house in respect to Mars and Saturn occupying one and the same house, etc" *cf.* सारावली

कुजसौरयोस्त्रिकोणे चन्द्रेऽस्तगते वियुज्यते मात्रा ।
दृष्टे सुरेन्द्रगुरुणा सुखान्वितो दीर्घजीवी च ॥

Also समुद्रजातक

एकस्थारर्कयोः कोणेऽस्ते चन्द्रे विसृज्यतेऽम्बया ॥

Chandre Arke चन्द्रेऽर्के is another reading for (Chandre Asthe) चन्द्रेऽस्ते and the meaning will then be "If the Moon or the Sun be trine to Mars and Saturn etc "

अस्त (Asthe) may also be interpreted as 'eclipsed,' i.e., in conjunction with the Sun *cf.* स्कन्दहोरा

आरसूर्यजयोर्मूढे जातश्चन्द्रे त्रिकोणगे ।
सूर्ये वा त्यज्यते मात्रा सद्य एव विधेर्बलात् ॥

The sloka quoted above distinctly says that the Moon should be मूढ (Moodha) i e, eclipsed by the rays of the Sun and so the words (Asthagathe) अस्तगते and अस्ते Asthè in the quotations from Saravali and Samudrajataka do not mean "the 7th house" but mean eclipsed "

For alleviating the effects of the yoga described in the text, Jupiter must be strong

cf. स्कन्दहोरा

> बलिना गुरुणा दृष्टे शशाङ्के तस्य कर्तरि ।
> सूर्ये वा सोऽपि दीर्घायु रलसुखेन च सायुः ॥

पापेक्षिते तुहिनगावुदये कुजेऽस्ते
त्यक्तो विनश्यति कुजार्कजयोस्तथाऽऽये ।
सौम्येऽपि पश्यति तथाविधहस्तमेति
सौम्येतरेषु परहस्तगतोऽप्यनायु ॥ ६८ ॥

Sloka 68. When the Moon is in the Lagna and aspected by a malefic planet and Mars occupies the 7th place, the child perishes being abandoned by its mother The same happens when Mars and Saturn are in the 11th भाव. When a benefic planet aspects the Moon, the child passes into the hands of a person of a class corresponding to the aspecting benefic planet. If another malefic under the above yoga aspects the Lagna, then the child bereft of the mother will fall into the hands of bad people and will die. Even if cared for by others, the child lives not

NOTES

cf. सारावली

> म्रियते पापैर्दृष्टे शशिनि विलग्ने कुजेऽस्तगे त्यक्तः ।
> लग्नास्तलाभगतयोर्वसुधासुतमन्दयोरेवम् ॥
> पश्यति सौम्यो यस्य धान्यारगृह्यति तादृशो जातः ।
> शुभपापग्रहदृष्टे परगृहीतोऽपि स म्रियते ॥

सर्वेष्वेतेषु यद्वा योगेषु शशी सुरेड्यसंदृष्टः ।
भवति तदा दीर्घायुर्हस्तगतसर्ववर्णेषु ॥

Balabhadra adds पूर्वोक्तयोगद्वये चन्द्रे सबले शुभग्रहदृष्टे तादृग्ब्रा-
ह्मणादिवर्णैं मात्रा त्यक्तं बालं गृह्णाति । उक्तं च भौमजातके

मातृसंत्यक्तयोगेषु चन्द्रं पश्यन्ति ये शुभाः ।
ग्रहवर्णसमो बालं गृह्णाति नियतं नरः ॥
शुभपापदृष्टे चन्द्रे परहस्तगोऽपि बालो म्रियते इति ॥

Also बृहत्प्राजापत्य

शुभदृष्टे निशानाथे लग्नस्थेऽस्तगते कुजे ।
तस्माच्च गतयोरायं यद्वा मन्दारयोर्द्वयोः ॥
तथा स्थिते निशानाथे जातो मात्रा विसृज्यते ।
पालकोऽस्य शुभोदृष्टस्तादृशस्य परं गतः ॥
स्यान्मृतिश्चाथ पापेन वीक्षितेऽत्र तथा स्थिते ।
आरस्यार्कसुतयोरपि वा तादृशस्थितौ ॥

Lagna Moon			Saturn
	1 (1)		
			Mars

Lagna Moon			
	I (2)		
Saturn			
			Mars

Lagna Moon			
	5(3)		
			Mars Saturn

पितृमातृगृहेषु तद्बलात् तरुशालादिषु नीचगे शुभे ।
यदि नैकगतैस्तु वीक्षितौ लग्नेन्दू विजने प्रसूयते ॥ ६९ ॥

Sloka 69 The delivery will take place in the house of the father, mother, paternal uncle or maternal aunt according to the strength of the planet representing these relatives (vide Sloka 15 *Supra*) It will happen in an exposed place such as a grave a rampart or a river bank, if the benefic planets be in their depression houses If the Moon occupying the Lagna be not aspected by the benefic planets occupying one and the same sign, the child will be born in a lonely place

Notes

cf. सारावली

भवनांशसदृशदेशे प्रसवो ज्ञेय सदाऽत्र युवतीनाम् ।
मिश्रगृहांशे वर्त्मनि चरराश्यंशे तथाऽन्यगृहे ।
स्वगृहनवांशे लग्ने स्वगृहेऽप्यस्मिन्प्रतिज्ञन्ते ।
पितृमातृमद्यवत्तस्त स्वजनगृहेषु बलयोगात् ॥
प्राकारतरुनदीषु च सूतिर्नीचाश्रितैः सौम्यैः ।
नेक्षन्ते लग्नेन्दू यद्येकस्था ग्रहा महादध्याम् ॥

Also शौनकहोरा

पित्राद्येषु बलिष्ठेषु सूतिः पितृगृहादिषु ।
तन्मूलादिषु ज्ञेया नीचस्थैश्च शुभैस्त्रिभिः ॥

cf स्कन्दहोरा

सर्वथा लग्नमिन्दुं च न कश्चिदपि पश्यति ।
सदा वै प्रसवं जातं विजनं निर्दिशेत्पदे ॥

And वृद्धप्राजापत्य

न कश्चिदपि य घटे प्रकारेणापि केनचित् ।
शुभोऽशुभो वा पूर्णो वा विकलो वोदय च तम ॥
चन्द्र च यदि आनीयाज्जन्मलक्षणचिन्तने ।
आचक्ष्व विजने सूतिं तदा नारद निश्चयात् ॥

मन्दक्षांशे शशिनि हिबुके मन्ददृष्टेऽब्जगे वा
तद्युक्ते वा तमसि शयनं नीचसंस्थैश्च भूमौ ।
यद्वद्राशिर्व्रजति हरिजं गर्भमोक्षस्तु तद्वत्
पापैश्चन्द्रात् स्मरसुखगतैः क्लेशमाहुर्जनन्याः ॥ ७० ॥

Sloka 70 When the Moon is in a Navamsa owned by Saturn or in the 4th(भाव)Bhava from the Lagna or is aspected by Saturn, or occupies a watery sign, or is in conjunction with Saturn, the accouchement is in darkness The same takes place on the ground when 3 or more planets are in their depression signs The coming out of the child from the womb is exactly like the emergence of the rising sign from the horizon, *i e.* if it is a शीर्षोदय (Seershodaya) sign, the child appears with the head foremost and if a पृष्ठोदय (Prushtodaya) sign with the legs foremost, and if an उभयोदय (Ubhayodaya) sign, with the hands foremost If malefic planets be in conjunction with the Moon or occupy the 7th or the 4th भाव (Bhava) therefrom, much distress, it is said has to be endured by the mother.

NOTES

Another interpretation When the Moon in the 4th bhava is in a Navamsa owned by Saturn or is aspected by Saturn etc

In this sloka अब्जगे (Abjagè) should be taken to mean (Abjamsagè) अब्जांशगे for Varahamihira says (balayogathphalamamsa karkshayoh बलयोगात्फलमंशकर्क्षयोः *Vide* sloka 66 *supra* Also

cf स्कन्दहोरा

सौरांशविनि सौरेण दृष्टे सौरेण वा युते ।
जलांशगिनि वा चन्द्रे वेश्मस्थे प्रसवो यदि ॥
तदा शयनभागेऽथमन्धकारे न संशय ।
इन्दु सूर्यण दृष्टश्चेत्तजसैव तदादिशेत ॥

चन्द्रात्सप्तगतैः पापैर्मातुः क्लेशाम्बुगैस्तु ।
अथेमं केचिदिच्छन्ति पापैश्चन्द्रमसा युतैः ॥

And बृहत्पाराशर

सौराद्यक्षस्थः सौरेण दृष्टः सौरयुतोऽपि वा ।
जलराशौ जलस्थे वा यदीन्दुर्वेश्मनि स्थितः ॥
तदा शयनमाचक्ष्व तस्मिन्नपि नारद ।
स इन्दुः सूर्यदृष्टश्चेत्तस्यैव तदादिश ।
चन्द्रात्सप्तमगैः पापैर्मातुः क्लेशमुदीरय ॥
एतौ द्वौ बलिनौ योगौ चन्द्रयुक्तस्तु दुर्बलः ।
त्रिभिर्धरण्यां नोचस्थैः स्वोच्चकेन्द्रस्थितेन वा ॥
नीचेन शीतला भूमौ यदा हिबुकमीयुषा ॥

Also सारावली

सौराक्षेऽथ जलांशे चन्द्रेऽर्केणमयुतेऽथवा हिबुके ।
तद्दृष्टे वा कुर्यात्सप्तमगे प्रसवं न सन्देहः ॥
क्लेशो मातुः सूर्येन्दव्यस्मगामं पापाङ्कयुक्तेन्दौ ।
चन्द्रात्सप्तमराशौ पापा मरणाय चक्रसदृशा. ॥

स्नेहः शशाङ्कादुदयाच्च वर्तिर्दीपोऽर्कयुक्तर्क्षवशाच्चराद्यः ।
द्वारं च तद्वास्तुनि केन्द्रसंस्थैर्ज्ञेयं ग्रहैर्वीर्यसमन्वितैर्वा ॥ ७१ ॥

Sloka 71. The quantity of oil in the lamp will vary with the portion to be traversed by the Moon in the sign entered upon The wick is to be guessed from the Lagna, *i e* will vary with the portion of the rising sign still below the horizon The character of the lamp is to be guessed from the character of the sign occupied by the Sun, *i e.* whether the light is moveable, fixed, or both, is to be declared from the nature of the Rasi in which the Sun is. The door of the lying-in-chamber is to be guessed by means of the planets occupying the Kendra positions, or rather by means of those that are possessed of strength; *i e.* when more than one planet occupy the Kendra positions, the door must be guessed

by the strongest of them; when there are no planets in the Kendras find which of the Kendras is strongest, and the direction faced by the door is guessed accordingly

NOTES

The Moon determines the oil in the lamp; the wick in the lamp is determined by the Lagna and the Sun determines the character of the lamp.

If the Moon is waning, there will be little oil in the lamp. If the Moon is at the beginning of a sign, the lamp will be full of oil. If she be in the middle of a sign, the oil in the lamp will be moderately full, if in the end of a sign, little oil The same holds good in the case of a wick

If the Sun be in a moveable sign, the lamp is not a fixture but can be moved about If in an immoveable sign, the lamp is a fixture and not capable of being moved about If in a dual sign, the lamp can be separated from its place (removeable)

If the Sun be in a fiery sign, we may say that the light is lit by electric power, if fiery and also moveable (sign), the electric lamp is moveable, and so on

cf. सारावली

द्वादशभागच्छन्नो वासगृहे यस्थिते सहस्रांशौ ।
दीपश्चरस्थिरादिषु तथैव वाच्यः प्रसवकाले ।
यावल्लग्नादुदितं वर्तिर्दग्धा तु तावती भवती ।
दीपः पूर्णे पूर्णः शशिनि क्षीणे क्षयस्तु तैलस्य ॥
बलवति सूर्ये दृष्टे बहुभिर्दीपान्वदेत्सुपुष्टेन ।
अन्यैरपि गतवीर्यैः सूतौ ज्योतिस्तृणैर्भवति ॥

जीर्णं संस्कृतमर्कजे क्षितिसुते दग्धं नवं शीतगौ
काष्ठाढ्यं न दृढं रवौ शशिसुते चानेकशिल्पयुक्तम् ।
रम्यं चित्रयुतं नवं च भृगुजे जीवे दृढं मन्दिरं
चक्रस्थैस्तु यथोपदेशरचनां सामन्तपूर्वां वदेत् ॥ ७२ ॥

Sloka 72. The lying-in chamber will happen to be old but repaired when Saturn is strong. It will be

a building spoiled by fire when Mars is powerful; a new building when the Moon is in strength; a structure abounding in timber, but flimsy, when the Sun is powerful, an edifice built by the combination of several artisans when Mercury is strong When Venus is predominant, the chamber will be lovely, possessing works of art and quite new. It will be strong and durable when Jupiter is powerful. The astrologer may guess the structure, in the manner indicated, of other houses beginning with those which are immediately around the lying in chamber by means of the planets in the Zodiacal circle

NOTES

With this Compare II—24 & II—22 regarding the places and cloths indicated by the several planets

cf सारावली

चित्रं नवं भृगुसुते च दृढं गुरौ च दग्धं कुजे दिनकरे च पुराणदारुम् ।
चन्द्रे नवं च बहुशिल्पिकृतं बुधे च जीर्णं भवेद्गृहमिहोष्णकरात्मजे च ॥

मेषकुलीरतुलालिघटैः प्रागुत्तरतो गुरुसौम्यगृहेषु ।
पश्चिमतश्च वृषेण निवासो दक्षिणभागकरौ मृगसिंहौ ॥७३॥

Sloka 73. The direction of the lying-in chamber is determined by the sign owning the planet that is strongest in the Kendras If the sign in question be Mesha, Kataka, Tula, Vrischika or Kumbha, the lying-in chamber will be in the eastern portion of the house If it be owned by Jupiter or Mercury, the lying-in-chamber is in the north of the house If it be Vrishabha, the lying in chamber is in the western portion of the house If it be Makara or Simha, the chamber will be located in the southern quarter of the house

NOTES.

Suppose Jupiter is the strongest, then the lying-in-chamber will be in the northern portion of the house.

N	E	S	W	N	L	W	N
W	Directions of Rasis according to 1—13		N	E	Directions of Rasis as per this Sloka		E
S			L	S			S
L	N	W	S	N	L	E	N

गुणाकर — त्रियकुलीरतुलालिघटैर्धवेन्मृगमृगेश्वरयोर्वृषभेण वा ।
झषधनुष्प्रमदामिथुनाभिधैरमरनाथककुप्प्रभृतः क्रियात् ॥

The commentator Bhattotpala is of opinion that the direction of the lying in chamber is determined by the rising sign at birth (and not by the sign owned by the strongest of the planets in Kendras, *vide* sloka 48 *supra* where it is stated that powerful planets in Kendras will indicate the doors of the lying in chamber and the character of the building where birth has taken place) His view is not acceptable

प्राच्यादिगृहे क्रियादयो द्वौ द्वौ कोणगताद्विमूर्तयः ।
शय्यास्वपि वास्तुवद्वदेत् पादैः षट्त्रिनवान्त्यसंस्थितैः ॥७४॥

Sloka 74. The four pairs of moveable and immoveable signs beginning with Mesha represent the East and other principal points of the compass in order in the lying-in-chamber. The four dual signs, *viz.*, Mithuna, Kanya, Dhanus and Meena, signify the four intermediate points, *viz.*, S. E., S. W., N. W., and N. E. The astrologer should make, in regard to the bed of the confined woman, statements of facts such as have been made in respect to the lying-in-chamber, the legs of the couch

being represented by the 6th, the 3rd, the 9th and the 12th bhavas from the Lagna. The head and face of the lying in-woman are in the direction indicated by the Lagna and the 2nd bhava. And the 3rd and the 12th bhavas represent the fore-legs of the couch (the 3rd being the right leg), the 4th and the 5th bhavas, the right side, the 6th and the 9th the hind legs (the 6th being the right leg) of the couch. The 7th and the 8th bhavas from the Lagna represent the legs of the lying-in woman. The 10th and the 11th represent the left side.

NOTES

This is the principle of Directions as per केरलाचार्य (Keralacharya) also

NE	E	E	SE
N	Directions of the Rasis as per this Sloka		S
N			S
NW	W	W	SW

The four corners of the couch are indicated by the 3rd, the 6th, the 9th and the 12th houses from the Lagna. The 1st and 2nd houses from the Lagna indicate the head and face of the mother and consequently the direction in which she is lying. The left part of the body of the mother is indicated by the visible half of the zodiac at birth and the invisible half indicates the right part of the body.

cf. सारावली—प्राच्यादिगृहद्वितयं भद्वितयं राशयश्च गात्राणि ।
भाजानुशिर शयन ग्रहयुक्त लक्षण तत्र ॥
ग्रहयुक्त वा नियत त्रिमतस्व च द्विमूर्तिराशिषु च ।
षट्त्रिनवान्त्या पादा पर्यङ्केऽङ्गानि राशयः शेषा. ॥

चन्द्रलग्नान्तरगतैर्ग्रहैः स्युरुपसूतिकाः ।
बहिरन्तश्च चक्रार्द्धे दृश्यादृश्येऽन्यथापरे ॥७५॥

Sloka 75. The females attending on the woman in childbed are as many as there are planets between the rising sign and the Moon. Such of these as are in the visible hemisphere are without the lying-in-chamber. Those that are in the invisible portion represent the attendants in the interior of the lying-in-chamber. Others assert the contrary.

NOTES.

In the following example, there are 5 planets between the Lagna and the Moon We have therefore to predict that five were in attendance upon the woman. Of these 5, 4 are in the visible half of the zodiac Therefore we have to say that they were *outside the room* where the actual delivery took place and could be seen, This is applicable only to females and not males.

			Merc Venus Sun
Jupiter			Mars
			Moon Saturn
	Lagna		

Note.—The earlier slokas will indicate the presence of a male attendant on the woman provided the following conditions are fulfilled —

(1) Lagna with Saturn in it should be in opposition to the Sun.
(2) The Sun in the Lagna should be in opposition to Saturn:
(3) Mars in the Lagna should be in opposition to Saturn.
(4) Mars in the Lagna should be in opposition to the Sun.
(5) The Sun in the Lagna should be in opposition to Mars.

(6) Saturn in the Lagna should be in opposition to Mars.

That is two of the three malefics should be in opposition, one in the Lagna and the other in the 7th.

cf. सारावली

शशिलग्नान्तरसंस्थग्रहतुल्याः सूतिका ज्ञेया ।
अनुदितचक्रार्धयुतैरन्तर्बहिरन्यथा वदन्त्येके ॥

Also स्फुजिध्वज

शशिलग्नान्तरसंस्था ग्रहतुल्या सूतिकाश्च वक्तव्याः ।
उदगर्धेऽभ्यन्तरगा बाह्याश्चक्रस्य दृश्येऽर्धे ॥

For visible and invisible portions of the Zodiac at any time शौनक (Saunaka) says—

आगो स्वर्गांविगो रे के आय कर्म सपो सुति ।
यन्ते ज्यायतुर्गांशा इति दृश्यार्धमुच्यते ॥

The text gives the generally accepted rule for ascertaining the actual number of persons present at the time of confinement. Some authorities view it otherwise, viz., that the number of persons within the lying in chamber should be guessed by the number of planets in the visible hemisphere, while the number without should be reckoned by the number of planets in the invisible portion of the zodiac.

cf. नीतिहोरा

उदयेन्दुमध्यवर्तिग्रहतुल्याश्चोपसूतिका वाच्या ।
दृश्येऽर्धेऽभ्यन्तरगा बाह्यान्ताश्च ग्रहैरदृश्येऽर्धे ॥

Also गोदधर्मी

उदयशशिमध्यसंस्थग्रहै. स्युरुपसूतिकाश्च ।
उदगर्धसंस्थवीक्षे दक्षिणगैरन्तरे ज्ञेया. ॥

This view is not accepted by Varahamihira and that is why he said परेऽन्यथा (Parenyatha) in the sloka in the text.

But when the Lagna and the Moon are in one and the same house, the number will be as stated in चन्द्रिका (Chandrika)

[illegible]

Balabhadra adds in his होरारत्न (Hora ratna)

लग्ने तदंशपार्श्वे या ग्रहास्त स्युः ससामिषः ।
धनस्था व्ययगा ये च तावती सूतिका वदेत् ॥

लग्ननवांशपतुल्यतनुः स्याद्वीर्ययुतग्रहतुल्यतनुर्वा ।
चन्द्रसमेतनवांशपवर्णः कादिविलग्नविभक्तभगात्रः ॥ ७६ ॥

Sloka 76. The native will correspond in mien to the lord of the rising Navamsa, or his appearance will be like that of the planet that has the greatest strength. His hue will be that of the lord of the Navamsa occupied by the Moon. His body and limbs will be commensurate in their proportions with the rising sign and other Rasis which are described as forming the head and other portions of कालपुरुष (Kalapurusha) [*Vide* Adhyaya I, slokas 8, 13 and 56, *Supra.*]

Short and long signs are thus described in Jatakaparijata I—13

NOTES

Even	Short	Short	Even
Short			Even
Even			Long
Even	Long	Long	Long

Remembering that the Lagna represents the head, the 2nd house, the face, the 3rd, the neck, and so on, one can predict whether the several parts of the body are long or short, or disproportional, by the length, shortness or otherwise of the signs typifying the particular part of the body as well as by the planets occupying the particular Rasi.

In the following example, Lagna being Mesha, a short sign, the native has a small head. The 3rd house is governed by Mithuna and must indicate a fairly long neck controlled by planets therein, *viz*.,

Sun indicating medium
Mercury ,, ,,
Venus ,, ,,

Moon and Saturn indicate long form or stature and Mars short stature

	Lagna		Sun Merc Venus
Jupiter			Mars
			Moon Saturn

cf. सारावली

लग्ननवभागतुल्या मूर्तिर्बलसयुताद्ग्रहाद्वापि ।
नवभागाद्वर्णोक्तं शशियोगात्तत्र सूतस्य ॥

Also जातकतिलक

लग्नायनवमांशेशो यादृग्वा सबलो ग्रह ।
तद्वन्मूर्तिर्भवेद्वर्णश्चन्द्रयुक्तांशनाथवत् ॥

कन्दक्श्रोत्रनसाकपालहनवो वक्त्रं च होरादय-
स्ते कण्ठांसकबाहुपार्श्वहृदयक्रोडानि नाभिस्तथा ।
बस्तिः शिश्नगुदे ततश्च वृषणावूरू ततो जानुनी
जङ्घाङ्घ्रीत्युभयत्र वाममुदितैर्द्रेक्काणभागैस्त्रिधा ॥ ७७ ॥

Sloka 77. The Lagna and other bhavas every one of which is divided into three parts (Drekkanas) represent the three divisions of the body as detailed below: *The first decanates of the Lagna and other* houses indicate the head, the eyes, the ears, the nostrils, the cheeks, the jaws and the mouth The second drekkanas of the same twelve bhavas correspond to the neck

shoulders, the arms, the sides, the heart, the chest and the navel The third drekkanas specify the pelvis, the organs of generation and the anus, the testicles, the thighs, the knees, the calves and the legs Of the two sides of the body, the left is signified by the drekkanas risen already i. e, drekkanas of the signs in the visible hemisphere. Thus, the first drekkana of the rising sign is the head. The first drekkana of the 12th, the 11th, the 10th, the 9th and the 8th houses from the Lagna represent the eye, the ear, the nostril, the cheek and the jaw on the left side The first drekkanas of the 2nd, the 3rd, the 4th, the 5th and the 6th houses correspond to the eye, the ear, etc., on the right side And the first drekkana of the 7th is the mouth

The 2nd drekkana of the Lagna indicates the neck. The left shoulder, left arms, left ribs, left side of the heart and the left side of the chest correspond to the 2nd drekkanas of the 12th, the 11th, the 10th, the 9th and the 8th signs, respectively, from the Lagna The 2nd decanate of the 7th sign is the navel, and so on.

NOTES

Left

Cheek	Nos tril	Ear	Eye
Jaw	I Kendra Lagna 1st Decanate		Head Lagna
Mouth			Eye
Jaw	Cheek	Nos tril	Ear

Right

Left

Heart	Side	Arm	Shou lder
Chest	II Kendra Lagn 2nd Drekkan		Lagna Neck
Navel			Shou lder
Chest	Heart	Side	Arm

Right

Note—If the first decanate of the Lagna happens to be the first decanate of the Rasi, then the usual order I, II and III is to be followed. If the first decanate of the Lagna happens to be

Left < . . . .

Knee	Thigh	Testi cle	Anus
Calf	III Rataka Lagna 3rd Drekkana		Lagna Pelvis
Legs			Gene rating organ
Calf	Knee	Thigh	Testi cle

Right . . . .

the 2nd decanate of the Rasi the order is II, III and I. If the first decanate of the Lagna is the last decanate of the Rasi, the order is III I and II. This is the meaning of उदितैर्द्रेक्काणभागै (Uditair, drekkana bhagaihi),

गुणाकर —

शिरो दृशौ कर्णनसाकपोलौ हनू तथास्यं प्रथमे दृगाणे।
कण्ठांसकौ बाहुयुगं च पार्श्वे हृत्क्रोडनाभ्यः कथिता द्वितीये॥
बस्तिस्तथा शिश्नगुदे च मुष्कावूरुद्वयं जानुयुगं च जङ्घे।
पादौ तृतीयेऽभ्युदिते हि वामं विलग्नतो दक्षिणमन्यदर्धम्॥

तस्मिन् पापयुते व्रणं शुभयुते दृष्टे च लक्ष्मादिशेत्
स्वक्षांशे स्थिरसंयुते च सहजः स्यादन्यथागन्तुकः।
मन्देऽश्मानिलजोऽग्निशस्त्रविषजो भौमे बुधे भूभवः
सूर्ये काष्ठचतुष्पदेन हिमगौ शृंग्यब्जजोऽन्यै शुभम्॥७८॥

Sloka. 78—When a drekkana is occupied by a malefic planet, there will be an ulcer or wound in the part of the body indicated by the drekkana. But when it is also occupied or aspected by a benefic planet, the astrologer should declare the existence of a spot

there. When the planet happens to be in its own Rasi or in conjunction with Saturn, the ulcer, wound or mark should have been in the portion of the body indicated from the very birth If the planet be in positions other than those described above, the ulcer, etc., will crop up later on. If Saturn be the planet to cause such ulcer, etc., it will be due to a hurt caused by a stone or some wind disease. If Mars be the planet destined to inflict an injury, it will arise from fire, a missile, poison or serpent bites. If Mercury be the malefic planet, the injury will arise by a fall on the ground from a height or by a blow received from a clod or some such earthy substance. If the Sun be the malefic planet, the injury will be inflicted by some piece of timber or a quadruped Lastly, if the Moon be the malign planet, the hurt will come from a horned creature or by liquids, such as acids. If other planets than these, *viz.*, Jupiter, Venus, the waxing Moon and Mercury not in conjunction with malefic planets occupy a drekkana, there will be no mark or moles and the result would be all favourable.

NOTES.

स्थिरसंयुतेषु (Stthira samyuteshu) has been interpreted as "in conjunction with Saturn" In the following nativity, all the

	Lagna 25°		Ven 7° Sun 25° Mer. 29°
Jupiter 25°			Mars 2°
			Moon 19° Sat. 21°

malefics are in the invisible portion of the Zodiac. Therefore, if at all there should be marks or moles, they must be on the right side of the body. In the above figure, to determine the decanates of the various bhavas according to the principles laid down in Sloka 77, we proceed as follows:—

Now Lagna is Mesha 25°. It is the 3rd decanate of Mesha. The first decanate of the Lagna rules from 25° of Mesha to 5° of Vrishabha. The 2nd decanate of the Lagna begins from 6° of Vrishabha. The 3rd begins from 16° of Vrishabha and extends to 25° of Vrishabha.

As the 1st decanate of the Lagna happens to be the 3rd decanate of Mesha, Table III applies. Therefore the 1st decanate of the Lagna symbolises the pelvis. The 2nd decanate of the Lagna happens to be the 1st decanate of Vrishabha, order being III, I and II throughout; the first figure (I) applies. Therefore the 2nd decanate of the Lagna symbolises the head. Similarly, the 3rd decanate of the Lagna (2nd decanate of Vrishabha) symbolises the neck (Fig. II), and so on with respect to the other bhavas. In the same horoscope, the order with respect to every bhava being III, I and II, the Sun's position represents the right shoulder; Saturn, the right side, Mars, the right testicle; Moon, the right side; Mercury, the right testicle, Venus, the right eye.

Bhattotpala interprets स्थिरयुते (Sthira samyute) in the text as "in an immoveable sign or Navamsa"

समनुपतिता यस्मिन् भागे त्रयः सबुधा ग्रहाः
भवति नियमात्तस्यावाप्तिः शुभेष्वशुभेषु वा ।
व्रणकृदशुभः षष्ठो देहे तनोर्भसमाश्रिते
तिलकमसकृद्दृष्टः सौम्यैर्युतश्च सलक्ष्मवान् ॥७९॥

Sloka 79. When four planets whereof Mercury should be one, come together in a decanate of a sign, that part of the body indicated by the drekkana will invariably get an ulcer or wound or some mark according as the planets coming together are benefic or malefic. The part of the body indicated by the decanate occupied

by Venus (in case Venus becomes an अशुभ Asubha) will have an ulcer, wound or mark. [This applies if Venus is alone.] If Venus be aspected by benefics, a mole or mark will be caused. If he be in conjunction with benefics, the person will possess an auspicious mark in the portion of the body indicated.

NOTES.

Venus becomes an अशुभ (Asubha) if he be in combustion (that is within 5° from the Sun) or if he be weak in Navamsa or be in inimical house, etc. Some books read the 3rd quarter of the sloka thus' व्रणकृदशुभः षष्ठे लग्नात्तनौ भसमाश्रिते. The translation will then be "A malefic planet in the 6th bhava from the Lagna brings on the ulcer or wound in that part of the body which the Rasi indicates.". The reading षष्ठो देहे is better. षष्ठ here means the 6th planet or Venus.

In the example given in the previous sloka, Venus is in a neutral house (सम) less powerful than स्वगृह (Swagriha) or उच्च (Uchcha). He is going to the operative conjunction—hence weak. He is in शत्रुनवांश (Satru navamsa). Hence he is an अशुभ (Asubha). He will therefore cause a mark on the right eye.

This sloka indicates permanent marks caused from birth. The time when the ulcers, etc, indicated as above occur will be during the Dasas and Antardasas as mentioned in Ch. VIII—sl.21 of Brihat gataka.

cf. जातक तिलक.

यदा द्राघाणत्रयः खेटाः शुभाः क्रूराश्च तेष्वपि ।
यो बली स्वदशायां स निष्ठत्पापो व्रणादिकृत् ॥
लग्नात् षष्ठो व्रणस्तद्व्रणकृच्चाथ षष्ठकम् ।
कालाङ्गरीत्या यत्राङ्के तत्र वा तद्विधो व्रणः ॥
शुभदृष्टस्तु षष्ठोऽसौ कुर्याद्वा तिलकं मशम् ।
लक्ष्मकृच्छुभयुक्तश्चेच्छुभाश्चाप्यत्र दुष्फलाः ॥
कालपूरुषतुल्येऽङ्गे यत्र स्यातां च संगतौ ।
चन्द्रार्कौ तत्र लक्ष्मापि मशकाद्यमिहादिशेत् ॥

विंयोनिजन्मविज्ञानं निषेकोद्‌यजं फलम् ।
जन्मकालपरिज्ञानं यत्तदाचार्यभाषितम् ॥ ८० ॥

इति नवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
आधानजन्माध्यायस्तृतीयः ॥

Sloka. 80 A knowledge of miscellaneous births, the effect due to conception under various lagna and planetary positions, the ascertainment of the time of birth of a child, all this has been treated of in this Chapter as declared by the आचार्य वराहमिहिर (Acharya Varahamihira).

Thus ends the 3rd Adhyaya, on Conception and Birth in the work जातकपारिजात (Jatakaparijata) compiled by Vaidyanatha under the auspices of the nine planets.

जातकपारिजाते चतुर्थोऽध्यायः

॥ बालारिष्टाध्यायः ॥

Adhyaya IV.

DEATH INCIDENTAL TO CHILDHOOD.

In this Adhyaya, Slokas 17-18, 32 to 39 and 99 have been taken from Brihat Jataka

आद्वादशाब्दान्तरयोनिजन्मनामायुःकलानिश्चयितुं न शक्यते ।
मात्रा च पित्रा कृतपापकर्मणा बालग्रहैर्नाशमुपैति बालकः ॥ १ ॥
आद्ये चतुष्के जननीकृताघैर्मध्ये तु पित्रार्जितपापसङ्घैः ।
बालस्तदन्त्यासु चतुःशरत्सु स्वकीयदोषै समुपैति नाशम् ॥ २ ॥
अष्टौ बालारिष्टमादौ नराणां योगारिष्टं प्राहुराविंशति स्यात् ।
अल्पं चाद्वात्रिंशतो मध्यमायुरासप्तत्याः पूर्णमायुः शतान्तम् ॥ ३ ॥

Sloka 1. In the case of viviparous creatures, it is not possible to determine the period of life within the first twelve years. In consequence of the sinful acts of the parents (whether in this or in a previous birth), the child meets with destruction being seized by demons called बालग्रह (Balagrahas).

Sloka 2. If the child dies in the first 4 years, it is because of the mother's sins If in the middle 4 years, it is owing to the accumulated sins of the father. If it comes by its death in the last 4 years, it must be due to its own sins (in a previous birth).

Sloka 3 · The first 8 years in men's lives is the period of बालारिष्ट (Balarishta—ills that afflict children). Till the 20th year, they say, it is the योगारिष्ट (Yogarishta) period (evil brought on by planetary conjunctions). It is called अल्पायुस् (Alpayus) or short life when the period extends up to 32. It is called मध्यमायुस् (Madhya mayus) or middle age when the period of life extends to 70 years. It is पूर्णायुस् (Purnayus) when the period of life extends to 100 years.

NOTES

Mantreswara in whose work Phaladeepika also (फलदीपिका) these three slokas appear *verbatim* suggests in the following sloka the methods to be adopted for palliating the evil effects described.

> सद्देपशान्त्यै प्रतिजन्मतारमाद्वादशाब्दं जपहोमपूर्वम् ।
> आयुष्करं कर्म विधाय तातो बालं चिकित्सादिभिरेव रक्षेत् ॥

Regarding the three divisions of Ayus mentioned in Sloka 3 he adds

> नरोऽल्पायुर्योगे प्रथमगमणे नश्यति दाले
> द्वितीये मध्यायुर्यदि भवति दीर्घायुषि सति ।
> तृतीये निर्याणं स्फुटजशानिगुर्वर्कहिमगूत्
> दशां भुक्तिं क्षामपि वदति निश्चित्य सुमतिः ॥

Vide also the following from प्रश्नमार्ग

> परागण्यैयेष्वायैरत्पमध्यचिरायुषाम् ।
> मरणं निर्दिशेयागां चतुर्थेऽप्यमितायुषाम् ॥

Also सर्वार्थचिन्तामणि

> आद्वादशाब्दजन्तूनामायुर्ज्ञातुं न शक्यते ।
> जपहोमचिकित्साद्यैर्बालरक्षां तु कारयेत् ॥
> पित्रोर्दोषैश्च तेना. केचिच्चैरिष्टगड्डैरपि ।
> अपरे रिष्टयागाच्च त्रिविधा बालमृत्यवः ॥

त्रिलग्नयातस्त्वापि देवमन्त्री विनाशारिःफारिगते शशाङ्के ।
विलोकिते पापवियच्चरेण विभानुना मृत्युमुपैति बालः ॥ ४ ॥

Sloka 4 Even Jupiter may occupy the Lagna; but if the Moon be in the 8th, the 12th or the 6th bhava and be aspected by the malefic planet Rahu, the child meets with death.

cf. यवनाः

पष्ठाष्टरिःफगश्चन्द्रः क्रूरैश्च सह नाक्षितः ।
जातस्य मृत्युदः सद्यस्त्वष्टवर्षः शुभेक्षितः ॥

गण्डान्ततारासहिते मृगाङ्के पापेक्षिते पापसमन्विते वा ।
बालो लयं याति समृत्युभागे चन्द्रे तथा पापनिरीक्षिते वा ॥ ५ ॥

Sloka 5 When the Moon is in the (Gandantha) गण्डान्त portion of a Nakshatra नक्षत्र and is aspected by, or in conjunction with, a malefic planet the child meets with early death The same thing happens when the Moon happens to be in the (Mrityu) मृत्यु or fateful portions of the several Rasis (Vide Adhyaya I Sloka 57, supra) or is aspected by a malefic planet.

NOTES

cf फलदीपिका

पापेक्षितराशिसन्धिगतनभे न्यो विनाशं व्रज
गण्डान्ते पितृमातृहा शिशुरिति विधिर् हमापतिः ।
जातः सन्धिषु पुष्यसेन्द्रसुमयुतेक्षितो लग्नपतिः
मृत्योर्भागगते च सा तरि विधौ चन्द्रेऽष्टमे च वृति ॥

For Gandantha (गण्डान्त), vide Adhyaya I 22 supra

तातौ चिमातोदरमातुलाश्च मातामही मातृपिता च बालः ।
सूर्यादिके पञ्चमधर्मयाते दुष्टे गराशु हताः क्रमेण ॥ ६ ॥

Sloka 6 The father, the mother, the brother, the maternal uncle, the mother's mother, the mother's father or the child itself will die soon when the 5th or the 9th (भाव) Bhava from the Lagna be a (Krurarasi) क्रूरराशि (malefic sign) and occupied respectively by the Sun, the Moon,

Mars, Mercury, Jupiter, Venus or Saturn

NOTES

This is evidently taken from बृहज्जातक The reading in that work is slightly different i e,

तातम्बिकामातुलसोदराश्च मातामहीमातृपितुश्च सूनुम् ।
सूर्यादिरोग खलु पञ्चमस्था निघ्नन्ति सर्वे क्रमश प्रसूतौ ॥

रसातलस्थौ यदि भानुचन्द्रौ शनिः स्मरस्थो मरणाय मातु ।
यदा यदा क्रूरखगो विलग्नात् अरातिग सोदरनाशहेतु ॥ ७ ॥

Sloka 7 When the Sun and the Moon are together in the 4th भाव (Bhava) from the Lagna and Saturn is in the 7th, they all conspire to bring about the mother's death Whenever a malignant planet is in the 6th भाव (Bhava), it may occasion a brother's death

NOTES

(*First half*) *cf* बृहज्जातक

लग्नाच्चतुर्थगत पापो यदि स्याद्बलवत्तर ।
तदा मातृवध कुर्यात्तत्केन्द्रे ह्यपरो यदि ॥

(*Latter half*)

For the same effect i e, भ्रातृनाश, the following sloka from भावकुतूहल will be found useful

यदा पापखेचारिणो जन्मकाले धरानन्दनाक्रान्तभावान्महार्थे ।
तदैवास्य नाश सहोत्थस्य धीरा मणित्थादय प्राहुराचार्यमुख्या ॥

क्रूरेक्षितौ चन्द्रविलग्नराशी सौम्यग्रहैर्वीक्षणयोगहीनौ ।
केन्द्रच्युतो यद्यमरेशमन्त्री जातस्य माता समुपैति नाशम् ॥ ८ ॥

Sloka 8 If the rising sign and the Moon be aspected by malefic planets and at the same time be not aspected by or connected with benefic ones, and if Jupiter be not in the Kendra, the mother of the new-born infant will die.

cf. वृद्धगर्गजातक

चन्द्रमा यदि पापानां त्रितयेन प्रदृश्यते ।
मातृनाशो भवेत्तस्य शुभदृष्टे शुभं वदेत् ॥

समानुजे शीतकरे विलग्नात् दिवाकरे रिःफगृहोपयाते ।
धरासुते बन्धुगते तदानीं विपद्यतेऽसौ जननी सगर्भा ॥ ९ ॥

Sloka 9. When the Moon is in conjunction with Saturn and the Sun is in the 12th house from the Lagna and Mars in the 4th, the mother perishes with the child.

विलग्नचन्द्रौ शुभदृग्विहीनावशोभनव्योमचरान्तरस्थौ ।
विनाशमेति प्रमदा सगर्भा वदन्ति सर्वे युगपत् पृथग्वा ॥ १० ॥

Sloka 10. If the rising sign and the Moon be devoid of benefic aspects and be betwixt two malefic planets, the young woman and her child die together or separately, say all the astrologers

NOTES

Lagna or the Moon to be in the midst of two malefics should be within a distance of 5° on either side.

Sat. 13° Lagna 9° Mars 5° Moon 2°			
Sun 29° Merc. 20° Venus 16°	An example.		
			Jupiter 6°

cf. सारावली

क्रान्तस्थः सूर्यश्चन्द्रो वा युगपदेव मरणाय ।

सौम्यैरदृष्टमूर्तिर्युवतीनां गर्भसहितानाम् ॥

अत्र लग्नेन्दू पापान्तःस्थौ ज्ञेयौ इति वराह । तद्यथा

पापद्वयमध्यसंस्थितौ लग्नेन्दू न च सौम्यवीक्षितौ ।
युगपत्पृथगेव वा वदेन्नारी गर्भयुता विपद्यते ॥

Also गुणाकर

क्रूरान्तस्थौ युगपत्पृथग्वा विलग्नचन्द्रौ भवनो निधने ।
शुभग्रहालोकनवर्जितौ चेत् तदा सगर्भा म्रियते वधू ॥

षष्ठावसानाष्टमभागगेषु क्रूरेषु सौम्यग्रहवर्जितेषु ।
पापान्तरस्थे भृगुजे गुरौ वा नारी सपुत्रा म्रियते तु सद्यः ॥ ११ ॥

Sloka 11 When malefic planets occupy the 6th, the 8th and the 12th भाव (Bhava) from the Lagna and are not in conjunction with benefic planets, and when Venus or Jupiter is between two malefic planets, the lying-in woman and her child die forthwith.

लग्नास्तयातौ यदि पापखेचरौ
शुभैरयुक्तौ शुभदृष्टिवर्जितौ ।
शस्त्रेण मृत्युं समुपैति गर्भिणी
मासाधिपो निष्ठुरो यदा भवेत् ॥ १२ ॥

Sloka 12. When the lord of a month of advanced pregnancy is malefic and evil planets occupy the Lagna and the 7th भाव (Bhava) being neither in conjunction with benefic planets, nor aspected by them, the pregnant woman meets with death in consequence of an operation

NOTES

cf. बृहज्जातक—

उदयास्तगयोः कुजार्कयोर्निधनं शस्त्रकृतं वदेत्तथा ।
मासाधिपतौ निपीडिते तत्कालं स्रवणं समादिशेत् ॥

If it be before 7 months the death is by an abortion and the after effects of abortion The month of death of a pregnant woman can be easily determined in the following manner The several

planets ruling over the ten months (in embryo) are given in the 17th sloka infra. Whichever planet is weakest will cause the death of the woman in his month The day also may be similarly determined as per sloka 39 infra.

चन्द्राचतुर्थोपगतैरसद्भिर्वा नक्षितैः शोभनदृष्टयुक्तैः ।
व्यापारगैर्वा यदि वासरेशो जातस्य माता निधनं प्रयाति ॥ १३ ॥

Sloka 13. When evil planets occupy the 4th place from the Moon and are not aspected by or in conjunction with benefic planets, the mother of the new born child will die The same event happens when evil planets occupy the 10th place from the Moon and the Sun is among them

NOTES

मासिने शोभनदृष्टियुक्तैः is another reading in the 2nd quarter of the sloka

शुक्राद्रवौ निक्रमगे बलाढ्ये मन्देक्षिते मन्दसमन्विते वा ।
क्षीणे शशाङ्के यदि वा सपापे माता सपुत्रा म्रियतेऽचिरेण ॥ १४ ॥

Sloka 14 When the Sun possessing abundant strength, occupies the 3rd place from Venus and is aspected by or is in conjunction with Saturn, and the Moon is either on the wane or in conjunction with a malefic planet the mother and her child die quickly

लग्नादिने वाष्टमगे धराजे पापेक्षिते सौम्यदृशा विहीने ।
ताराधिपे वृद्धिकलाविहीने माता कृतान्तस्य पदं समेति ॥ १५ ॥

Sloka 15 When the Sun or Mars occupies the 8th place from the Lagna, and the Moon is on the wane and is aspected by malefic planets, and is void of benefic aspects, the mother will die

शुक्रात्कुजेऽहनि तपःसुतराशियाते
चन्द्रात् त्रिकोणगृहगे रविजे रजन्याम् ।

सौम्यैरदृष्टमूर्तिर्युवतीनां गर्भसहितानाम् ॥'

अत्र लग्नेन्दू पापान्तःस्थौ ज्ञेयौ इति वराहः । तद्यथा

पापद्वयमध्यसंस्थितौ लग्नेन्दू न च सौम्यवीक्षितौ ।

युगपत्पृथगेव वा वदेन्नारी गर्भयुता विपद्यते ॥

Also गुणाकर

क्रूरान्तस्थो युगपत्पृथग्वा विलग्नचन्द्रौ भवतो निषेके ।

शुभग्रहालोकनवर्जितौ चेत् तदा सगर्भा म्रियते स्त्री ॥

षष्ठावसानाष्टमभावगेषु क्रूरेषु सौम्यग्रहवर्जितेषु ।

पापान्तरस्थे भृगुजे गुरौ वा नारी सपुत्रा म्रियते तु सद्यः ॥ ११ ॥

Sloka 11 " When malefic planets occupy the 6th, the 8th and the 12th भाव (Bhava) from the Lagna and are not in conjunction with benefic planets, and when Venus or Jupiter is between two malefic planets, the lying-in woman and her child die forthwith.

लग्नास्तयातौ यदि पापखेचरौ
शुभैरयुक्तौ शुभदृष्टिवर्जितौ ।
शस्त्रेण मृत्युं समुपैति गर्भिणी
मासाधिपो निष्टकरो यदा भवेत् ॥ १२ ॥

Sloka 12. When the lord of a month of advanced pregnancy is malefic and evil planets occupy the Lagna and the 7th भाव (Bhava) being neither in conjunction with benefic planets, nor aspected by them, the pregnant woman meets with death in consequence of an operation.

NOTES

cf. बृहज्जातक—

उदयास्तगतो. कुजार्कयोर्निधनं शस्त्रकृतं वदेत्तथा ।

मासाधिपतौ निपीडिते तत्काले स्रवणं समादिशेत् ॥

If it be before 7 months, the death is by an abortion and the after effects of abortion The month of death of a pregnant woman can be easily determined in the following manner The several

planets ruling over the ten months (in embryo) are given in the 17th sloka infra. Whichever planet is weakest will cause the death of the woman in his month. The day also may be similarly determined as per sloka 39 infra.

चन्द्राच्चतुर्थोपगतैरसद्भिर्नास्थितैः शोभनदृष्टयुक्तैः ।
व्यापारगैर्वा यदि वासरेशो जातस्य माता निधनं प्रयाति ॥ १३ ॥

Sloka 13. When evil planets occupy the 4th place from the Moon and are not aspected by or in conjunction with benefic planets, the mother of the new born child will die. The same event happens when evil planets occupy the 10th place from the Moon and the Sun is among them.

NOTES

मानगैर्वा शोभनदृष्टियुक्तैः is another reading in the 2nd quarter of the sloka.

शुक्राद्रवौ त्रिक्रमगे बलाढ्ये मन्देक्षिते मन्दसमान्विते वा ।
क्षीणे शशाङ्के यदि वा सपापे माता सपुत्रा म्रियतेऽचिरेण ॥ १४ ॥

Sloka 14. When the Sun possessing abundant strength, occupies the 3rd place from Venus and is aspected by or is in conjunction with Saturn, and the Moon is either on the wane or in conjunction with a malefic planet the mother and her child die quickly.

लग्नादिने वाष्टमगे धराजे पापेक्षिते सौम्यदृशा विहीने ।
ताराधिपे वृद्धिकलाविहीने माता कृतान्तस्य पदं समेति ॥ १५ ॥

Sloka 15. When the Sun or Mars occupies the 8th place from the Lagna, and the Moon is on the wane and is aspected by malefic planets, and is void of benefic aspects, the mother will die.

शुक्रात्कुजेऽहनि तपःसुतराशियाते
चन्द्रात् त्रिकोणगृहगे रविजे रजन्याम् ।

पापेक्षिते च शुभयोगदृशा विहीने
नाशं समेति जननी विबले शशाङ्के ॥ १६ ॥

Sloka 16 If Mars occupy the 9th or the 5th place from Venus during the day, if Saturn occupy the same position with respect to the Moon during the night and the Moon be weak and aspected by malefic planets and devoid of all benefic aspects, the mother meets with death.

NOTES.

cf. गुणाकर

मातुर्मृतिं दिनकराः सबलं विधोः खे
शुक्रारकौ तनये शनिदृष्टयुक्तः ।
रात्रौ त्रिकोणगृहगो रविजः शशाङ्कात्
कुर्याद्भृगोस्तु कुसुतोऽह्नि खलेक्षितश्च ॥

Also सारावली

चन्द्रात् त्रिकोणराशौ रविजो मातुर्वधं दिशति रात्रौ ।
शुक्रात्तथैव दिवसे भौमः पापेन संदृष्टः ॥

मन्थान्तर

निशि चन्द्रात् त्रिकोणस्थे मन्दे पापनिरीक्षिते ।
दिवा शुक्रात्तथा भौमे जननी म्रियते ध्रुवम् ॥

But according to Garga, if Mars and Saturn be in the 5th or the 9th house from Venus and unaspected by Jupiter and Venus, the child does not promote the well-being of the father.

भौमसूर्यात्मजौ शुक्रात्सुतभे धर्मभेऽपि वा ।
वीक्षितौ गुरुशुक्राभ्यां नेक्षते पितरं शिशुः ॥

कललघनाङ्कुरास्थिचर्माङ्गजचेतनताः
सितकुजजीवसूर्यचन्द्रार्किबुधाः परतः ।
उदयपचन्द्रसूर्यनाथाः क्रमशो गदिताः
भवति शुभाशुभं च मासाधिपतेः सदृशम् ॥ १७ ॥

Sloka 17. From the time of conception of the

embryo to the time of delivery of the child from the womb in the 10th month, there are several stages of development In the 1st month the semen will be in a liquid state still and the lord of the month is Venus During the 2nd month, the embryo hardens and becomes more solid, and the lord of the month is Mars The lord of the 3rd month during which the limbs sprout up is Jupiter. In the 4th month, the bone is formed and the Sun is the lord In the 5th, the skin appears and the lord of the month is the Moon. In the 6th month the hair begins to grow The lord of the month is Saturn In the 7th month whereof the lord is Mercury, consciousness appears The lords of the remaining three months viz, the 8th the 9th and the 10th during which the fetus becomes palpable feels thirst and hunger, draws sustenance from the mother through the umbilical cord moves about (shakes) and becomes fit for delivery—the lords during these months are respectively the lord of the (Adhana Lagna) आधानलग्न, the Moon and the Sun The good or evil happening to the child during each month is dependent on the condition of its lord; *i.e* if the lord of the month is strong and occupies benefic positions, the child is happy, if the lord of the month is weak, in its depression sign, conquered in planetary fights and troubled, the child suffers and there will be miscarriage, etc

NOTES

Jupiter is the planet that gives brain and head in the 3rd month The Sun rules the 4th month as he governs the bones. That is why after three months miscarriage is not possible. If, at the time of conception, the Sun is strong, the issue will resemble the father If the Moon is strong, the issue will resemble the

mother If any planet at the time of conception be weak, then the fetus will suffer in health in the month governed by that planet.

गुणाकर—

कललघनताङ्कुरास्थित्वग्रोमसंभव
स्मरणमशनोद्वेगो सूतिःक्रमेण निषेकतः ।
सितकुजगुरुरवीन्द्वार्किज्ञलग्नपतीन्दवो
रविरिति पृथङ्मासाधीशाः स्मृता यवनादिभिः ॥

Also सारावली

मासेष्वाधानादिषु गर्भस्य यथाक्रमेण जायन्ते ।
कललं तु पिण्डाङ्कुरशाखास्थित्वग्रोमचेतनता ॥
मासेऽष्टमे च तृष्णा क्षुधा च नवमे तथोद्वेग ।
दशमे त्वथ सपूग पक्वमिव फलं पतति गर्भः ॥
शुक्रारजीवरविशशिमन्दबुधविलग्नपोडुपादित्याः ।
मासपतय स्युरेते गर्भस्य शुभाशुभं चिन्त्यम् ॥

According to Yavanacharya the lords of the first and second months are Mars and Venus respectively for he says

कुजास्फुजिज्जीवरवीन्दुसौरज्ञाङ्गनेन्दुदिवाकराणाम् ।
मासाधिपत्यप्रभवो न चैषां न्यो यथा तेऽग्र्यपदं व्रजन्ति ।

Vasishta holds the former view cf

सितावनेयामरपूज्यसूर्यचन्द्रार्किसोम्योदयपेन्दुसूर्यौ ।
मासाधिपा स्यु क्रमशो दशैते निपीडिता पातयन्ति स्वमासि ॥

Balabhadra says with regard to the above two contradictory views

" अत्रान्योन्यविरुद्धयोर्वृद्धयवनवसिष्ठयोरेकवाक्यता कथमर्हति । परं तु बहुसंमतत्वात् वसिष्ठपक्ष एव प्रमाणम् । तथा च गर्गः

कललं प्रथमे मासि तस्य मासाधिपो भृगुः ।
द्वितीये मासि भूसूनुर्घनपिण्डस्तेजवत् ॥
गर्भाङ्कुरस्तृतीये स्यात्तस्य मासाधिपोऽङ्गिरा ।
मज्जास्थिसंभवो मासि चतुर्थे भास्करोऽधिप ॥
पञ्चमे मासि से मेदस्त्वचमाप शशभृत् ।
सर्वाङ्गसंभव षष्ठे तस्य मासाधिप शनि ॥

ज्ञानेन्द्रिययुत पश्चात्सप्तमे स्वीश्वरो बुध ।
आधानेशोऽष्टमे मासि क्षुत्तृष्णासभवो भवेत् ॥
ऊर्ध्वगो गर्भसस्थश्च मासेशो नवमे शशी ।
प्रसूतिर्दशमे मासि मासेशो भास्करो मत: ॥
यस्य मासाधिपो रिक्तो नीचो वाऽस्तगतोऽपि वा ।
तस्मिन्वा मंक्षय याति प्रसवोऽथ भविष्यति ॥

शशाङ्कलग्नोपगतैः शुभग्रहैस्त्रिकोणजायार्थसुखास्पदस्थितैः ।
तृतीयलाभर्क्षगतैरशोभनैः सुखी च गर्भो गुरुणा निरीक्षितः ॥१८॥

Sloka 18 If benefics occupy the Lagna or be in conjunction with the Moon and be aspected by Jupiter and the malefics occupy the 3rd and the 11th, safe delivery is assured If benefics occupy any of the following houses, *viz.*, the 5th, the 9th the 7th the 2nd, the 4th and the 10th, reckoned from either the Moon or the Lagna and be at the same time aspected by Jupiter, then also safe delivery may be predicted

NOTES

Some books read रविणा निरीक्षित (Ravina Nireekshitaha)

There are two distinct yoga in this sloka as stated above The commentator Bhattotpala does not however accept the reading given in the text but would have the other reading and would interpret it thus When benefic planets are in the rising sign or in conjunction with the Moon, or occupy one or more of the following places *viz*, the 5th, the 9th, the 7th the 2nd, the 4th and the 10th and when the malefic planets are in the 3rd or the 11th or in both, the fetus is happy if the Moon or the rising sign in the positions described be aspected by the Sun He quotes in support the following from सारावली

होरेन्दुयुते सौम्यैस्त्रिकोणजायासुखाम्बरायस्थै ।
पापैस्त्रिलाभयातै सुखी च गर्भो निरीक्षितो रविणा ॥

This is further supported by the following sloka from गुणाकर

लग्नेन्दुभ्या वित्तकेन्द्रत्रिकोण प्राप्तै सौम्यस्त्र्यायगतैश्च पापै ।
गर्भ सौख्येनान्वित स्यात्तदानीं वीर्योपेतस्योष्णरश्मेश्च दृष्ट्या ॥

But the other reading is supported by the following works

स्कन्दहोरा

समीपियत्रिकोणाङ्क एगन वा विहगै शुभै ।
पापैरायतृतीयस्थैस्तस्सप्तमगते गुरौ ॥
अथवा सुतभाग्यर्क्षकर्मायमदनास्थिते ।
सौम्यै प्रायस्य स्थिते पुष्टि तथा गर्भस्य निर्दिशेत् ॥

Also बृहत्प्राजापत्य

अक्षीण इन्दौ तेनैव युतयोबुधयुग्मयो ।
लग्नेऽस्थयेन्दुनानेन ताभ्यामपि समन्विते ॥
पापाविष्टिनयोश्चातृलाभयोश्च तयोर्नदे ।
तस्थितानयवा सौम्यैस्त्रिकोणार्थयन्धुषु ।
अविष्ठितेष्वथाशाया तयोर्वा सप्तमे गृहे ।
पापैस्वायतृतीयस्थैस्वाभ्यां मदमधायिवान् ॥
आवसत्राहित गर्भं सपुष्णीयाद्गुरुक्रमात् ॥

In the light of the above quotations गुरुणा निरीक्षित (Guruna Nireekshithaba) would appear to be the original and correct reading and रविणानिरीक्षित (Ravina Nireekshithaba) must be an interpolation in Varahamihira s work and must have been followed by later authors like कल्याणवर्मन् (Kalyanavarman) and गुणाकर (Gunakara) Varahamihira has used अशोभनैः (asobhanaihi)—पापकैः (Papakaihi) is another reading—which means more than two malefics i e, three or more Rahu and Ketu are not reckoned as forming part of the malefics in this yoga, for, at the end of the निषेकाध्याय (Nishekadhyaya Skanda has said

एते सप्तसुविश्रान्ता योगा सर्वे मयोदिता ।
तेनात्र नेतरापेक्षा कर्तव्येत्यवधारय ॥

The three malefics can therefore be none other than the Sun, Mars and Saturn

व्ययस्थिते के ससुते विलग्नादपि क्षयेन्दौ मदनोपयाते ।
पितुर्नियोगं प्रवदन्ति सद्य शुभेक्षिते तु त्रिभिरब्दमानैः ॥१९॥

Sloka 19 When the Sun and Saturn occupy the 12th place from the Lagna, and the waning Moon, the

7th place, they predict the loss of the father quickly. In case the Moon is aspected by benefic planets, this event takes place in 3 years.

चरोपगे चन्द्रमसि क्षपायां बुधेक्षिते दूरादेशं प्रयाता ।
चरे शनौ भानुयुते निशायां विदेशगो याति पिता विनाशम् ॥२०॥

Sloka 20. If the birth takes place at night when the Moon occupies a moveable sign, being aspected by Mercury, *the father of the new-born child has to go on* a journey to a far region. If Saturn and the Sun occupy a moveable sign at the time of birth in question, the *father goes to a foreign country and there meets* with death.

NOTES.

For the latter half, *cf.* शुकजातक

सूर्यमन्दौ चरर्क्षस्थौ सौमेन युतवीक्षितौ ।
परदेशेऽपि वा तस्य मृतो वाच्यो विनिश्चयात् ॥

Also सारावली

चरराशिगतं सौरं यद्यर्कौ रात्रिजन्मनीक्षेत ।
अत्रापि विदेशस्थं कथयति पितरं प्रसूतस्य ॥
रविरसहितस्तु सौरश्चरभवने रात्रिजन्मनिरतस्य ।
कथयति पितरमतीतं परदेशे नात्र संदेहः ॥

Vide also III—47 *Supra*.

क्षीणे शशिन्युदयगे यदि कण्टकस्थः
पापोऽथ वा निधनगो म्रियते तु बालः ।
रन्ध्रारिगैरशुभखेटदृशा समेतैः
सौम्यैः कृतान्तनगरं समुपैति मासात् ॥ २१ ॥

Sloka 21. When the waning Moon occupies the rising sign and a malefic planet is in the केन्द्र (Kendra) or in the 8th place from the Lagna, the child dies. If benefic planets occupy the 8th or the 6th from the Lagna

and be aspected by malefic ones, the child goes to Yama's city in a month.

cf. सारावली.

क्षीणे शशिनि विलग्ने पापैः केन्द्रेषु मृत्युसंस्थैर्वा ।
भवति विपत्तिरवश्यं यवनाधिपतेर्मतं चैतत् ॥
क्षीणे शशिनि विलग्ने कण्टकनिधनाश्रितैस्तथा पापैः ।
सौम्यादृष्टे मृत्युः सद्यः सत्यस्य निर्देशः ॥
सौम्याः षष्ठाष्टमगाः पापैर्वक्रोपसङ्गैर्दृष्टाः ।
मासेन मृत्युदास्ते यदि न शुभैस्तत्र संदृष्टाः ॥

Also यवनजातक

सप्तमस्थो भूमिपुत्रो लग्ने भवति चन्द्रमाः ।
आत्मानं पितरं हन्ति मातरं च न संशयः ॥
सप्तमे च यदा राहुर्मूर्तौ भवति चन्द्रमाः ।
वर्षे चतुर्थे मरणं जातस्य च न संशयः ॥
अष्टमे द्वादशे जीवः लग्ने भवति चन्द्रमाः ।
अष्टमे मङ्गलश्चैव स याति यममन्दिरम् ॥

एकत्र मन्दावनिनन्दनार्का रन्ध्रस्थिता वा रिपुराशियाताः ।
सौम्यैरयुक्ता न विलोकितास्ते जातस्य सद्यो मरणप्रदाः स्युः ॥२२॥

Sloka 22. Saturn, Mars and the Sun being together in the 8th or the 6th house from the Lagna and being neither in conjunction with benefic planets, nor aspected by them, bring about the death of the new-born child at once.

चन्द्रांशे सप्तमे भौमे सौम्यदृष्टिविवर्जिते ।
सप्तसप्ततितारायामुपैति मरणं शिशुः ॥ २३ ॥

Sloka 23. When Mars occupies a Navamsa owned by the Moon in the 7th place from the Lagna, and is

not aspected by benefic planets, the death of the new-born child happens on the coming of the 77th Nakshatra (from the star of the nativity).

मन्दावनिजमार्तण्डैः पुत्रस्थानसमन्वितैः ।
सप्तसप्ततिनक्षत्रे जातस्य मरणं वदेत् ॥ २४ ॥

Sloka 24. When Saturn, Mars and the Sun occupy the 5th place from the Lagna, the astrologer may predict the death of the new-born infant upon the coming of the 77th star reckoned from that of the nativity.

धरासुते चन्द्रनवांशकस्थे लग्नांशके वा न च जीवदृष्टे ।
सुधाकरे नन्दनराशियाते समेति याम्यं पदमाशु बालः ॥ २५ ॥

Sloka 25. When Mars is in a Navamsa owned by the Moon or the rising sign, and is not aspected by Jupiter and when the Moon is in the 5th place from the Lagna, the child dies quickly.

नीचं गते लग्नपतौ विलग्नात् नाशं गते वा रविजे तथाऽस्ते ।
जातो मृतप्रायकलेबरः सन् कृच्छ्रेण वैवस्वतलोकमेति ॥ २६ ॥

Sloka 26. When the lord of the rising sign is in his depression, and when Saturn is in the 8th or 7th house from the Lagna, the child almost still-born dies after much suffering.

cf. वृद्धयवनजातक

विलग्नाधिपतौ नीचे निधने चार्कजो भवेत् ।
कृच्छ्रेण जीवितं विद्यादृणप्रायो विनश्यति ॥

आपोक्लिमस्थानगता नभोगा विधूतवीर्या यदि भानुमुख्याः ।
मासद्वयं तस्य ऋतुत्रयं वा जातस्य चायुः कथयन्ति तज्ज्ञाः ॥२७॥

Sloka 27. When the Sun and other planets occupy the आपोक्लिम (Apoklima) places (3rd, 6th, 9th, 12th) and

are strength-less, the life of the child, say those that know the science of astrology, is either a couple of months or six months

Cf गुरुजातक

आपोक्लिमे स्थिता सर्वे ग्रहा बलविवर्जिता ।
षण्मास वा द्विमास वा तस्यायु समुदाहृतम् ॥

लग्नारिरन्ध्रव्ययगे शशाङ्के पापेन दृष्टे शुभदृष्टिहीने ।
केन्द्रेषु सौम्यग्रहवर्जितेषु प्राणैर्वियोगं व्रजति प्रजातः ॥ २८ ॥

Sloka 28 When the Moon occupies the rising sign, the 6th the 8th or the 12th place from it, and is aspected by a malefic planet, but has no benefic aspect and when the Kendra places are unoccupied by benefic planets, the new born infant will die

NOTES

This sloka appears to have been taken from सारावली (Saravali) In that work the first half reads thus

व्ययाष्टषष्ठोदयगे शशाङ्के पापेन युक्ते शुभदृष्टिहीने ।

व्ययाष्टमसप्तोदयगे is another reading *Vide* also sloka 34 *infra*.

सौरे मदस्थे यदि वा विलग्ने जलोदयेऽब्जे यदि कीटगे वा ।
सौम्येषु केन्द्रोपगतेषु सद्यो जातस्य नाशो यवनोपदिष्टः ॥२९॥

Sloka 29 When Saturn occupies the 7th place from the Lagna, or is in the Lagna itself, and when the rising sign is a watery one and the Moon occupies the Lagna or वृश्चिक (Vrischika) and when benefic planets are in the Kendras, the Yavanas say that the new born child will die quickly

भौमक्षेत्रगते जीवे नीचराशिगतेऽथवा ।
सन्ध्यात्रये च संजातो मासान्मृत्युमुपैति सः ॥ ३० ॥

Sloka 30 When Jupiter occupies a राशि (Rasi) owned by Mars or is in his depression and when the

birth takes place precisely in any one of the 3 Sandhyas, *i. e.*, the point of junction between night and day, day and night or mid-day, the child will die in a month.

cf. सर्वार्थचिन्तामणि

नीचस्थे देवपूज्ये तु भौमक्षेत्रगतेऽथवा ।
सन्धित्रयेऽपि जातस्तु मासान्मृत्युं प्रयच्छति ॥

रन्ध्रे धरासूनुदिनेशसौरा जातस्तु मृत्युं समुपैति मासात् ।
केतुस्तु यस्मिन्नुदितेऽत्र जातो मासद्वयेनैव यमं प्रयाति ॥ ३१ ॥

Sloka 31 If Mars, the Sun and Saturn occupy the 8th house from the Lagna, the new-born child will die in a month. If Ketu occupies the Lagna, the child will pass off in 2 months.

cf. सारावली

भौमदिवाकरसौराश्छिद्रे जातस्य भौमगृहे ।
म्रियतेऽवश्यं स नरो यमकृतरक्षोऽपि मासेन ॥
केतुर्यस्मिन्नृक्षेऽभ्युदितस्तस्मिन् प्रसूयते यो हि ।
मासद्वयेन मरणं विनिर्दिशेत्तस्य जातस्य ॥

पापावुदयास्तगतौ क्रूरेण युतश्च शशी ।
दृष्टश्च शुभैर्न यदा मृत्युश्च भवेदचिरात् ॥३२ ॥

Sloka 32. If two malefic planets occupy one the Lagna and the other the 7th place from it, and if the Moon be in conjunction with a malignant planet and be not aspected by benefic ones, the death of the new-born child will soon happen.

NOTES.

If one malefic in the Lagna be in opposition with another malefic in the 7th bhava and the Moon is in conjunction with a malefic unaspected by benefics, it will lead to death.

The word क्रूर (Krura) may mean Mars only. If the Moon be with Mars while the Sun and Saturn are in opposition in the 1st and the 7th houses, then it will be twilight.

		Moon Mars			Moon Saturn		
Sun							Lagna Mars
Venus Merc			Lagna Saturn	Sun Venus Merc.			
		Jupiter					Jupiter

cf. सारावली

घूनगतेऽर्के लग्ने यमे कुजे वा विपर्यये वापि ।
अन्यतरयुते केन्द्रावशुभैर्दृष्टेऽचिरान्मृत्यु ॥

Also स्कन्दहोरा

यदा लग्नगत पापस्तथैवास्तगतोऽपिर ।
क्रूरयुक्तश्च चन्द्रश्चेच्छुभदृष्ट्या च वर्जितः ॥
तदा जातस्य सद्य. स्यान्मरण नान्यथा भवेत् ।

क्षीणे हिमगौ व्ययगे पापैरुद्याष्टमगैः ।
केन्द्रेषु शुभाश्च न चेत् क्षिप्रं निधनं प्रवदेत् ॥ ३३ ॥

Sloka 33. If the waning Moon occupy the 12th place from the Lagna and all the malefic planets be in the Lagna and the 8th place from it, and the benefic ones be not in the Kendras, the astrologer may predict the death of the new-born child at once.

NOTES

When the waning Moon is talked of as being in the 12th house, then the Sun must be in the Lagna Therefore two malefics in the first and one in the 8th, or all the three malefics in the Lagna are possible Three malefics rising in the Lagna at twilight time is bad for life Two malefics in the Lagna in quincunx aspect with a malefic in the 8th house or the Sun rising in the Lagna in

quincunx aspect to two malefics in the 8th house in conjunction is also bad

Moon	Lagna Sun	Mercury Venus	Jupiter
	Mars Saturn		

cf. सारावली

होरानिधनान्त्यगतैः पापैः क्षीणे व्ययस्थिते चन्द्रे ।
जातस्य भवेन्मरणं मध्ये केन्द्रेषु चेदशुभाः ॥

Also गार्गि

क्षीणे चन्द्रे व्ययगते पापैरष्टमलग्नगैः ।
केन्द्रबाह्यगतैः सौम्यैर्जातस्य निधनं भवेत् ॥

क्रूरेण संयुतः शशी स्मरान्त्यमृत्युलग्नगः ।
कण्टकाद्बहिः शुभैरनीक्षितश्च मृत्युदः ॥ ३४ ॥

Sloka 34. When the Moon in conjunction with a malefic planet occupies the rising sign, the 8th, the 7th or the 12th place from it, and be not aspected by benefic planets, these latter being in positions other than the Kendras, the death of the new born infant will happen quickly.

NOTES

क्रूरसंयुत शशी is another reading. *Cf.* the sloka quoted from सारावली (Saravali) in the notes to sloka 28, *supra*.

Also स्वल्पहोरा

इन्दुः पापेन संयुक्तो मदरन्ध्रान्त्यलग्नगः ।
अकेन्द्रस्थेषु सौम्येषु वैरदृष्टश्च मृत्युदः ॥

The word क्रूर (Krura) may mean Mars who unfailingly causes death, and as he is one of the planets governing childhood in the नैसर्गिकदशा (Naisargika dasa) Then the Moon in conjunction with Mars in the 12th or the Lagna will mean that the Moon is just risen or rising Note that the Moon in the 12th 1st, 7th and 8th houses is bad (*Vide* Brihat Jataka XX—4 & 5) The Moon in the 1st, 7th, 8th or 12th, that is, the rising or setting position for Moon in conjunction with Mars is bad when benefics are not in angular positions This is also the western principle

शशिन्यरिविनाशगे निधनमाशु पापेक्षिते
शुभैरथ समाष्टकं दलमतश्च मिश्रेक्षिते ।
असद्भिरवलोकिते बलिभिरत्र मासं शुभे
कलत्रसहिते च पापविजिते विलग्नाधिपे ॥ ३५ ॥

Sloka 35. When the Moon occupies the 6th or the 8th place from the Lagna and is aspected by malignant planets, the death of the new born infant follows quickly. If the Moon in the position described be aspected by benefic planets the child will live 8 years If aspected by benefic and malefic planets mixed together, it will live only 4 years If the lord of the lagna be benefic and in the 7th in operating conjunction with a malefic and in affliction with three malefics, then the child dies in a month

NOTES.

The Moon in the 6th or 8th is generally bad (*Vide* Brihat Jataka Chapter XX) If she is also afflicted in opposition by the Sun, Mars and Saturn (malefics becoming oriental), it is bad for life

When such Moon is in opposition with benefics (all the three)

it is bad for life before 8th year. According to the Naisargika Dasa, it is Mercury that governs the period from the 4th to the 12th year of a child.

When the Moon is in opposition with malefics and benefics it will shorten the life by 4 years.

In the above, if the combination be of—

(1) three benefics and 1 malefic, the child will live 7 years;
(2) three benefics and 2 malefics, the child will live 5 years;
(3) one benefic and 3 malefics, the child will live 1 year,
(4) two benefics and 3 malefics, the child will live 2 years

सारावली—

वर्षान्मारयति शशी षष्ठाष्टमराशिसंस्थितो लग्नात् ।
सद्यः क्रूरैर्दृष्टः सौम्यैरष्टाष्टकाच्चैव ॥
अशुभशुभैः संदृष्टे वर्षचतुष्केण निर्दिशेन्मरणम् ।
अनुपातः कर्तव्यः प्रोक्ताद्न्यैर्ग्रहैर्दृष्टे ॥

Latter half

As interpreted by me i. e., कलत्रसहिते विलग्नाधिपे शुभे पापविजिते सति (Kalathrasahithe Vilagnadhipe Subhe papavijithé sathi), the following is an example —

Lagna Sun Mercury	Venus		
Mars	Mars may be in Kumbha, Meena or Mithuna. Jupiter and Saturn are in the same degree		
			Jupiter Saturn

The lord of the Lagna, i. e., Jupiter is in the 7th in operating conjunction with Saturn, a malefic He is further afflicted by 3 malefics, viz, Mars, Sun, and Mercury (who should be considered as a malefic when in conjunction with a malefic planet). The ruler of the Lagna, (the benefic Jupiter in this case) is setting in the 7th house in operating conjunction with a malefic while it is in

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affliction with three other malefics which are rising. This will lead to death within a month

			Jupiter
	Another example		Lagna Sun Merc
Moon Sat			Venus
		Mars	

N. B.—In these two cases Mercury should be taken as a malefic as otherwise the yoga will not be complete

The commentator Bhattotpala says in connection with this sloka:

"अथवापि षष्ठाष्टमस्थे चन्द्रमसि न केनचिद्दृश्यमाने रिष्टयोगाभाव ।
चन्द्रमा यदि षष्ठाष्टमस्थ सौम्यक्षेत्रगतो भवत्यथवा पापक्षेत्रगत सौम्ययुतो भवति तदा न मरणम्" ॥

That is if the Moon in the 6th or the 8th place be not aspected by any planet the child will not die Again, when the Moon in the 6th or the 8th bhava happens to be in a house owned by a benefic planet, or, being in a Rasi of a malefic planet be at the same time in conjunction with benefic ones then too, the child will not die In support of the above he quotes from Yavaneswara the following sloka:—

दृष्टादृष्टौ निधनगोऽशुभर्क्षे षष्ठेऽथवा पापनिरीक्षितश्च ।
सदायुराढ्यो शुभैर्विमिश्रश्चन्द्रोक्षितोऽस्मादष्टकमष्टक वा ॥

He also adds that the Moon in the 6th or the 8th house from the Lagna and aspected by planets whether benefic or malefic does not cause death to the native when the birth happens to be in the day time during the dark half of a month, or in the night time during the bright half of a month (*Cf* अनुभवनु शुक्लादिवस्याउँ etc Brihat Jataka Chapter VIII Sloka 8) and quotes in support of this the following sloka (IV 75) from Mandavya's (माण्डव्य) work

षष्ठे सिते भवति जन्म यदि क्षपाया कृष्णेऽथवाहनि शुभाशुभदृष्टमूर्ति ।
त चन्द्रमा रिपुविनाशगतोऽपि नूनमापत्सु रक्षति पितेव शिशु न हन्ति ॥

The commentator adds—" अत्रास्मिन्नेव षष्ठेऽष्टमे वा स्थाने शुभे सौम्यग्रहे स्थिते तस्मिन्श्च वार्यंयुते पापदृष्टे जातस्य मास स्थितिर्जीवित वक्तव्यम् । ततो मरणमिति अत्र निर्दिष्टयोगस्थे चन्द्रमसि शुभदृष्टे रिष्टयोगाभाव । यस्माद् नैव स्वल्पजातके उक्तम् ।

> राशिचक्रसंस्था पापैर्बहुभिरवलोकिता न शुभदृष्टा ।
> मासेन मरणाय स्यु पापजितो लग्नपश्चास्ते ॥

Also शौनकहोरा

> क्षीणेन्दौ रिपुरन्ध्रस्थे सद्य पापेक्षिते मृति ।
> स्वाल्पजातस्य बालस्य शुभदृष्टे समाष्टकम् ॥
> मीश्रैस्तभिश्चदृष्टेऽस्मिन जातो वर्षचतुष्टयम् ।
> अक्षीणेऽप्यरिरन्ध्रस्थ इन्दौ बलिभिरीक्षिते ।
> पापैर्जातस्य बालस्य माससमायु पर शुभे ॥
> तस्मिन्नेव विलग्नेशे पापेन विजिते युधि ।
> मदनस्थे च जातस्य माससमायुरुदीरितम् ॥

Note—The 6th and the 8th bhavas are considered bad, because, *one is setting and the other has already set* (*Bad planets* in those bhavas are better there than good ones *cf* विपरीत फलं षष्ठाष्टमेषु Vipareetham *phala* Shashtashtameshu (Brihat Jataka XX—10) Opposition of benefics to the Moon in these two places only hastens death

Again some take the words अरिविनाश (Arivinasa) to mean the 8th *from the 6th house*, *i e* the Lagna, and आशुगापाक्षित (Asupapekshite) when aspected by the Sun (also called आशुगामी (Asugamee) or शीघ्रगामी (Seeghragamee) and in support of the above quote the following from स्वल्प (Swalpa),

> क्षीणेन्दौ लग्नसंस्थे वा दृष्टे खगामिना ।
> सद्य एव प्रजातस्य मरण नात्र सशय ॥

The word अथ (Atha) in the 2nd पाद (Pada) of the text has been understood to mean " with the condition above given (in the first quarter of the sloka) —*i e*, when the weak Moon in the Lagna is

aspected by the Sun and further by शुभै (Subhaihi) i.e., Mercury, Jupiter and Venus then the child will live for 8 years

cf शौनक

तस्मिन् शुभादिभि सौम्यैरविरवलोकिते ।
आयुरष्टाष्टक विद्धि जातस्य परम मुने ॥

By दलमथश्च मिश्रेक्षिते (dalamathascha misrekshite) is meant "when the weak Moon in the Lagna is aspected by the 3 benefics and also by *the 3 malefics, the child will in this case live only* for 4 years"

cf शौनक

तस्मिन् सर्वैः शुभै सर्व पापैरप्यवलोकिते ।
लग्नाधिते प्रजातस्य प्रायुर्वर्षचतुष्टयम् ॥

In the 3rd पाद (pada) of the sloka in the text, if the पदच्छेद (padachcheda) be made as अबलिभि (Abalibhihi), the meaning will be "when the full Moon in the Lagna (being benefic) is aspected by 3 weak malefics, the child will live only for one month

cf शौनक

अङ्गोऽपि विलग्नस्थ इन्दौ बलविवर्जितै ।
अशुभैरीक्षितेऽर्कार्यैस्त्रिभिर्मासमुदीरयेत् ॥

The 4th quarter may also be interpreted thus : "When the lord of the Lagna is defeated by a malefic planet in planetary war and the benefic Moon occupies the 7th house being aspected by the 3 weak malefics the maximum life of the child will be one month *cf* शौनक

अष्टमे स्थिते चन्द्रे बलहीनैस्त्रिभि खरैः ।
दृष्टे विलग्नाधिपतौ पापेन विजितेऽपि च ॥

अशुभसहिते ग्रस्ते चन्द्रे कुजे निधनाश्रिते
जननिसुतयोर्मृत्युर्लग्ने रवौ तु स शस्त्रजः ।
उदयति रवौ शीतांशौ वा त्रिकोणविनाशगैः
निधनमशुभैर्वीर्योपेतैः शुभैरयुतेक्षिते ॥ ३६ ॥

Sloka 36 When the Moon with Rahu is in conjunction with another malefic (irrespective of its

position) and Mars occupies the 8th, both the mother and the child will die; and the death will ensue from the effect of an operation if the Sun be in the Lagna.

(The force of तु (Thu) can only be brought about as above.)

Again, when the Sun or the Moon occupies the Lagna and malefics be in the 5th, 9th and 8th and benefics in their strength do not aspect or be not in conjunction with the Sun or the Moon in the Lagna, the new-born child (and the mother) will die.

NOTES.

The words ग्रस्ते चन्द्रे (Grasthé Chandré) have been interpreted as "Moon in association with Rahu" and not necessarily 'eclipsed as understood by some.

Mars			Ketu
	जलनिसुतयो-र्मृत्युः I		
Sun Merc. Venus			Lagna
Rahu Moon Saturn		Jupiter	

Mars			Ketu
	जनीनसुतयो र्मृ-त्यु· लग्नेरवौ तु सशस्त्रज· II		Merc.
			Lagna Sun
Rahu Moon Saturn		Jupiter	Venus

Saturn	Jupiter	Ketu	Mars
	जननिसुतयोर्मृत्युर्लग्ने रवौ तु सशस्त्रजः III		
Venus	Lagna Sun Moon Rahu	Mercury	

The अशुभ (Asubha) in conjunction with this 'ग्रस्ते चन्द्रे' (Grasthe Chandre) may be either Saturn or the Sun as shown in the preceding examples —

Lagna Moon Rahu			
	Latter half of the Sloka Example		Sun Saturn
			Merc 8°
Jupiter		Mars	Ketu

Moon Rahu		Mars Saturn	
	Latter half of the Sloka Example		
			Merc 19°
Jupiter		Venus	Lagna Sun Ketu

The interpretation given above appears more rational and many instances (of the simultaneous demise of mother and child) that are of common occurrence may be brought under the yogas cited in the first half of the Sloka In the first yoga, the Moon, whatever may be her position, is very much afflicted, being in conjunction not only with Rahu but also with another malefic, and the 8th house is occupied by Mars as well With the above, the Sun's position in the Lagna is further necessary to cause the demise as a result of operation Moreover, there was no necessity for Varahamihira to use the word अशुभ (Asubha) if he did not intend any one of the planects viz, Saturn or the Sun The word लग्ने (Lagnè) should be taken only with रवौ (Ravow) that is next to it and need not apply to चन्द्रे (Chandrè) in the first line which is far removed, inasmuch as so many words कुजे निधनाश्रिते जननीसुतयोः मृत्युः (Kujè Nidhanasrithè Jananisuthayormrithyu) intervene

The commentator Bhattotpala takes the word ग्रस्त (Grastha) as referring to eclipse (lunar or solar) According to his view the translation of the first half of the sloka will be "when the Moon in conjunction with Saturn is eclipsed in the Lagna and Mars occupies the 8th place from it, both the mother and the child will die, and the death will ensue from the effect of an operation if the Sun be in the above position, (i.e., if the Sun in conjunction with Mercury and Saturn be eclipsed in the Lagna and Mars be in

the 8th place from it)' So that such deaths should be expected only in times of eclipses, and those by operation especially in the Solar ones. According to this interpretation the word अशुभ (Asubha) in अशुभसहिते ग्रस्ते चन्द्रे (Asubhasahithe Grasthe Chandre) can mean only Saturn and no other malefic planet. For, an eclipse of the Moon can occur only on a full moon day and the Sun will then be in the 7th place or in direct opposition. Consequently Mercury will not be near the Moon.

सारावली

> ग्रहणोपगते चन्द्रे सक्रूरे लग्नगे कुजेऽष्टमगे ।
> मात्रा सार्धं म्रियते चन्द्रवदर्के च शस्त्रेण ॥
> लग्ने चन्द्रेऽर्के वा पापा बलिनस्त्रिकोणनिधनेषु ।
> सौम्यैरदृष्टयुक्ताः सद्यो मरणाय कीर्तिता यवनैः ॥

असितरविशशाङ्कभूमिजैर्व्ययनवमोदयनैधनाश्रितैः ।
भवति मरणमाशु देहिनां यदि बलिना गुरुणा न वीक्षिताः ॥ ३७ ॥

Sloka 37. If Saturn, the Sun, the Moon and Mars occupy respectively the 12th, the 9th, the 1st and the 8th places, they will conspire to bring about the death of creatures born under this combination, unless they be aspected by Jupiter possessed of strength.

NOTES

In the example given below the Sun is square to Saturn. The Moon is quincunx to Mars.

	An example		
Lagna Moon			Mars
Saturn			Sun

The Sun has gone down the midheaven while Saturn ascends it The Moon is rising बलिना गुरुणा वीक्षिता—(Balina Guruna Veekshitaha) may mean only trine aspect (त्रिकोण दृष्टि) (Trikona drishtihi)

cf. गुणाकर

मृत्यु ।

व्ययशुभनिधनाङ्गस्थायिभिः शौरिभास्वत्
कुजशशिभिरदृष्टैरिन्द्रवन्द्येन सद्यः ॥

From the quotation given below from सारावली (Saravali), it will be seen that the same effect is produced if Saturn and the Sun interchange places in the yoga described in the text

लग्नात्व्ययनवमनिधनसंयुक्ताश्चन्द्रसूर्यसौरारा ।
जातस्य वधकृतः स्युः सद्यो गुरुणा न चेद्दृष्टाः ॥

In order that the four planets may be aspected by Jupiter, the latter must occupy the 5th house from the Lagna If he should aspect only some of them, or be weak though he might aspect all the four planets the child will die It will escape death only in case Jupiter in full strength aspects all the four planets

Also बृहत्प्राजापत्य

लग्नाष्टमतपोरि फाण्यासवश्चिर्यथाक्रमम् ।
शशिभौमार्कमन्दैस्तु बलिना यदि नेक्षिता ॥
गुरुणा मरणं अथाहद्दिनामाशु नारद ।
स्थानेहो मास्तु तान् सर्वान् पश्येत्पञ्चमगो गुरुः ॥

The planets mentioned in the sloka in the text as respectively occupying the 12th, the 9th, the 1st and the 8th houses may also be taken in the following order, *viz*, Saturn in the 8th, the Sun in the 1st, the Moon in the 9th and Mars in the 12th

cf. बृहत्प्राजापत्य

अथवा लग्नरन्ध्रत्रित्रिकोणव्ययसंस्थितैः ।
अर्कार्किशशिभूपुत्रैस्तादृशैस्तथा वदेत् ॥

The sloka is also capable of the following interpretation:—split up व्ययनवमोदयनैधन into two, thus व्ययनवम and उदयनैधन, also अमितरविरिपुभूमिज into two thus अमितरवि and शशाङ्कभूमिज When

Saturn and the Sun are in the 12th and the Moon and Mars are in the 9th, or when Saturn and the Sun are in the Lagna and the Moon and Mars are in the 8th, unaspected by powerful Jupiter in either case, the result will be the same

उक्तंप्राजापत्ये

यदा व्ययगतौ सूर्यमन्दौ चेन्नवमं गतौ ।
तदा चन्द्रश्च भौमश्च तथा मरणमादिशेत् ॥
यदा लग्नगतौ सूर्यमन्दौ चेन्निधनं गतौ ।
तदा चन्द्रश्च भौमश्च तथा मरणमादिशेत् ॥

The inverse order may also be applied in the above view.
Cf, शौनक

अथवा व्ययगौ यावच्चन्द्रभौमौ तदा तपः ।
संप्राप्तौ सूर्यमन्दौ चेत् तथा मरणमादिशेत् ॥
तथा लग्नगतौ यावच्चन्द्रभौमौ तदाष्टमम् ।
संप्राप्तौ सूर्यमन्दौ चेत्तथा मरणमादिशेत् ॥

The words व्ययनवमादयर्नधन may also mean the 8th house counted from the 12th, the 9th and the 1st *i e*, the 7th, 4th and the 8th from the Lagna. *Cf*. बृहच्छौनक—

चतुर्थमदरन्ध्रेषु कुत्रचिद्बलशालिना ।
अदृश्यमाना जीवेन वर्तन्ते चेत्तथा मृतिः ॥
बोद्धव्या मन्दसूर्येन्दुभूपुत्राः सहिता मिथः ।
वात्स्यायनान्यथाचेत्ता जानीहि त्वमतोऽन्यथा ॥

Again, the words असितरविशशाङ्कभूमिजा are capable of being interpreted as असितरविसितरविशशाङ्कासितभूमिजा, that is Saturn and the Sun, Saturn and the Moon, and Saturn and Mars placed in the 7th, the 4th and the 8th houses from the Lagna *Cf*.

चतुर्थे मन्दसंयुक्तश्चन्द्रमाः सप्तमे तथा ।
सूर्येऽष्टमे स्थितस्तद्वत् भौमश्चाशु मृतिप्रदः ॥
अत्रापि वद्युक्तस्य दृष्टिरेका बृहस्पतेः ।
योगेषूक्तेष्विवेतः प्रागपत्नादाय कल्पते ॥

सुतमदननवान्त्यलग्नरन्ध्रेष्वशुभयुतो मरणाय शीतरश्मिः ।
भृगुसुतशशिपुत्रदेवपूज्यैर्यदि बलिभिर्न युतोऽवलोकितो वा ॥३८॥

Sloka 38 The Moon in conjunction with a malefic planet in the Lagna, in the 5th, the 7th, the 9th, the 8th or the 12th place from it will bring on the death of the new born infant unless aspected by or in conjunction with, Venus, Mercury and Jupiter in their strength.

NOTES—

जातकादेश

होराचार्यव्ययमृतिगता सूर्यचन्द्रार्कमारा
मृत्यु दद्युर्यदि बलवता नैव जीवेन दृष्टा ।
सोमश्चन्द्रस्ततनुसुतनवद्यूनरन्ध्रान्त्यसंस्थो
नाशाय स्याद्बलयुतशुभैर्नेक्षित संयुतो वा ॥

The Moon here need not necessarily be waning as opined by Bhattotpala If she be in conjunction with malefics (not one—अशुभयुतो may be interpreted as अशुभैर्युता—)in setting or culminating horizon, it is enough Bhattotpala bases his opinion on the follow ing quotation from सारावली—

निधनास्तव्ययलग्नत्रिकोणगा क्षीणचन्द्रसंयुक्ता ।
पापा बलिभि शुभैरदृश्यमाना गतायुष कुर्युः ॥

योगे स्थानं गतवति बलिनश्चन्द्रे स्वं वा तनुगृहमथवा ।
पापैर्दृष्टे बलवति मरणं वर्षस्यान्तो किल मुनिगदितम् ॥ ३९ ॥

Sloka 39 If a child is born under a fateful combination (अरिष्टयोग Arishta yogi) whereof the period has not been specified, the death of the child will take place when the Moon in its periodical courses goes to the house occupied at the time of birth by the strongest of the planets producing the Arishta yoga (अरिष्टयोग) The same event may also happen when the Moon goes to her

स्वैनैव वाऽथवा ग्रगे चन्द्रमा मथयेद्यदा ॥
पापैर्निरीक्ष्यमाणश्च बलाढ्य भवेत्तदा ।
प्रोक्तैर्मुनिभि प्रोक्तमरिष्टे मरण भवेत् ॥
सर्वथा नदनिर्दिष्टकाल नात्येति वत्सरम् ।
बल्वद्भिर्विनायुष्ये ग्रर्मभिर्विविधैरत्कृते ॥

यर्क्रीशनिर्भौमगृहोपयातः केन्द्रेऽथवा शत्रुगृहे विनाशे ।
कुजेन संप्राप्तबलेन दृष्टो वर्षद्वयं जीवयति प्रजातम् ॥ ४० ॥
बृहस्पतिर्भौमगृहेऽष्टमस्थः सूर्येन्दुभौमार्कजदृष्टमूर्तिः ।
अब्दैस्त्रिभिर्भार्गवदृष्टिहीनो लोकान्तरं प्रापयति प्रजातम् ॥४१॥

Sloka 40 Saturn in his retrograde motion, when occupying a house of Mars, a Kendra position, an inimical house or the 8th house from the Lagna and aspected by Mars in strength, gives a 2 years lease of life to the new-born child

Sloka 41 Jupiter in a house of Mars and in the 8th house from the Lagna and aspected by the Sun, the Moon, Mars and Saturn, sends the new born child to the other world in 3 years, if devoid of Venus' aspect

मेषालिग सुरगुरुर्निधने विशुभैरागेक्षितो गगनगैर्मृतिकृत् त्रिवर्षात् ।
वर्षद्वयेन रिपुनाशगतस्तथैव वक्रीशनिर्बलवता कुसुतेन दृष्ट ॥

NOTES

These two slokas as well as slokas 43 45 46 and 50 are from सारावली

षष्ठाष्टमे कर्किणि जन्मलग्नात् सौम्ये सुधारश्मिनिरीक्ष्यमाणे ।
अब्दैश्चतुर्भिः समुपैति नाशं जातो नरः सर्वबलान्वितोऽपि ॥४२॥

Sloka 42 When Cancer happens to be the 6th or the 8th place from the Lagna and Mercury occupies it and is aspected by the Moon, the person born will in 4

years pay the debt of nature although possessed of every kind of strength.

cf. सारावली

> कर्कटधामनि सौम्यः षष्ठाष्टमसंस्थितो विलग्नर्क्षात् ।
> चन्द्रेण दृष्टमूर्तिर्वर्षचतुष्केण मारयति ॥

रविचन्द्रभौमगुरुभिः कुजगुरुसौरेन्दुभिः सहैकस्थैः ।
रविशनिभौमशशाङ्कैर्मरणं खलु पञ्चभिर्वर्षैः ॥ ४३ ॥

Sloka 43. If the Sun, the Moon, Mars and Jupiter be together in one sign at the time of birth, the death of the new-born child comes to pass in 5 years. The same happens when the group of planets in one place consists of Mars, Jupiter, Saturn and the Moon ; or the Sun, Saturn, Mars and the Moon.

cf. गुणाकर

> तिग्मांशुनीहारकरावनीजयुक्तैः क्रमादेकगृहाश्रितैस्तैः ।
> सूर्यात्मजेनाङ्गिरसा मितेन स्यात्पञ्चता पञ्चभिरेव वर्षैः ॥

यदा सुधारश्मिनवांशकस्थो निरीक्षितः शीतकरेण मन्दः ।
लग्नाधिपश्चन्द्रदृशा समेतो जातस्य षड्वर्षमितं तदाऽऽयुः ॥ ४४ ॥

Sloka 44. When Saturn occupies a Navamsa owned by the Moon and is aspected by that planet, and the lord of the rising sign has also the Moon's aspect on it, the child's life will last for 6 years

लग्ने यो द्रेकाणो निगलाहिविहङ्गपाशधरसंज्ञः ।
मरणाय सप्तवर्षैः क्रूरयुतो न स्वपतिसन्दृष्टः ॥ ४५ ॥

Sloka 45. If the rising द्रेक्काण (Drekkana) be one of those styled निगल (Nigala-fetters), अहि-Ahi-snake), विहङ्ग-(Vihanga-bird), पाशधर (Pasadhara-carrying a noose) and be occupied by a malefic planet and unaspected

its own lord, it would lead to the child's death in 7 years [For the names of the Drekkanas in this sloka, refer to बृहज्जातक (Brihat Jataka) ch 27, also जातकपारिजात (Jataka Parijata) Adhyaya 5, Sloka 55 *infra*].

cf गुणाकर

द्रेष्काणा लग्नगा सर्पश्रृगाल्पाशपक्षिणाम् ।
सपापा मृत्युदा वर्षे सप्तभिर्नेशवीक्षिता ॥

लग्ने रविशनिभौमाः शुक्रगृहे सप्तमे शशी क्षीण ।
दृष्टो न देवगुरुणा सप्तभिरष्टभिरब्दैर्वा स्यात् ॥ ४६ ॥

Sloka 46 If the Sun, Saturn and Mars be in the Lagna and the 7th house from it be a sign owned by Venus and occupied by the waning Moon, and if Jupiter aspect not that Moon, the death of the child may happen in 7 or 8 years

NOTES

The last quarter of this sloka reads as।सप्तभिरष्टैर्विनाशयति in सारावली

दिवाकरेन्दुभूपुत्राः पुत्रस्थानसमान्विताः ।
जातो यमपुरं याति नवमाब्दे न संशयः ॥ ४७ ॥

Sloka 47 If the Sun, the Moon and Mars occupy the 5th place from the Lagna, the new-born child goes to death s habitation in the 9th year

cf सर्वार्थचिन्तामणि

तरणीन्दुकुजा पुत्रस्थान युक्ता न सौम्यगा ।
जातो यमपुर याति नवमेऽब्दे न सशय ॥

पापो विलग्नाधिपतिः शशाङ्कादन्त्यस्थित क्रूरनिरीक्षितश्चेत् ।
चन्द्रांशकस्थो यदि वा तदीशो जातः शिशुर्याति लयं नवाब्दैः॥४८

Sloka 48 If the lord of the rising sign be a malefic planet and occupy the 12th place from the Moon and be

aspected by malign planets, the child will die in 9 years. The same event will happen if the lord of the rising sign be in a Navamsa occupied by the Moon or happen to be the lord of that Navamsa itself.

cf. सारावली

लग्नाधिपतिः पापः शशिनोंशे रिःफगो यदि च चन्द्रात् ।
क्रूरैर्विलोक्यमानो मारयति शिशुं नवभिरब्दैः ॥

Also गुणाकर

पापो लग्नपतिर्गतः शशधरः स्वांशे विधोरन्त्यगः
क्रूरैर्दृश्यतनुः करोति नवभिर्वर्षैः शिशोः पञ्चताम् ॥

मृगांशकस्थिते मन्दे सौम्यदृष्टिसमन्विते ।
जन्मप्रभृति शत्रुत्वं तस्यायुर्दशवत्सरम् ॥ ४९ ॥

Sloka 49. When Saturn occupies a Navamsa owned by Makara and is aspected by Mercury, the child will live 10 years and will have to experience hatred since its birth.

रविणा युक्तः शशिजः सौम्यैर्दृष्टो विनाशयति नूनम् ।
एकादशभिर्वर्षैर्जातं नृपतुल्यभोगसंपन्नम् ॥ ५० ॥

Sloka 50. Mercury in conjunction with the Sun and aspected by benefic planets, destroys the child in 11 years though brought up in the interim in regal comforts.

NOTES.

(This perhaps has reference to an अरिष्टयोग (Arishta yoga) The latter half of this sloka reads thus in सारावली.

एकादशभिर्वर्षैर्देवाङ्केऽपि स्थितं जातम् ॥

चन्द्रलग्नाधिपः सूर्यः स्वपुत्रेण समान्वितः ।
लग्नादष्टमराशिस्थो द्वादशाब्दे सिताक्षितः ॥ ५१ ॥

Sloka 51. If the Sun be the lord of the sign occu-

pied by the Moon and be in the 8th house from the rising sign in conjunction with Saturn and if Venus aspects them, the child will pass away in the 12th year.

cf [illegible]

होरेश्वगे निधनगे बलिभिश्च पापैर्दृष्टे करोति खलु मासि मृतिं चतुर्थे ।
जन्मेश्वरो दिनकरः सुतस्तथैव दृष्टः सितेन नवमप्रमितैश्च वर्षैः ॥

अल्यंशकस्थिते मन्दे सूर्येण निरीक्षिते ।
पितृद्वेषसमायुक्तो द्वादशाब्दं च जीवति ॥ ५२ ॥

Sloka 52. When Saturn occupies a Navamsa owned by Vrischika and is aspected only by the Sun, the child will live 12 years hated by the father

तुलांशकस्थिते मन्दे जीवदृष्टिसमन्विते ।
त्रयोदशाब्दे मरणं जातस्य पितृवैरिणः ॥ ५३ ॥

Sloka 53 When Saturn occupies a Navamsa owned by Libra, and is aspected by Jupiter alone, the child will be disliked by the father and die in the 13th year.

कन्यांशकस्थिते मन्दे सौम्यदृष्टिसमन्विते ।
चतुर्दशाब्दे मरणं जातः कोपी समेति च ॥ ५४ ॥

Sloka 54 When Saturn occupies a Navamsa owned by Virgo and is aspected by Mercury, the boy will be ill-tempered and pass away in the 14th year.

सिंहांशकस्थिते मन्दे राहुणा च निरीक्षिते ।
शस्त्रपीडा भवेत्तस्य चायुः पञ्चदशाब्दकम् ॥ ५५ ॥

Sloka 55 When Saturn occupies a Navamsa owned by Leo and is aspected by Rahu, the child will suffer hurt inflicted by a sharp weapon and his life will consist of 15 years

ककांशकस्थिते मन्दे केतुदृष्टिसमन्विते ।
सर्पपीडा भवेत्तस्य षोडशाब्दान्मृतिर्भवेत् ॥ ५६ ॥

Sloka 56 When Saturn occupies a Navamsa owned by Cancer and is aspected by Ketu, the person will be hurt by a snake and die in his 16th year

यमांशकस्थिते मन्दे लग्ननाथेन वीक्षिते ।
रणशूरो महाभोगी मृत सप्तदशाब्दके ॥ ५७ ॥

Sloka 57 When Saturn occupies a Navamsa owned by Gemini and is aspected by the lord of the rising sign, the person will be a hero in war, lead a life of great luxury and his death will take place in his 17th year.

परस्परक्षेत्रसमन्वितौ वा रन्ध्रेशलग्नाधिपती न सौम्यौ ।
रिःफारिभे वा गुरुणा वियुक्ते त्वष्टादशाब्दे निधनं प्रयाति ॥५८॥

Sloka 58 If the lords of the rising sign and of the 8th place from it be in each other's places and if they be not benefic, the native dies in his 18th year The same thing will happen when the lords of the Lagna and the 8th house are not benign and the 12th or the 6th place is unoccupied by Jupiter

NOTES

The 3rd पाद (Pada) of this sloka reads as रिःफारिभे वागधिपेन युक्ते in मन्त्रार्थचिन्तामणि

जनिांशकस्थिते मन्दे राहुणा च निरीक्षिते ।
देहाधिपे शुभादृष्टे जात सद्यो विनश्यति ॥ ५९ ॥
तदीशस्तुङ्गभागश्चेदायुरेकोनविंशति ।
केन्द्रेषु पापेषु निशाकरेण सौम्यग्रहैरीक्षणवर्जितेषु ।
षष्ठाष्टमे वा यदि शीतरश्मौ जात सुखी विंशतिवत्सरान्तम् ॥६०॥

Sloka 59 : When Saturn occupies a Navamsa owned by Jupiter and is aspected by Rahu, and the lord of the Lagna is not aspected by benefic planets, the new-born child dies at once. But if the lord of the rising sign is in his exaltation, the life of the child is 19 years.

Sloka 60 : When malefic planets occupy the Kendras and are not aspected by the Moon and other benefic planets and when the Moon is in the 6th or the 8th place from the Lagna, the child born lives happily up to the end of the 20th year.

NOTES

Some more yogas restricting the period of life to within 20 years are extracted below from यवनजातक

होरेश्वरेऽर्कयुक्ते जन्मेशे चापि सौम्यदृग्घीन ।
केन्द्रगते पापे स्याज्जातस्याविंशतेर्मृतिर्भवति ॥
कुजरविमुक्ते लग्ने चरराशौ षष्ठमस्थिते जीवे ।
सुतधर्मगते चन्द्रे जातस्याविंशतेर्मृतिर्भवति ॥
चन्द्राष्टमगे पापे सौम्यैरायोऽस्तिमस्थितैर्जन्म ।
निधनारिगते चन्द्रे तस्यायुर्विंशति परमम् ॥
भौमे लग्न याते रविमन्दौ केन्द्रगौ बलाढ्यौ ।
आविंशतेर्मृति स्यादङ्को वा रोगयुक्तो वा ॥

जीवेन सहित सूर्यो लग्नस्थ कीटराशिगः ।
अष्टमाधिपतौ केन्द्रे द्वात्रिंशत्यब्दके मृतिः ॥ ६१ ॥

Sloka 61. When the Sun in conjunction with Jupiter occupies the Lagna and that happens to be Scorpio, and when the lord of the 8th house from the Lagna occupies a (केन्द्र) Kendra, the person will die in his 22nd year.

NOTES

The following yogas from यवनजातक (Yavanajathaka) fixing the length of life to a period ranging from 22 to 26 years will be found to be useful

पापोदये सुरगुरौ शनिदृष्टे राहुणा समेते वा ।
य कश्चिद्विपनगतो मरण जनयेद्द्विरूदसंख्याब्दे ॥
रन्ध्रेशगे भाग्यलग्नात्मजस्थो लग्नाधिपे क्रूरदृष्टेऽष्टमस्थे ।
जातश्चतुर्विंशतिवर्षमायु शुभेक्षितैस्तैरपमृत्युरेव. ॥
नीचांशगतश्चन्द्रोऽप्यष्टमस्तस्य क्षयी च मरणकर' ।
मन्दकुजाभ्या दृष्टस्तस्यायु पञ्चविंशति परमम् ॥

मन्दोदये शत्रुराशौ सौम्यैरापोक्लिमोपगैः ।
षड्विंशत्यब्दके वा स्यात् सप्तविंशतिवत्सरे ॥ ६२ ॥
रन्ध्रेशे जीवसंदृष्टे पापे पापनिरीक्षिते ।
रन्ध्रस्थे जन्मपे मृत्युरष्टाविंशतिवत्सरे ॥ ६३ ॥
चन्द्रमन्दसहायस्तु सूर्यश्चाष्टमसंस्थितः ।
एकोनत्रिंशके वर्षे जातो यमपुरं व्रजेत् ॥ ६४ ॥
जन्मरन्ध्रपयोर्मध्ये निशानाथे व्यये गुरौ ।
सप्तविंशतिवर्षे वा त्रिंशद्वयसि वा मृतिः ॥ ६५ ॥

Sloka 62 When Saturn is in the rising sign and that happens to be an inimical sign and the benefic planets are in आपोक्लिम (Apoklima) places, the end of the person born will come either in the 26th or in the 27th year.

Sloka 63 When the lord of the 8th house is a malefic planet and is aspected by Jupiter and a malefic planet, and the lord of the house occupied by the Moon is in the 8th house from the Lagna, the death of the native will occur in the 28th year

Sloka 64. When the Sun occupies the 8th house from the Lagna in conjunction with the Moon and Saturn, the person born will go to Yama's abode in the 29th year.

Sloka 65. When the Moon is between the lords of the 8th house from the Lagna and of the जन्मराशि (Janma Rasi), *i. e.* the sign occupied by the Moon, and Jupiter is in the 12th house, the death of the native will happen either in his 27th or 30th year.

NOTES

For additional information see the following slokas from यवनजातक

होराजन्माधिपगो स्फुटयोग केन्द्रमृत्युराशिस्थ ।
तत्र समेत पापो निधन स्यात्सप्तविंशवर्षेषु ॥
अष्टाविंशतिवर्षैर्मरणं चन्द्रार्कराहवो युक्ता ।
कुर्वन्ति लग्नमस्था जीवे व्ययगे तदा नियतम् ॥
अर्थव्ययसंमस्थौ क्रूरौ जीवोऽह्निना च संयुक्त ।
सप्ताष्टमपक्ष तदा जातस्यायु पर त्रिंशत् ॥
चन्द्रे क्षीणे स्वर्क्षे निधनेशे केन्द्रगेऽष्टमे पापे ।
लग्नेशे बलहीने जातस्यायु पर त्रिंशत् ।
होरेशे षष्ठगते सक्रूरौ चन्द्रभार्गवौ सुतगौ ।
निधनेशे चन्द्रगते जातस्यायु पर त्रिंशत् ॥

अष्टमाधिपतौ केन्द्रे लग्नेशे बलवर्जित ।
त्रिंशद्वर्षमितायुष्मान् द्वात्रिंशद्वत्सरे मृति ॥ ६६ ॥
क्षीणे शशाङ्के यदि पापयुक्ते रन्ध्राधिपे केन्द्रगतेऽष्टमे वा ।
पापान्विते हीनबले विलग्ने द्वात्रिंशदब्दे निधनं प्रयाति ॥ ६७ ॥

Sloka 66 When the lord of the 8th house occupies a Kendra, and the lord of the rising sign is without

strength, the person born will live no fewer than 30 years; perhaps his death may happen in the 32nd year.

Sloka 67. When the Moon is on the wane and the lord of the 8th house from the Lagna occupies a Kendra or the 8th house itself in conjunction with a malefic planet, and the Lagna is without strength and occupied also by a malefic planet, the person born will die in his 32nd year.

NOTES

Vide also the following from यवनजातक (Yavanajathaka)

आपोक्लिमस्थिते चन्द्रे लग्नेशे च तथैव हि ।
पापेक्षिते बलैर्हीने जीवत्यष्टचतुर्गुणम् ॥
चन्द्रलग्नाष्टमपती केन्द्रगतावष्टमे ग्रहः कश्चित् ।
आद्वात्रिंशान्मरणं नान्यच्छुभसंयुते केन्द्रे ॥

Also जातकादेश

चन्द्रः क्षीणः स्वर्क्षे निधनेशे केन्द्रगेऽष्टमे पापे ।
लग्नेशे बलहीने जातस्यायुः परं त्रिंशत् ॥

षष्ठाष्टमव्यये पापे लग्नेशे दुर्बले सति ।
अल्पायुरनपत्यो वा शुभदृग्योगवर्जिते ॥ ६८ ॥

Sloka 68. When a malefic planet occupies the 6th, the 8th or the 12th from the Lagna and when the lord of the rising sign is weak and is not in conjunction with or aspected by benefic planets, the person born is either short-lived or childless.

क्रूरषष्ठ्यंशके वाऽपि रन्ध्रेशे भानुजेऽपि वा ।
पापान्विते पापखेटे चाल्पमायुर्विनिर्दिशेत् ॥ ६९ ॥
व्ययार्थौ पापसंयुक्तौ शुभदृष्टिविवर्जितौ ।
क्रूरषष्ठ्यंशसंयुक्तौ चाल्पमायुर्विनिर्दिशेत् ॥ ७० ॥

द्वात्रिंशद्वत्सरान्तर्भूतबालारिष्टयोगारिष्टस्वल्पायुर्भेदः समाप्तः ॥

cf. माण्डव्यजातक

बुधभार्गवजीवानामेकतम केन्द्रमागतो बलवान् ।
यद्यपि क्रूरसहाय सद्यो रिष्टस्य भङ्गाय ॥

Also कश्यप

एकोऽपि ज्ञार्यशुक्राणा लग्नात्केन्द्रगतो यदि ।
अरिष्ट निखिल हन्ति तिमिर भास्करो यथा ॥

Also यवन

एकोऽपि यदि केन्द्रस्थ शुक्रो ज्ञो वाऽङ्गिरापति ।
नवमे वा सुतस्थाने सर्वारिष्ट निवारयेत् ॥

स्वोच्चस्थः स्वगृहेऽथवापि सुहृदां वर्गे च सौम्यस्य वा
संपूर्णः शुभवीक्षितः शशधरो वर्गे स्वकीयेऽपि वा ।
शत्रूणामवलोकनादिरहितः पापैरयुक्तेक्षितः
रिष्टं हन्ति सुदुस्तरं दिनमणिः प्रालेयराशिं यथा ॥ ७४

Sloka. 74 The full Moon in its own exaltation, in its own house, in a varga of friendly planets or of an auspicious one, or in its own varga, if aspected by a benefic planet but free from the aspect of inimical ones and free from all malefic aspects and conjunctions—the Moon in such a position destroys distress, however difficult it may be to tide over, just as the Sun destroys hoar-frost.

NOTES

This sloka is taken from सारावली (Saravali)

Also *cf* जातकादेश

चन्द्र पूर्णतनु शुभेक्षगणग स्वोच्चे स्वभे वा स्थिते
मित्रे स्वाश्रितवर्गपैर्बलयुतै सौम्यैश्च वा वीक्षितः ।
सौम्ये स्वान्त्यगतै स्वशरीरमूर्तिगै केन्द्रत्रिकोणेऽथवा
सम्प्राप्तोर्जितनिहन्त्यरिष्टमखिल ध्वान्त यथा भास्कर ॥

पक्षे सिते भवति जन्म यदि क्षपायां
कृष्णेऽथवाहनि शुभाशुभदृष्टमूर्तिः ।

तं चन्द्रमा रिपुविनाशगतोपि नूनं

मापत्सु रक्षति पितेव शिशुं प्रजातम् ॥७५ ॥

Sloka 75. If a birth takes place during the night in the light half of the month (शुक्लपक्ष-Suklapaksha) or during the day in the dark half of the month (कृष्णपक्ष-Krishnapaksha), the Moon at the time though occupying the 6th or the 8th place from the Lagna, if aspected by benefic as well as malefic planets protects, the new-born infant very like a father under all afflictions.

NOTES.

This is from माण्डव्यजातक (Mandavyajathaka). The reading there is as follows:

पक्षे सिते भवति जन्म यदि क्षपायां कृष्णेऽथवाऽहनि शुभाशुभदृश्यमानः ।
तं चन्द्रमा रिपुविनाशगतोऽपि यत्नादापत्सु रक्षति पितेव शिशुं न हन्ति ॥

Vide also notes to sloka 35, *Supra.*

cf. सर्वार्थचिन्तामणि

शुक्ले च पक्षे यदि रात्रिजन्म चन्द्रोपि षष्ठाष्टमराशियुक्तः ।
शुभेक्षिते मथिह कृष्णपक्षे दृश्य सपापैरवति प्रसूतम् ॥

Also जातकाभरण

वलक्षपक्षे यदि जन्म रात्रौ कृष्णे दिवा[illegible]रिगतोपि चन्द्र ।
क्रमेण दृष्टः शुभपापखेटैः पितेव बालं परिपालयेत्सः ॥

Also कश्यप.

शुक्लपक्षे क्षपा जन्म लग्ने सौम्यनिरीक्षिते ।
विपरीतं कृष्णपक्षे तथा रिष्टविनाशनं ॥

केन्द्रोपगोऽतिबलवान् स्फुरदंशुमाली

स्वर्लोकराजसचिवः शमयेदवश्यम् ।

एको बहूनि दुरितानि सुदुस्तराणि

भक्त्या प्रयुक्त इव शूलधरे प्रणामः ॥ ७६ ॥

Sloka 76. Jupiter in a Kendra position and possessed of exceeding strength, with clear bright rays, can

singly and to a certainty destroy a multitude of evils however difficult they may be to tide over like a salutation humbly and devoutly offered to the trident bearing Siva

NOTES

This is from सारावली (Saravali) The reading of the first half there is different, *viz*

सर्वातिशायचतिबल स्फुरदंशुमाली लग्ने स्थित प्रशमयेत् सुरराजमन्त्री ॥

Jupiter is considered to be the strongest among the benefics in the matter of warding off all evils and increasing the happiness of the native *cf* यवन (Yavana)

नि शेषदोषहरणे शुभवर्धने च वीर्यं गुरोरधिकमस्त्यखिलग्रहेभ्य ।
सद्वीपपाददशक्तिभृतौ शशाङ्कौ चान्द्र बल तु निखिलग्रहवीर्यबीजम् ॥

Also जातका श

लक्षान् दोषान् हन्ति देवेन्द्रपूज्य केन्द्र प्राप्तो दैत्यमन्त्री तदर्धम् ।
दोषोपेत सोमपुत्रस्तदर्ध चान्द्र वीर्यं वीर्यबीज ग्रहाणाम् ॥

लग्नेशो बलयुक्तश्चेत् त्रिकोणे वा चतुष्टये ।
अरिष्टयोगजातोऽपि बालो जयति निश्चयः ॥ ७७ ॥

Sloka 77 If the lord of the rising sign be strong in a Kendra or Trikona position, the child though born under an evil producing planetary conjunction survives it of course

Cf कश्यप

एक एव हि लग्नेश केन्द्रसंस्थो बलान्वित ।
अरिष्ट निखिल हन्ति पिनाकी त्रिपुर यथा ॥

यस्य जन्मनि तुङ्गस्थाः स्वक्षेत्रस्थानमाश्रिताः ।
चिरायुषं शिशुं जातं कुर्वन्त्यत्र न संशयः ॥ ७८ ॥

Sloka 78 If, at the time of the birth of a child, there are planets occupying some of their exaltation signs, others their own Rasis, they will undoubtedly contribute to the long life of the new-born child

NOTES

This sloka is taken from कश्यप (Kasyapa)

राहुस्त्रिषष्ठलाभे लग्नात्सौम्यैर्निरीक्षितः सद्यः ।
नाशयति सर्वदुरितं मारुत इव तूलसङ्घातम् ॥ ७९ ॥
अजवृषकर्किविलग्ने रक्षति राहुर्निरन्तरं बालम् ।
पृथिवीपतिः प्रसन्नः कृतापराधं यथा पुरुषम् ॥ ८० ॥

Sloka 79. Rahu occupying the 3rd, the 6th or the 11th place from the rising sign and aspected by benefic planets dispels all evil then and there as the wind sweeps away cotton.

Sloka 80 Rahu, if occupying the Lagna in मेष (Mesha), वृषभ (Vrishabha) or कटक (Kataka) protects the child always as a clement sovereign saves an offender from (the) death (he may have merited).

NOTES

These are from सारावली (Saravali).

cf सर्वार्थचिन्तामणि

लग्नात् तृतीयारिभवे सराहौ पापैर्वियुक्तः शुभदृश्यमाने ।
विनाशयत्याशु समस्तरिष्टं तूले यथा वायुबलस्य वेगात् ॥

Also मानसागर (?)

मूर्तेस्तु राहुस्त्रिषडायवर्ती रिष्टं हरत्येव शुभैः प्रदृष्टः ॥
वृषाजकर्क्यन्यविलग्नसंस्थो राहुर्भवेद्रिष्टविनाशकर्ता ॥

Also जातकादेश

स्वस्थानगाः सर्वनभश्चरेन्द्रा निघ्नन्त्यरिष्टं स्वकृतं क्षणेन ।
सौम्येक्षितः षट्त्रिभवेषु राहुः कुलीरमेषोक्षविलग्नगो वा ॥

Also शौनक

राहुस्तृतीयषष्ठे वा लाभे वा शुभसंयुतः ।
तदृष्टो वा तथा रिष्टं सर्वं शमयति ध्रुवम् ॥

Also सुधाकर

राहुर्विलग्नात् त्रिषडायवर्ती दृष्टः शुभै रिष्टहरः प्रदिष्टः ॥

Also कालप्रकाशिका

सुतजन्मोद्भवान्दोषान्हन्ति ध्वान्तं यथा रविः ।
राहुस्त्रिषष्ठलाभस्थः शुभग्रहनिरीक्षितः ॥
वृषकर्काळिगो वापि सर्वारिष्टविनाशकृत् ॥

निशाकरः शोभनवर्गयुक्तः शुभेक्षितः पूरितदीप्तिजालः ।
जातस्य निःशेषमरिष्टमाशु निहन्ति यद्वत् गरलं गरुत्मान् ॥ ८१ ॥

Sloka 81. The Moon occupying the varga of a benefic planet and aspected by benefic planets and shinning with full radiance, averts completely all ills that threaten the new-born child as the Garuda removes poison (threatening to cause death).

The reading of this sloka is slightly different in सर्वार्थचिन्तामणि (Sarwartha Chintamani) *viz.*,

निशाकरे शोभनखेचरांशे शुभेक्षिते पूरितदीप्तिजाले ।
जातस्य निःशेषमरिष्टमाशु यथा विषं निहन्ति वैनतेयः ॥

चन्द्राधिष्ठितराशीशे लग्नस्थे शुभवीक्षिते ।
भृगुणा वीक्षितश्चन्द्रे स्वोच्चे रिष्टं हरेत्तदा ॥ ८२ ॥

Sloka 82. When the lord of the sign in which the Moon is, occupies the Lagna and is aspected by benefic planets, the evil threatening the child is averted. This is the case also when the Moon is in its exaltation and aspected by Venus.

लग्नाधिपोऽतिबलवानशुभैरदृष्टः
केन्द्रस्थितः शुभखगैरवलोक्यमानः ।
मृत्युं विहाय विदधाति स दीर्घमायुः
सार्धं गुणैर्बहुभिरूर्जितराजलक्ष्म्या ॥ ८३ ॥

॥ इत्यरिष्टभङ्गः ॥

Sloka 83. The lord of the rising sign; when possessed of great strength and unaspected by malefic

planets but aspected by benefic ones and occupying a Kendra position wards off death and secures to the child long life graced with the strong virtues of a vigorous sovereignty.

NOTES

This sloka is from माण्डव्यजातक (Mandavyajathaka)

बलहीने विलग्नेशे जीवे केन्द्रत्रिकोणगे ।
षष्ठाष्टमव्यये पापे मध्यमायुरुदाहृतम् ॥ ८४ ॥
द्वात्रिंशद्वत्सरादुपरि सप्ततिपर्यन्तं मध्यमायुर्योगः ॥

Sloka 84. When the lord of the rising sign is without strength and Jupiter occupies a Kendra or Trikona position, and the 6th, the 8th or the 12th place from the Lagna is occupied by a malefic planet, the person born is declared to possess the mean period of life.

Mean period of life ranges from the 33rd year upto the 70th year (both inclusive).

NOTES.

A few of the Madhyamayur (मध्यमायुस्) yogas culled from other works are given below for the reader's information as the same appears to have been either lost or omitted from this work.

सौम्यैः पापांशकस्थैः पापैः केन्द्रगतैस्तथा ।
मध्यमायुरयं योगः सौम्यैः केन्द्रविवर्जितैः ॥
चतुरस्रगताः पापा लग्नात्कुर्वन्ति मध्यमायुष्यम् ।
चन्द्रात्तथैव द्विभैः सौम्यैरनवीक्षिता न शुभयुक्ताः ॥
सुतदशमे सौम्यैः स्यान्निधने रव्यन्विते व्यये चन्द्रे ।
गुरुशुक्रावेकगतौ जातस्तत्रैव मध्यायुः ॥
चन्द्रे कुजर्क्षे तनुगे प्रदृष्टे क्रूरग्रहैः शोभनखेचरेन्द्रैः ।
केन्द्राद्वहिष्ठैर्निधनं प्रयाति वर्षैस्त्रयस्त्रिंशसमानकैस्तु ॥

पापग्रहे रन्ध्रपतौ सचन्द्रे केन्द्रस्थिते वा यदि वा त्रिकोणे ।
निरीक्षिते पापखगैर्न सौम्यैर्जातस्त्रयस्त्रिंशदुपैति वर्षम् ॥
लग्ने शनौ रात्रिकरेण युक्ते भौमे घटस्थे सुरसंख्यवर्षैः ॥
गुरुशुक्रौ च केन्द्रस्थौ लग्नेशे पापसंयुते ।
आपोक्लिमस्थे सन्ध्यायां जातस्यायू रवित्रयम् ॥
पापमध्यगते सूर्ये लग्नस्थे शत्रुवेश्मनि ।
जातश्च रोगपीडार्तः परमायू रवित्रयम् ॥
भौमेन्दू लग्नगौ यस्य केन्द्राष्टमविवर्जितैः ।
सौम्यैर्गुलिकवेलायां जातस्यायू रवित्रयम् ॥
क्रूरान्तरे लग्नपते तदीशे सुखस्थिते देवगुरौ रिपुस्थे ॥
जातस्तु मृत्युं मुनिवह्निवर्षैः प्रयाति शास्त्रज्ञपरैः प्रदिष्टम् ।
अष्टमपतौ विलग्ने स्थिरराशौ जायते नरो यस्तु ।
चत्वारिंशद्वर्षैर्मरणं रन्ध्रे न शुभयुक्ते ॥
लग्नेश्वरे रन्ध्रगते सपापे केन्द्राद्बहिष्ठे यदि सौम्यखेटे ।
चत्वारिंशद्वत्सरे मृत्युमेति जात पुत्रो नान्यथा शास्त्रमेतत् ॥
सभूमिजे रन्ध्रपतौ विलग्ने राशौ स्थिरे वा यदि वा चराजे ।
रिःफेऽष्टमे मृत्युमुपैति जातस्त्वब्दैर्द्विचत्वारिसमानकैर्वा ॥
केन्द्रे गुरौ कर्मणि सूर्यपुत्रे लग्ने चरे वेदयुगैः समानैः ॥
अष्टमाधिपतौ केन्द्रे भौमे लग्नं समाश्रिते ।
अर्काकिणौ त्रिषष्ठस्थौ जीवेद्वेदचतुष्टयम् ॥
स्वोच्चे विलग्ने क्षितिनन्दने च जीवेऽस्तगे कर्मणि सूर्यपुत्रे ।
जातो धनाढ्यो बहुशास्त्रवेत्ता वेदाब्धिवर्षैर्निधनं प्रयाति ॥
जन्माधिपे रन्ध्रगते सपापे पापान्विते लग्नपतौ रिपुस्थे ।
क्रूरान्विते वा शुभदृग्विमुक्ते पञ्चाब्धिवर्षैर्निधनं प्रयाति ॥
मेषे शशाङ्के तनुगे सुपूर्णे सौम्येक्षिते भूपतिरत्र जातः ।
पापग्रहाणामन्न दशा विहीने नागाब्धिवर्षैर्निधनं प्रयाति ॥

रन्ध्रगे देवगुरौ विलग्ने कुम्भे सपापे यदि केन्द्रराशौ ।
सर्वज्ञानां पुण्यवान् शास्त्रवेत्ता जातस्तु षष्ठ्या निधनं प्रयाति ॥

केन्द्रे सपापे तनुपे व्ययस्थे लग्नेश्वरे रन्ध्रगते हि वन्हौ ॥
लोकान्तरं प्रापयति स जातं कुशीलवृत्तं कुलपांसनं तम् ॥

होराजन्माधिपती केन्द्रगतौ मृत्युनाथसंयुक्तौ ।
लग्नचतुष्टयहीने देवगुरौ पञ्चषष्ठिवर्षान्तम् ॥

चन्द्रे विलग्ने स्वगृहं प्रयाते नीचे शनौ भास्करे सप्तमे च ।
अस्मिन् जातो मानुषो ज्ञानिमुख्यो जीवेत् षष्ठिः पञ्चभिः संप्रयुक्तः॥

होराजन्माधिनाथौ निधनमुपगतौ मृत्युनाथे च केन्द्रे
योगे जातो नरोऽस्मिन् जनयति न परं कीर्तिवित्तान्वितं च ।
षष्ठ्यां षड्भिर्युताया निधनमभिहितं नन्दकोक्ते तदिष्टं
वर्षे त्रिंशेऽथवा स्यात्स्वखिलमिति खगैर्जायते पार्थिवेन्द्रः ॥

जीवे विलग्ने बुधसूर्ययुक्ते मीने शनौ द्वादशे शीतरश्मौ ।
जातो योगे चार्थवान् मृत्युभाक् च जीवेत् षष्ठ्या षट्सहायो मनुष्यः ॥

नक्षत्रनाथसहिते शशिना नभस्थः सौरिर्विलग्नसहितो हिबुके सुरेज्यः ।
अस्मिन्योगे जायमानो मनुष्यः क्षोणीपतिर्निधनमष्टषष्ठ्या ॥

अर्ककुजमन्दयुक्ते चलगमिते देवराट्पूज्ये ।
चन्द्रो व्यये सुते वा सप्ततिवर्षाणि जीवति प्रायः ॥

नीचे मन्दे केन्द्रगे वा त्रिकोणे सौम्ये केन्द्रे भास्करे वा ससौम्ये ।
योगे जातः पण्डितो धर्मशीलो ज्ञानी प्राज्ञः सप्ततेर्वत्सराणाम् ॥

प्रबले केन्द्रगे सौम्ये निधने सौम्यवर्जिते ।
लग्नाधिपेन दृष्टश्चेत्पापैर्जीवति सप्ततिम् ॥

धर्मस्थे धरासूनौ नीचे मन्देऽस्तगे रवौ ।
अस्मिन् जातो मनुष्यस्तु सप्तत्यां निधनं व्रजेत् ॥

चतुष्टये शुभैर्युक्ते लग्नेशे शुभसंयुते ।
गुरुणा दृष्टिसंयोगे पूर्णमायुर्विनिर्दिशेत् ॥ ८५ ॥

Sloka 85. When the Kendra is occupied by benefic planets and the lord of the Lagna is in conjunction with them or is aspected by Jupiter, the astrologer must pronounce the period of life of the native to be full.

केन्द्रान्विते विलग्नेशे गुरुशुक्रसमन्विते ।
ताभ्यां निरीक्षिते वाऽपि पूर्णमायुर्विनिर्दिशेत् ॥ ८६ ॥

Sloka 86. When the lord of the rising sign occupies a Kendra being in conjunction with or aspected by Jupiter and Venus, the person born must be declared to possess long life

उच्चान्वितैस्त्रिभिः खेटैर्लग्ने रन्ध्रेशसंयुते ।
रन्ध्रे पापविहीने च दीर्घमायुर्विनिर्दिशेत् ॥ ८७ ॥

Sloka 87. When 3 planets are in their exaltation signs and the rising sign is occupied by the lord of the 8th house, and that again is without a malefic planet, the person born will have long life

रन्ध्रस्थितैस्त्रिभिः खेटैः स्वोच्चमित्रस्ववर्गगैः ।
लग्नेशे बलसंयुक्ते दीर्घमायुर्विनिर्दिशेत् ॥ ८८ ॥

Sloka 88. When 3 planets are in the 8th house from the Lagna, occupying respectively an exaltation sign, a friend's house and one's own Varga and when the Lagna is possessed of strength, the astrologer is to declare the person born to be long-lived.

स्वोच्चस्थितेन केनापि खेचरेण समन्वितः ।
शनिर्वा रन्ध्रनाथो वा दीर्घमायुर्विनिर्दिशेत् ॥ ८९ ॥

Sloka 89. If Saturn or the lord of the 8th house from the Lagna be in conjunction with any planet in his exaltation sign, the life of the person born must be declared to be long.

त्रिषडायगताः पापाः शुभाः केन्द्रत्रिकोणगाः ।
लग्नेशो बलसंयुक्तः पूर्णमायुर्विनिर्दिशेत् ॥ ९० ॥

Sloka 90. If malefic planets occupy the 3rd, the 6th, and the 11th places from the Lagna and the benefic planets be in Kendra or Trikona positions and if the lord of the Lagna possesses strength, the person born will have long life.

षट्सप्तरन्ध्रभावेषु शुभेषु सहितेषु च ।
त्रिषडायेषु पापेषु दीर्घमायुर्विनिर्दिशेत् ॥ ९१ ॥

Sloka 91. When benefic planets are together in the 6th, the 7th or the 8th Bhava from the Lagna and when the malefic ones are in the 3rd, the 6th and the 11th places, the person born will live long.

रिःफशत्रुगताः पापा लग्नेशो यदि केन्द्रगः ।
रन्ध्रस्थानगताः पापाः कर्मेशः स्वोच्चराशिगः ।
योगद्वयेऽपि दीर्घायुरुपैति बहुसंमतम् ॥ ९२ ॥

Sloka 92. Malefic planets are in the 12th and the 6th houses from the Lagna, and the lord of the rising sign occupies a Kendra: this is yoga (1) Malefic planets are in the 8th house from the Lagna, the lord of the 10th house is in his exaltation sign: this is yoga (2) The majority of astrologers agree that in both these yogas, the person born attains long life.

रन्ध्रेशस्थगृहाधीशो यस्मिन् राशौ व्यवस्थितः ।
तदीशो लग्ननाथश्च केन्द्रगो यदि तादृशम् ॥ ९३ ॥

Sloka 93. Find the Rasi in which is the lord o the sign occupied by the lord of the 8th house from the Lagna. If the lord of the Rasi so found and the lord of the Lagna occupy a Kendra, the life of the person born will be such as has been described.

द्विस्वभावं गते लग्ने तदीशे केन्द्रगेऽपि वा ।
स्वोच्चमूलत्रिकोणे वा चिरं जीवति भाग्यवान् ॥ ९४ ॥

Sloka 94. When the Lagna is a dual sign and when its lord occupies a Kendra, its own, its exaltation or Moola-trikona fsign, the person born will live long and be fortunate.

द्विस्वभावं गते लग्ने लग्नेशात् केन्द्रगौ यदि ।
द्वौ पापौ यस्य जनने तस्यायुर्दीर्घमादिशेत् ॥ ९५ ॥

Sloka 95. When the Lagna is a dual sign, and two malefic planets occupy Kendra positions in respect to the lord of the Lagna, the person born may be pronounced to have long life.

चरांशकस्था रविमन्दभौमाः स्थिरांशकस्थौ गुरुदानवेज्यौ ।
शेषाश्च युग्मांशगता यदि स्यात् तदा समुद्भूतनरः शतायुः ॥ ९६ ॥

Sloka 96. If the Sun, Saturn and Mars be in Navamsas owned by moveable signs, Jupiter and Venus be in those owned by immoveable signs, and the remaining planets in Navamsas owned by dual signs, the person born will live 100 years.

॥ सप्तत्युपरिशतान्तं पूर्णमायुर्योगः ॥

From the 71st year to the 100th year (both inclusive) is called पूर्णायुस Poornayus.

NOTES.

This appears to be from शुकजातक (Sukajathaka). The yoga quoted there is slightly different, *viz.*,

चरांशकस्थाः कविमन्दभौमाः स्थिरांशगस्थौ रविदेवपूज्यौ ।
शेषौ तु युग्मांशकसंप्रयुक्तौ दीर्घायुरस्मिन् जनने नृपालः ॥

One of the means of finding out the अल्प, मध्य (Alpa, Madyha) and दीर्घायुस् (Deerghayus) in horoscopes has been taken from Parasara and given below in a tabular form for easy reference

	दीर्घायुः	मध्यायुः	अल्पायुः
I	चरगृहे लग्नेशः चरगृहे अष्टमेशः	चरगृहे लग्नेशः स्थिरगृहे अष्टमेशः	चरगृहे लग्नेशः उभयराशौ अष्टमेशः
II	स्थिरगृहे लग्नेशः उभयराशौ अष्टमेशः	स्थिरगृहे लग्नेशः चरराशौ अष्टमेशः	स्थिरगृहे लग्नेशः स्थिरगृहेऽष्टमेशः
III	उभयराशौ लग्नेशः स्थिरगृहेऽष्टमेशः	उभयराशौ लग्नेशः उभयराशावष्टमेशः	उभयराशौ लग्नेशः चरराशावष्टमेशः

Explanation:—There are three sets of yogas under each of दीर्घ Deergha, मध्य Madhya and अल्पायुस् Alpayus That particular kind of Ayus will have to be predicted under which both the conditions which constitute each set are satisfied Thus, taking the first set under each of the heads of Ayus, (i) if the lords of the Lagna and the 8th house are both in moveable Rasis, दीर्घायुस् (Deerghayus) will have to be predicted, (ii) if they occupy moveable and fixed signs respectively, मध्यमायुस् (Madhyamayus) will have to be stated, (iii) if they are in चर (Chara) and उभय (Ubhaya) Rasis, then the native will be अल्पायुस् (Alpayus) Similarly with reference to the remaining two sets

मन्दांशकस्था रविजीवभौमा धर्मस्थितास्तन्नवभागसंस्थाः ।
बलान्वितो लग्नगतो हिमांशुर्युगान्तमायुः श्रियमादधाति ॥ ९७ ॥

Sloka 97. If the Sun, Jupiter and Mars be in the 9th house from the Lagna, and if the Navamsa they occupy be owned by the 9th house from the Lagna and also by Saturn (*i e*, if Makara or Kumbha be the 9th place and the Navamsa occupied by the 3 planets be the वर्गोत्तमांश (Vargoththamamsa) and if the Moon occupy the Lagna in strength, the person born will be blessed with a happy life ending with the end of the world

The reading of this sloka is slightly different in होराप्रकाश (Horaprakasa) *viz*,

मन्दांशकस्था रविभौमजीवा धर्मोश्रिता कर्मयुता बलाढ्या ।
राश्यावसाने हिमगौ विलग्ने युगान्तमायु श्रियमावधाति ॥

एकांशभागौ गुरुसूर्यपुत्रौ धर्मस्थितौ वा यदि कर्मसंस्थौ ।
अर्कोदये सौम्यनिरीक्ष्यमाणौ मुनिर्भवेद्ब्रह्मवाश्चिरायुः ॥ ९८ ॥

Sloka 98. If Saturn and Jupiter being in the 9th or the 10th house from the Lagna occupy one and the same Navamsa and be aspected by benefic planets, and if the Sun be in the Lagna, the person born in this Yoga will be an inspired saint endowed with long life

गुरुशशिसहिते कुलीरलग्ने शशितनये भृगुजे च केन्द्रयाते ।
भवरिपुसहजोपगैश्च शेषैरमितमिहायुरनुक्रमाद्विना स्यात् ॥९९॥

Sloka 99 : When Cancer is the rising sign and Jupiter and the Moon occupy it, and Venus and Mercury are in Kendra positions and the remaining planets happen to be in the 11th, the 6th and the 3rd bhavas from the Lagna, the person born will have an *immensely* long life without reference to the order of reckoning treated of in the आयुर्दाय (Ayurdhaya) chapters

Sloka 105. When the rising Navamsa in Kataka is owned by Dhanus and Jupiter occupies it and when 3 or 4 planets are in Kendra positions, the person born attains to Brahma's seat.

The same yoga is again referred to in Adhyaya *V-122 infra.*

लग्ने सेज्ये मृगौ कामे कन्यायामुडुनायके ।
चापे मेषांशके लग्ने जातो याति परं पदम् ॥१०६ ॥

Sloka 106. When the rising sign is Dhanus and is occupied by Jupiter and when the rising Navamsa is owned by Mesha, when Venus is in the 7th house and the Moon is in Kanya, the person born will attain final beatitude.

For the same yoga, see *Adhyaya V sloka-123 infra.*

बालारिष्टं योगमंजातमल्पं तेषां भङ्गा मध्यमं दीर्घमायुः ।
दिव्यं योगाभ्यासमन्त्रक्रियाद्यैरायुः सप्तैतानि संकीर्तितानि ॥१०७॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
बालारिष्टाद्यध्यायश्चतुर्थः ॥

Sloka 107. बालारिष्ट (Balarishta–afflictions in childhood), early death due to planetary combinations, their nullification, mean age, long life, divine life due to (1) abstract meditation (2) recitation of sacred hymns, etc., these seven have been treated of in this Adhyaya.

Thus ends the Fourth Adhyaya styled Balarishta बालारिष्ट and other yogas in the work जातकपारिजात (Jathakaa parijatha) composed by Vaidyanatha under the auspices of the nine planets.

जातकपारिजाते पञ्चमोऽध्यायः

॥ आयुर्दायाध्यायः ॥

Adhyaya V.

Length of Life.

In this chapter slokas 7, 9, 11, 17, 18, 19, 20, 21, have been taken from Brihat Jataka

निसर्गपैण्ड्यांशकरश्मिचक्रनक्षत्रदायाष्टकवर्गजानि ।
पराशराद्यैः कथितानि यानि संगृह्य तानि क्रमशः प्रवच्मि ॥ १ ॥

Sloka. 1. I abridge and give in their order the several methods for finding the lengths of human life under various planetary positions as treated of by पराशर Parasara and other eminent authorities on Astrology under the heads of (1) निसर्गज Nisargaja (2) पिण्डज-Pindaja, (3) अंशज-Amsaja, (4) रश्मिज-Rasmija, (5) चक्रज-Chakraja, (6) नक्षत्रज-Nakshatraja, (7) दायज Dayaja and (8) अष्टकवर्गज-Ashtaka Vargaja (आयुस) Ayus.

नखाः शशी द्वौ नवकं धृतिश्च कृतिः खबाणा रविपूर्वकाणाम् ।
इमा निरुक्ताः क्रमशो ग्रहाणां नैसर्गिके ह्यायुषि वर्षसंख्याः ॥ २ ॥

Sloka 2. 20, 1, 2, 9, 18, 20 and 50 are the figures indicating the number of years prescribed respectively for the Sun and other planets in the Naisargikayurdaya (नैसर्गिकायुर्दाय)

NOTES

* Vide श्रीपतिपद्धति V.—28

Also cf. सारावली

विंशतिरेकः द्वितय नव पंचतिर्ह विंशतिश्च पञ्चाशत् ।
वर्षाणामपि संख्या सूर्यादीनां निसर्गभवाः ॥

नवेन्दवो बाणयमाः शरक्ष्मा दिवाकराः पञ्चभुवः कुपक्षाः ।
नखाश्च भास्वत्प्रमुखग्रहाणां पिण्डायुषोऽब्दा निजतुंगगानाम् ॥ ३ ॥

Sloka 3. The aggregate number of पिण्डायुर्दाय Pindayurdaya years assigned to the Sun and other planets in their highest exaltation point are respectively 19, 25, 15, 12, 15, 21 and 20

NOTES

Vide श्रीपतिपद्धति V—19.

Also cf. बृहज्जातक

मयधवनमणित्थशक्तिपूर्वैर्दिवसकरादिषु वत्सराः प्रदिष्टाः ।
नवतिथिविषयाश्विभूतरुद्रदशसहिता दशभिः स्वतुङ्गभेषु ॥

Also मानसागरी

एकोनविंशतिर्भानो शशिनः पञ्चविंशतिः ।
तिथयः क्षितिपुत्रस्य द्वादशैव बुधस्य तु ॥
गुरोः पञ्चदशाब्दानि शुक्रस्यैकविंशतिः ।
विंशतिः रविपुत्रस्य पिण्डायुः स्वोच्चसंस्थिते ॥

The figures given for the several planets in this sloka are also helpful to find out the approximate income or salary of a person

निजोच्चशुद्धः खचरो विशोध्यो भमण्डलात् षड्भवनोनकश्चेत् ।
यथास्थितः षड्भवनाधिकश्चेत् लिप्तीकृतः सङ्गुणितो निजाब्दैः ॥४॥
तत्र खाभ्ररसचन्द्रलोचनैरुद्धृते सति यदाप्यते फलम् ।
वर्षमासदिननाडिकादिकं तद्धि पिण्डभवमायुरुच्यते ॥ ५ ॥

Slokas 4 and 5. Subtract the figures of a planet from those denoting its highest exaltation point If the result is less than 6 signs, subtract it from 12 signs.

But if the exaltation point *minus* the planet should exceed 6 signs, keep it as it is; reducing the same to minutes, multiply this by the planet's years. Divide the product by 21,600. The quotient represented by years, months, days etc., is called the पिण्डायुस Pindayus of the planet.

Vide श्रीपतिपद्धति *V.—20, 21.*

खोच्चोनस्फुटखेचरं यदि रसादूनं भचक्रोद्धृतं
लिप्तीकृत्य निजायुरब्दगुणितं तच्चक्रलिप्ताहृतम् ।
लब्धं वासरनायकादिखचरैर्दत्तायुरब्दादिकं
नीचार्द्धक्रमशो वदन्ति मुनयः पैण्ड्ये च नैसर्गिके ॥ ६ ॥

Sloka 6. Sages say that in the पिण्डायुर्दाय-Pindayurdaya as well as in the नैसर्गिकायुर्दाय-Naisargikayurdaya the working process is as follows: The interval between a planet's actual position and its highest exaltation point, if less than 6 signs, should be subtracted from 12 signs. The result reduced to minutes must be multiplied by the number of years assigned to the planet and divided by 21,600, *i.e.* the number of minutes in the 12 signs of the zodiac. The years and months thus arrived at correspond to the आयुर्दाय-Ayurdaya of the Sun and other planets obtained upon the application of नीचार्द्ध Neecha rdha and similar proportionate reduction.

NOTES.

This is simply a paraphrase of the 2 foregoing slokas.

नीचेऽतोऽर्द्धं ह्रसति हि ततश्चान्तरस्थेऽनुपातो
होरा त्वंशप्रतिममपरे राशितुल्यं वदन्ति ।
हित्वा वक्रं रिपुगृहगतैर्हीयते स्वत्रिभागः
सूर्योच्छिन्नद्युतिषु च दलं प्रोज्झ्य शुक्रार्कपुत्रौ ॥ ७ ॥

Sloka 7. When a planet is in its depression point, the period assigned to it is reduced by half, but when it occupies an intermediate position, the reduction is to be proportionate The number of years given by the Lagna correspond to the number of its Navamsas that have risen above the horizon According to some, the लग्नायुष (Lagnayus) is as many years as there are Rasis reckoned from Mesha up to Lagna The planets *except* when their motion is retrograde lose a third of their Ayurdayas when in inimical houses When they are eclipsed, their आयुर्दाय (Ayurdaya) is to be diminished by half. This last reduction does not apply to Venus and Saturn

NOTES

First quarter, तत्रान्तरस्थे is the reading adopted in the commentaries of भट्टोत्पल and विवरण but in मिताक्षरा it is तयोरन्तरस्थे which clearly means नीचोच्चयोरन्तरस्थे.

Second quarter By the word अपरे (Apara) in this sloka is meant (मणित्थ) Manittha (some call him Manintha) and men of his school For, according to them the number of years contributed by the Lagna is thus found

लग्नराशिसमाश्चाब्दा मासाद्याननुपाततः ।
कृत्वा यथाऽवैतकाल वर्षादिर्लग्नजीवितम् ॥

Also *vide* slokas 14 and 15 *infra*

Thus if 15° 47' 24" of Vrischika have risen at the birth time of a person, the number of years given by the Lagna according to Varahamihira's view will be 947 4/200 or 4 737 years

But if Maniththa's view be adopted, the Lagnayus will be 7 years (number of rasis that have elapsed counted from मेष) *plus* 15° 79/30° years or 7 5263 years

Both the methods of calculating लग्नायुष् (Lagnayus) existed from the very beginning राश्यायुष (Rasyayus) was not a new method found by मणित्थ or men of his school For, we see in स्फुजिध्वज

अथैके जन्मभवित राशिवैलग्ने विदुः ॥

But माणित्थ and men of his school followed the latter while others preferred the former Under the two methods, the past Navamsas and Rasis and their fractions represent the years months, &c Bhattotpala adds that Manittha's method should be followed if the lord of the rising sign be powerful, and the first method should be adopted if the lord of the rising Navamsa be strong, and quotes in support thereof the following sloka from सारावली ,

लग्नदायोंऽशतुल्य स्यादन्तरे चानुपातत ।
सत्पतौ बलसम्पन्ने राशितुल्य स्वभाधिपे ॥

This view is not however accepted by Varahamihira

For the latter half of the sloka in the text, cf श्रीपतिपद्धति V 22

A planet is said to be eclipsed when he disappears within a particular limit from the Sun, his light being then overpowered by that of the Sun This limit in the case of the several planets is as follows

The Moon when within	12° from the Sun
Mars when within	17°
Mercury when within	14°
but when retrograde	12°
Jupiter when within	11°
Venus	10°
but when retrograde	8°
Saturn when within	15°

Let us consider the following example —

Mars Mercury	Lagna Sun Venus Saturn		
—	Birth at half a ghatika before Sun rise on 30th April 1853 A D		
Moon			
Jupiter			

Lagna	0—14°—32	Mercury	11—24°—14′
Sun	0—17°—43	Jupiter	8— 1°—25′
Moon	9—14°—30	Venus	0—14°— 3′
Mars	11—27°—53	Saturn	0—27°—56′

1 To find the income or salary —Find the lord of the 10th house or planet in the 10th house (or that planet which is near the meridian) The figure indicated by the said planet gives the approximate income.

In the example given above the Moon is in the 10th house and is stronger than the lord of that house His figures are thus obtained The Moon s years in depression are 12½ years He is 71½° removed from his depression point and therefore gets 12½ $+\frac{71\frac{1}{2}}{180}\times 12\frac{1}{2}$ or about 17½ approximately

The native s income must therefore be 175 approximately

2 To find the Ayurdaya —

The Sun s exaltation is 0—10°

His present position is 0—17°—43 —30″

The Sun therefore contributes $\frac{19}{2}+\frac{5\ 7425}{6}\times\frac{19}{2}=18\ 5923$ years

The Moon s position is 9—14°—30′
His depression is 7—3°

His years therefore are $\frac{25}{2}+\frac{25}{2}\times\frac{143}{2\times 180}$ or 17 465 years

Mars depression is 3—28°
His position is 11—27°—53′

His years therefore are $\frac{15}{2}+\frac{15}{2}\times\frac{2}{3}$ or 12 5 years

Mercury s position is 11—24°—14′
His depression is 11—15°

He therefore contributes $\frac{12}{2}+\frac{6\times 9\ 25}{180}=6\ 31$ years.

Jupiter similarly gets $\frac{15}{2}+\frac{15}{2}\times\frac{33}{180}=8\ 875$ years

Venus contributes $10\frac{1}{2}+\frac{162\cdot45}{180}\times\frac{21}{2}$ or 19·97 years

Saturn gives $10+\frac{10\times7\cdot93}{180}=10\cdot44$ years

In the example, there is no planet that is quartered in the house of its enemy. So there is no reduction on that count.

As regards the rule about combustion, Venus and Saturn are eclipsed. Their years should be reduced by half. But they come under the exception and their years are therefore not reducible.

The years for the lagna$=4\frac{72}{200}$ or 4·36 years

भूम्याः पुत्रं वर्जयित्वाऽरिभस्था हन्युः स्वस्वादायुषस्ते त्रिभागम् ।
अस्तं याताः सर्व एवार्द्धहानिं कुर्युर्हित्वा दैत्यपूज्यार्कपुत्रौ ॥ ८ ॥

Sloka 8. All planets except Mars when in inimical houses destroy a third of their Ayurdayas. When eclipsed by the Sun they lose half their Ayurdaya, the exceptions in this latter case being Venus and Saturn.

NOTES

The word वक्र (Vakra) in the preceding sloka may be understood in two senses. The first meaning acceptable to the majority is given in the translation. The second has the support of so illustrious an authority as बादरायण (Badarayana) from whose work this sloka has been taken by the compiler Vaidyanatha Dikshita.

व्ययादिहरणम्

सर्वार्द्धत्रिचरणपञ्चषष्ठभागाः क्षीयन्ते व्ययभवनादसत्सु वामम् ।
सत्स्वर्द्धं ह्रसति तथैकराशिगानामेकोंऽशं हरति बली तथाह सत्यः ९

Sloka 9 When malefic planets occupy the 6 bhavas counted backward from the 12th, the whole, a half, a third, a fourth, a fifth, or a sixth, respectively of their

Ayurdaya is lost When benefic planets occupy such positions, the loss is half of that incurred in the case of malefic ones When several planets are in a bhava, only the strongest of them causes a reduction in the आयुर्दाय (Ayurdaya). Satyacharya says so

NOTES

The commentator adds that Varahamihira concurs with Satyacharya in this view *viz* that when several planets occupy a single sign, the reduction shall be made for the most powerful one

cf. सारावली

सर्वमर्द्धं तृतीयांशश्चतुर्थं पञ्चमस्तथा ।
षष्ठश्चांशक्षयं याति व्ययाद्वामं ग्रहे स्थिते ॥
सौम्ये चार्द्धमितो याति नाशं बहुभिरेकगैः ।
एक एव बली हन्ति स्वायुषः सर्वदा ग्रहः ॥

Also सत्य.

एकादशोऽव्ययाद्सप्तमादिति प्राह हरणकर्माणि ।
एकर्क्षगेषु योऽधिक स्वभागं हरेदेकः ॥
अर्धं तृतीयभागं चतुर्थकं पञ्चमं च षष्ठं च ।
आयुः पिण्डात्पापा हरन्ति सौम्यास्तथार्धानि ॥
द्वादशसंस्थः पापः स्वादाय शोभनस्ततोऽर्धं तु ।
अपहरति सर्वमायुर्यथा च यातास्तमपि मह्ये ॥

1/3	1/2	1	Lagna
1/4	For malefics		
1/5			
1/6			

1/6	1/4	1/2	Lagna
1/8	For benefics		
1/10			
1/12			

The principle to be noted here is that the deduction is enjoined for planets—whether benefic or malefic—if they are in the visible half

In the present horoscope according to the above rule, there are two planets in the 12th, *viz*, Mars and Mercury, of whom Mars is stronger Mars therefore loses all his years This reduction is enough and reduction in the case of Mercury is not necessary.

The Moon is in the 10th house He is benefic and therefore loses ⅙th His years when reduced will be 14 551.

Jupiter is in the 9th He loses ⅛th and his reduced period is 7 766 years

It should however be clearly understood that the above computations are only rough and not quite accurate inasmuch as no distinction is made between a planet occupying the beginning of a *bhava and another occupying the end of it Both are made to* suffer the same amount of reduction which is not correct Again suppose there is a planet occupying the beginning of the 12th house and another the end of the 11th, the relative distance between them being say only 2 or 3 degrees If the rules enunciated above are to be strictly applied, one planet (that is in the 12th house) loses his whole period while that in the 11th loses only one half which is mathematically not correct To calculate the Ayurdaya periods of the several planets correctly and accurately, readers are requested to refer to the 5th Adhyaya of श्रीपतिपद्धति (Sripatipaddhati) and the sample horoscope worked out by me therein

एकर्क्षोपगतानां यो भवति बलाधिको विशेषेण ।
क्षपयति तथोक्तमंशं स एव नान्योऽपि तत्रस्थः ॥ १० ॥

Sloka 10 When several planets are in one house, only one planet that is pre-eminently strong and no other causes the loss of आयुर्दाय (Ayurdaya) *portion in the way* described.

क्रूरोदयहरणम्.

साद्धोदितोदितनवांशहतात्समस्ता-
द्भागोष्टयुक्तशतसंख्यमुपैति नाशम् ।

क्रूरे विलग्नसहिते विधिना त्वनेन
सौम्येक्षिते दलमतः प्रलयं प्रयाति ॥ ११ ॥

Sloka 11 Multiply the Ayurdaya found by the number representing the Navamsa portions, whole and fractional, of the Lagna that have emerged from the horizon Divide the product by 108 The quotient in years, months, etc , is the period to be diminished from the Ayurdaya found in cousequence of a malefic planet occupying the Lagna If the malefic planet in the Lagna be aspected by a benefic planet, the reduction will be only by half of the period above found

NOTES

The greatest amount of reduction under this count will be 1/12th of the whole Ayus when the Lagna happens to be the very end of a sign According to some the number of years of reduction is obtained by multiplying the total number of years already obtained by the number of Navamsas between the first point of Mesha and the Lagna—whole and fractional—and dividing the product by 108 Thus should the Lagna be at the very end of Meena, and if a malefic should occupy the same the whole Ayus is lost The former view appears more rational The latter view is not favoured either by Bhattotpala or by Kalyanavarman cf सारावली

लग्नादिलिप्तिका हत्वा प्रत्येकं विहगायुषा ।
अथवा मण्डललिप्ताभिर्लब्धं वर्षाद्विशोधयेत् ॥
स्वायुषो लग्नगे क्रूरे लब्धसार्धं शुभेक्षिते ।
एवमेव प्रकर्तव्यं जीवनाशस्य चान्तरे ॥

The Commentator also adds [illegible]

When there are two planets one malefic and the other benefic occupying the Lagna the planet that is nearer to the rising Navamsa is alone to be considered and not the others If the malefic planet be nearer then the reduction enjoined has to be

made; but if the benefic be nearer, then no reduction need be made.

The word क्रूर Krura in the sloka does not include the waning Moon, for, says the commentator

सूर्यांशारकमन्देष्वेकशिन् लग्नगे भवति हानिः ।
विधिना त्वनेन सौम्येक्षिते दलं पातयेल्लब्धम् ॥ इति

In the example, the Lagna = 0—14°—32′ or $4\frac{32}{60}$ Navamsas. This is to be divided by 108 and multiplied by the Ayurdayas already found. As there are two malefic planets, *viz*; Saturn and the Sun in the Lagna and aspected by Jupiter, a benefic, the reduction to be made in the Ayus will be $\frac{4\frac{32}{60}}{108} \times \frac{1}{2}$

लिप्तीभूतैर्लग्नभागैर्विहन्यादायुर्दायं खेचराणां पृथक्स्थम् ।
व्योमाकाशखविन्दुपक्षैर्भजेत्तत् स्वायुर्दायाच्छोध्यमब्दादिलब्धम् ॥१२
एतत् क्रूरे लग्नगे सौम्यदृष्टे तस्मिन् पापे,तत्फलार्द्धं विशोध्यम् ।
एतद्दाये नांशसंज्ञे विधेयं पिण्डायुर्वत् कर्म नैसर्गिके च ॥ १३ ॥

Slokas 12 & 13 Convert the degrees and portions thereof in the Lagna to minutes (the number representing integral signs being left out), and multiply herewith the आयुर्दाय (Ayurdaya) of the planets separately. Divide the product by 21,600. The quotient representing years, etc. found for each planet must be subtracted from its आयुर्दाय (Ayurdaya). This reduction is enjoined when a malefic planet occupies the Lagna. But if the malefic planet be aspected by a benefic one, only half the result obtained by the above process for each planet is to be subtracted from its आयुर्दाय (Ayurdaya). This reduction does not apply to the अंशायुर्दाय (Amsayurdaya) The process in the नैसर्गिकायुर्दाय (Naisargikayurdaya) is also the same as in the पिण्डायुर्दाय (Pindayurdaya).

Same as श्रीपतिपद्धति (Sripathipaddhati)— V-26, 27.

लग्नायुःसाधनम्.

आयुस्तथैतेषु बलाढ्यलग्ने विहाय राशीन् कृतलिप्तिकेऽत्र ।
भक्ते द्विशत्या फलमब्दपूर्वं यत्स्याद्विलग्नायुषि तच्च योज्यम् ॥१४॥

Sloka 14 When the Lagna is strong (*i. e.*, when the strength exceeds 6 Rupas), convert only the degrees, *etc*, contained therein into minutes, the integral signs being left out Divide this by 200, the quotient in the form of years, etc, should be added to the लग्नायुस् (Lagnayus).

NOTES

This sloka is taken from श्रीपतिपद्धति (Sripatipaddhati) ch V.

(*a*) The Ayus for the Lagna in the अंशायुर्दाय (Amsayurdaya) system is found in the following manner Reduce the signs, degrees, etc, into minutes and divide it by 2400 The remainder is the आयुष्कल (Ayushkalaha) of the Lagna Divide the आयुष्कल (Ayushkalaha) by 200 The result will be the number of years given by the Lagna

Thus, if in a nativity the position of the Lagna be 0—14°—31'—46", the आयुष्कल (Ayushkalaha) =871 76 The number of years given by the Lagna=4 3588 This is the view of Varaha mihira (*Vide* sloka 7 *supra*)

(*b*) But according to some, since the Lagna in the above instance is ascertained to be strong (its strength being 9 137 Rupas), the Ayus has to be increased by $\frac{14° 31' 46"}{30°}$ of a year ='4843 of a year

Thus, the aggregate number of years derived from the Lagna is 4'3588 *plus* 4843 or 4 843

(*c*) In the 3 Ayurdayas, *viz*, पिण्डायुर्दाय (Pindayurdaya), निसर्गायुर्दाय (Nisargayurdaya) and जीवशर्मायुर्दाय (Jeevasarmayurdaya) the Ayus for the Lagna has to be worked out just as in the अंशायुर्दाय (Amsayurdaya) [*Vide* (*a*) above]

Since the Lagna is strong (in the present example), we have to add to 4·3588 years (already obtained) 4·3588 years more The total number of years derived from the Lagna will therefore be 8·7176 But दिवाकरदैवज्ञ (Diwakara Daivagna) in his commentary on the 24th sloka of the केशवपद्धति (Kesavapaddhati) quotes approvingly the following reading of the sloka in the text —

आयुष्प्रदेयेष्वबलाद्यलग्ने विहाय राशान् कृतलिप्तिकेऽत्र ।
भक्ते द्विशत्या फलमब्दपूर्वं यत्स्याद्विलग्नायुषि तत्र योज्यम् ॥

and explains अबलाद्यलग्न (Abaladhya lagne) अबले बलाढ्ये वा लग्ने (Abale va baladhye va Lagne) *i e* in a Lagna whether weak or strong And लग्नायुषि (Lagnayushi) he explains as importing लग्नायुर्निमित्तम् (Lagna yurnimittham), *i e* for the Ayus of the Lagna The sloka with *the above reading as interpreted by* दिवाकरदैवज्ञ (*Diwakaradaivagna*) would therefore mean

' *In these three Ayurdayas i e Pindayurdaya Nisargayurdaya* and *Jeevasarma yurdaya* omit the signs and take only the degrees etc in the Lagna then reduce these to minutes and divide the same by 200 The resulting quotient will represent the number of years due to the Lagnayus

According to this interpretation Lagnayus works out only to 4·3588 years And दिवाकरदैवज्ञ (Diwakaradaivagna) adds that the interpretation is largely accepted

लग्नराशिसमाश्चाब्दास्तन्मासाद्यनुपाततः ।
लग्नायुर्दायमिच्छन्ति होराशास्त्रविशारदाः ॥ १५ ॥

Sloka 15 People versed in Astrological Science would have the लग्नायुस (Lagnayus) consist of as many whole years as there are whole Rasis indicated by the figures denoting the Lagna and some months, etc obtained by proportion (*i e* some months which form the same fraction of a year as the risen portion of the Lagna is of a whole Rasi) *vide* श्रीपतिपद्धति V. 18

NOTES

See notes to 2nd quarter of sloka 7.

षड्विधहरणं.

क्रूरोदयास्तरिपुनीचखगोपगानां
रिःफायमाननवरन्ध्रकलत्रगानाम् ।
कृत्वाऽऽस्थया हरणषट्कमिनादिकानां
लग्नायुषा सह युते यदि तुल्यमायुः ॥ १६ ॥

Sloka 16 Effect with care which ever may becom necessary of the six reductions in the Ayurdayas of th Sun and other planets in respect to their being affecte by (1) the presence of a malefic planet in the Lagna (2) the loss of lustre owing to too great a proximity to the Sun (3) occupation of an inimical sign (4) arrival at the depression point (5) conjunction with other planets and (6) position in the 12th, 11th, 10th 9th, 8th or 7th house from the Lagna The reduced Ayurdayas of the planets if joined to the लग्नायुस् (Lagnayus) will give the proper आयुस्-Ayus (in the aggregate)

NOTES

The author here talks of the 6 kinds of reductions alluded to already, viz (1) क्रूरोदयहरण (Krurodaya harana) [Sloka 11], (2) अस्तगतहरण (Asthangata harana)—[Sloka 8], (3) शत्रुक्षेत्रहरण (Sathru kshetra harana) [Sloka 8], (4) नीचार्द्धहरण (Neechardha harana)—[Sloka 7], (5) ग्रहयोगतोहरण (Grahayogato harana)—[Sloka10], and (6) व्ययादिहरण (Vyayadi harana)—[Sloka 9].

अंशकायुः.

स्वमतेन किलाह जीवशर्मा ग्रहदायं परमायुषः स्वरांशम् ।
ग्रहभुक्तनवांशराशितुल्यं बहुसाम्यं समुपैति सत्यवाक्यम् ॥१७॥

Sloka 17 Jeevasarman lays down in accordance with his own doctrine that the (maximum) period of

life given by each planet is $\frac{1}{7}$th of the maximum aggregate period (i. e. 120 years and 5 days). The declaration of Satya (सत्य) that the आयुर्दाय (Ayurdaya) of a planet corresponds in years to the number of the Rasi whose Navamsa is occupied by the planet, is in agreement with the viewsof the majority of astrological authorities (*vide* the next sloka).

NOTES.

First half. According to जीवशर्मन् (Jeevasarman) each planet when in exaltation gives 1/7th of 120 years, 5 days or 17 years, 1 month, 22 days, 8 ghatikas and 34·3 Vighatikas. *Cf.* जीवशर्मन्

सप्तहृतैकोद्वियमी वसवो वेदाग्नयो ग्रहेन्द्राणाम् ।
वर्षाण्युच्चस्थानां नीचस्थानामतोर्द्धं यात् ॥
मध्येऽनुपाततः स्यादानयनं शेषमत्र यत्किञ्चित् ।
पिण्डायुष इव कार्यं तत्सर्वं गणिततत्त्वज्ञैः ॥

Jeevasarman's Ayurdaya is to be resorted to when the Lagna, the Sun and the Moon are all weak. *Cf.* श्रुतकि

लग्नसूर्यशशिनो बलशून्याः स्युर्यदाऽत्र परमायुरगांशम् ।
सर्व एवं ग्रहरा वृत्तिदं जीवशर्मगदितं हि तदायुः ॥

It has also to be noted that just as in the पिण्डायुर्दाय (Pindayurdaya), the several reductions, *viz.*, चक्रपातहरण (Chakrapata harana), नीचार्धहरण (Neechaardhaharana), शत्रुक्षेत्रहानि (Sathrukshetra hani), अस्तंगतहानि (Asthangatahani), क्रूरोदयहरण (Krurodayaharana) will have to be made and then the resulting length of life ascertained.

By the words स्वमतेन (Swamathena), Varahamihira means that Jeevasarman (of the Bengal School) stands alone unsupported so far as his method of Ayurdaya is concerned.

The Amsayurdaya method has been accurately treated in Sripathipaddhathi, 5th Adhyaya and the reader will do well to refer to the example worked out by me in the notes to that work. It has to be remembered that there are no years fixed for each planet as in the Pinda, Nisarga and Jeevasarma Ayurdayas. There is also no Krurodayaharana in this system.

मत्योक्ते ग्रहमिष्टं लिप्तीकृत्वा शतद्वयेनाप्तम् ।
मण्डलभागविशुद्धेऽब्दाः स्युः शेषात्तु मासाद्याः ॥ १८ ॥

Slokas 18 According to Satya's rule the signs, degrees, minutes, etc traversed by a given planet ought to be converted into minutes and divided by 200 If the quotient be a number exceeding 12 subtract from it as many multiples of 12 as you can, the remainder gives the number of years, months, etc

स्वतुङ्गवक्रोपगतैस्त्रिसङ्गुणं द्विरुत्तमस्वांशकभत्रिभागगैः ।
इयान्विशेषस्तु भदन्तभाषितः समानमन्यत्प्रथमेप्युदीरितम् ॥ १९ ॥

Slokas 19 The आयुर्दाय (Ayurdaya) of a planet is to be trebled when it is in its exaltation or in its retrograde motion The same is to be doubled when the planet is in a Vargottamamsa, in its own Navamsa or in its own house or in its own Drekkana This is the peculiarity in the method of working out the आयुर्दाय (Ayurdaya) according to सत्याचार्य Satyacharya) All else is similar to what has been already stated

किंत्वत्र भांशप्रतिमं ददाति वीर्यान्विता राशिसमं च होरा ।
क्रूरोदये योऽपचयः स नात्र कार्यं च नाब्दैः प्रथमोपदिष्टैः ॥२०॥

Slokas 20 But the Lagna gives its आयुर्दाय (Ayurdaya) corresponding to the character of its rising Navamsa, i e as many years, months, etc, as the number of the Rasi owning the rising Navamsa indicates If the Lagna be strong it gives in addition as many years as there are Rasis in the figure denoting the Lagna In this सत्यायुर्दाय (Satyayurdaya) the reduction due to the presence of a malefic planet in the Lagna does not find place. The years assigned to the planets in the previous Ayurdayas are not to be used for calculation

सत्योपदेशो वरसत्र किन्तु कुर्वन्त्ययोग्यं बहुवर्गणाभिः ।
आचार्यकन्त्वत्र बहुमतायामेकं तु यद्भूरि तदेव कार्यम् ॥ २१ ॥

Sloka 21. The rule of सत्याचार्य (Satyacharya) is preferable (to that laid down by मय-Maya or जीवशर्मा) (Jeevasarmma). But some make the process inconsistent and unwarrantable by a series of multiplications. The dictum of the Acharyas (सत्य-Satya and others) is the following:

(1). where several multiplications crop up, only one and that the highest is to be gone through. (For instance, when a planet is in its own house, and in its exaltation, and in retrograde motion, the Ayurdaya is not to be doubled first and then the result trebled, and the second result further trebled. According to the rule, the आयुर्दाय (Ayurdaya), should be trebled once for all).

(2). Again, when there are several reductions applicable, only one and that the greatest should be made. (For instance, a planet may be in an inimical sign and may be eclipsed by the Sun. It is enough if the reduction by half *i. e.* the अस्तङ्गत (Asthangata) reduction is made).

रश्मिजायुस.

दशगोशरबाणाद्रिवसुसायकरश्मयः ।
दिननायकमुख्येषु निजतुङ्गगतेषु च ॥ २२ ॥

Sloka 22. When the Sun and other planets are in their exaltation, they have respectively 10, 9, 5, 5, 7, 8 and 5 rays.

NOTES

C f. बलभद्र—होरारत्न

स्वोच्चस्थे दश सूर्ये नव चन्द्रे पंच भूपुत्रे ।
पंचेन्दुजे तथेज्ये ससाष्टौ भार्गवे शनौ पंच ॥

मत्योक्ते ग्रहमिष्टं लिप्तीकृत्वा शतद्वयेनाप्तम् ।
मण्डलभागविशुद्धेऽब्दाः स्युः शेषात्तु मासाद्याः ॥ १८ ॥

Slokas. 18. According to Satya's rule the signs, degrees, minutes, etc traversed by a given planet ought to be converted into minutes and divided by 200. If the quotient be a number exceeding 12 subtract from it as many multiples of 12 as you can, the remainder gives the number of years, months, etc

स्वतुङ्गवक्रोपगतैस्त्रिसङ्गुणं द्विरुत्तमस्वांशकभत्रिभागगैः ।
इयान्विशेषस्तु भदन्तभाषितः समानमन्यत्प्रथमेप्युदीरितम् ॥ १९ ॥

Slokas 19 The आयुर्दाय (Ayurdaya) of a planet is to be trebled when it is in its exaltation or in its retrograde motion The same is to be doubled when the planet is in a Vargottamamsa, in its own Navamsa or in its own house or in its own Drekkana This is the peculiarity in the method of working out the आयुर्दाय (Ayurdaya) according to सत्याचार्य (Satyacharya) All else is similar to what has been already stated

किंत्वत्र भांशप्रतिमं ददाति वीर्यान्विता राशिसमं च होरा ।
क्रूरोदये योऽपचयः स नात्र कार्यं च नाब्दैः प्रथमोपदिष्टैः ॥२०॥

Slokas 20 But the Lagna gives its आयुर्दाय (Ayurdaya) corresponding to the character of its rising Navamsa, *i e*, as many years, months, etc, as the number of the Rasi owning the rising Navamsa indicates If the Lagna be strong, it gives in addition as many years as there are Rasis in the figure denoting the Lagna In this सत्यायुर्दाय (Satyayurdaya) the reduction due to the presence of a malefic planet in the Lagna does not find place. The years assigned to the planets in the previous Ayurdayas are not to be used for calculation.

सत्योपदेशो वरस्त्र किन्तु कुर्वन्त्ययोग्यं बहुवर्गणाभिः ।
आचार्यकन्त्वत्र बहुभतायामेकं तु यद्भूरि तदेव कार्यम् ॥ २१ ॥

Sloka 21. The rule of सत्याचार्य (Satyacharya) is preferable (to that laid down by मय-Maya or जीवशर्मा) (Jeevasarmma). But some make the process inconsistent and unwarrantable by a series of multiplications. The dictum of the Acharyas (सत्य-Satya and others) is the following:

(1). where several multiplications crop up, only one and that the highest is to be gone through. (For instance, when a planet is in its own house, and in its exaltation, and in retrograde motion the Ayurdaya is not to be doubled first and then the result trebled, and the second result further trebled. According to the rule, the आयुर्दाय (Ayurdaya), should be trebled once for all).

(2). Again, when there are several reductions applicable, only one and that the greatest should be made. (For instance, a planet may be in an inimical sign and may be eclipsed by the Sun. It is enough if the reduction by half *i. e.* the अस्तङ्गत (Asthangata) reduction is made).

रश्मिजायुस.

दशगोशरबाणाद्रिवसुसायकरश्मयः ।
दिननायकमुख्येषु निजतुङ्गगतेषु च ॥ २२ ॥

Sloka 22. When the Sun and other planets are in their exaltation, they have respectively 10, 9, 5, 5, 7, 8 and 5 rays.

NOTES.

C. F. कल्याण—होराप.

स्वोच्चस्थे दश सूर्ये नव चन्द्रे पंच भूसुते ।
पंचेन्दुजे सप्तेज्ये सप्ताष्टौ भार्गवे शनौ पंच ॥

Also

दिशा शरांशोर्हिमदीधितेर्गो बाणास्तथा सौम्यकुजार्कजानाम् ।
नगाः सुरेज्यस्य सितस्य नागाः प्रमाणतो दीधितयः स्वतुङ्गे ॥

The रश्मिजायुर्दाय (Rasmijayurdaya) system founded by Mahendra has been in vogue from a very long time and has been recognised by eminent astrologers such as Manittha, Maya Yavana and Bada Yavana. A brief description of the method of obtaining the correct number of रश्मि (Rasmi) or rays of planets is given below.

The seven planets from the Sun onwards have respectively 10, 9, 5, 5, 7, 8 and 5 rays when they are in their full exaltation position, the corresponding number of rays when in their depression being zero in each case. The number of rays which a planet in any intermediate position is entitled to has therefore to be determined by mere rule of three.

When a planet has emerged from its नीच (Neecha) or depression and is on its way towards its exaltation, its rays are said to be अभिमुख (Abhimukha) or facing towards the front. These rays are declared to be capable of producing benefic results to the native in a very short time. The reverse is the case with the पराङ्मुख (Parangmukha) or down looking rays of planets which have fallen from their उच्च (Uchcha) or exaltation and are going towards their depression.

The rays have to undergo some multiplications and reductions, before their utilisation for purposes of prediction.

When a planet occupies a Dwadasamsa which is his own, his exaltation or that of a friendly planet, his rays are to be doubled. The same remark applies when the planet is retrograde in his motion or is in his स्वक्षेत्र (Swakshetra) Rasi. But if the Dwadasamsa be that of an enemy or the planet's नीचराशि (Neecha Rasi) the rays suffer a reduction by 1/16th portion. All planets—Venus and Saturn excepted—lose their rays when they become अस्तङ्गत (Asthangatha) or eclipsed. When the retrograde motion of a planet is about to cease the rays suffer a reduction by ⅛th.

The quality of a horoscope varies directly with the total number of rays given by the planets at the time of birth. Persons

with 1 to 5 rays will be very insignificant, miserable, low minded unlucky, etc, those born with 6 to 10 rays will be dependants with no permanent home and poor those with 10 to 15 rays will be somewhat better, being virtuous, of good temper, good specimens of their family &c, those with 15 to 20 rays will in addition be rich, famous and respected by their relations and so on

It is also stated that the native should be declared long lived when the number of rays exceed 25, as one of medium life when it is between 15 and 25, and short lived when the number falls short of 15

cf. जातकादेश

सर्वेषा रश्मियोगस्य सराधिक्ये चिरायुष. ।
स्वल्पायुषो मयाल्पत्वे मध्यत्वे मध्यमायुष ॥

For detailed information the reader is referred to the several chapters on the subject in Brihat Parasarahora Saravali, &c

The following horoscope of a distinguished personage, is given as an example

Planets	Signs	Degrees	Minutes	Seconds	Total Shad bala	Remarks
Sun	1	2	55	30	[illegible] 154	Jupiter is retrograde
Moon	11	23	35	24	7 289	
Mars	3	24	1	26	7 354	
Mercury	0	13	10	48	7 550	
Jupiter	6	25	43	23	5 678	
Venus	2	18	15	50	7 719	
Saturn	0	17	59	38	5 053	
Lagna	7	15	47	24	7 345	

The position of the Sun is 1 2 55 30
His नीच (Neecha) position is 6-10 0 0

The distance of the Sun from his नीच (Neecha) is 5-7-4-30.

His पराङ्मुख (Parargmukha) rays are therefore $\frac{5.2358}{6} \times 10$ or 8 7264.

Moon	Saturn Mercury	Sun	Venus Rahu
	Rasi Chakra		Mars
Ketu	Lagna	Jupiter	

As he is occupying a Dwadasamsa Rasi of a neutral planet, there is no reduction or multiplication of any kind.

The Moon's position is 11 23 35-24
His नीच (Neecha) is 7 3- 0 0

His अभिमुख (Abhimukha) rays are $\frac{4\ 6863}{6} \times 9 = 7\ 0295$.

The Moon is in the Dwadasamsa Rasi of his enemy. He therefore loses $\frac{1}{16}$th of 7 0295 or ·4393

The Moon's net rays are therefore 6·5902.
The position of Mars is 3 24 1 26
His नीच (Neecha) is 3 28- 0 0

His distance from नीच (Neecha) is 0 3 58 34

His पराङ्मुख (Parangmukha) rays are $\frac{\cdot 132537}{6} \times 5$ or ·1103475.

He is occupying his own Dwadasamsa His rays will there-fore have to be doubled

His rays are thus ·220695
Mercury's position is 0-13 10-48

His depression 11 15 0- 0

Subtracting, we get C 28 10 48

His अभिमुख (Abhimukha) rays are $\frac{0\ 9393}{6} \times 5 = 7827$

But as he occupies his own Dwadasamsa, his rays will be doubled

He will thus have	1 5655 rays
Jupiter s position is	6 25 43 23
His नीच (Neecha) is	9 5 0 0
His distance from नीच (Neecha) is	2 9 16 37

His पराङ्मुख (Parangmukha) rays are $\frac{2\ 30923}{6} \times 7 = 2\ 6941$

He occupies the Dwadasamsa of a neutral planet, hence there is no reduction on that account His motion is retrograde His rays will therefore have to be doubled

He thus gets	5 3882 rays
Venus is in	2 18 15 50
His depression is	5 27 0 0
His distance from depression is	3 8 44 10

His पराङ्मुख (Parangmukha) rays are $\frac{3\ 2912}{6} \times 8$ or 4 38824

As he is occupying the Dwadasamsa of a very friendly planet, his rays will be doubled

He will thus get	8 7765 rays
The position of Saturn is	0 17 59 38
His depression is	0 20 0 0
His distance from depression is	0 2 0 22

His पराङ्मुख (Parangmukha) rays are $\frac{0669}{6} \times 5 = 05575$

Though he is an astangata planet, as he comes under the exception, he suffers no reduction

Thus the sphuta rays of the several planets are

Sun	8 7264	Parangmukha
Moon	6 5902	Abhimukha
Mars	0 2207	Parangmukha

Mercury	1'5655	Abhimukha
Jupiter	5'3882	Parangmukha
Venus	8 7765	Parangmukha
Saturn	0 0557	Parangmukha

Total 31'3232 (of which only about 8 are Abhimukha rays).

For persons possessing 31 rays, the following फल (Phala) is stated in जातकाभरण (Jatakabharana,) *viz.*

येषां नूनं मानवानां प्रसूतावेकत्रिंशत् सेवकाश्चेन्मयूखाः ।
विख्यातास्ते राजतुल्याः प्रधाना नाना सेनास्वामिनः संभवन्ति ॥

cf. Also सारावली Saravali

एकत्रिंशत्सु प्रवराः ख्याता महीभुजामिष्टाः ॥

This has been verified and found to be true

Next we come to the रश्मिज (Rasmuja) Ayurdaya It has to be observed here that this system of ayurdaya has to be adopted only when Mercury possesses the greatest षड्बल (Shadbala) *vide* (sloka 33 *infra*).

The Sun s position is 1 2 °55' 30' and the Sun's exaltation is 0 10 0 0

Subtracting, we get 0 22°-55'-30'

As this is less than 6 signs, we have to subtract this from 12 signs The result is 11 signs 7° 4' 30". The number of years given by the Sun is $\frac{11\text{-}7^{\circ}\ 4'\ 30}{12} \times 10$ or $\frac{11'2358}{12} \times 10 = 9'363$ years - Similarly for the other planets

Wherever the (हरण) Harana mentioned in slokas 24 and 25 have to be applied, the same should be made and then only the aggregate Ayus should be determined

खोच्चोनमिष्टखचरं यदि षड्गृहोनं
चक्राद्विशोध्य कृतलिप्तकमंशुमनिः ।
हत्वा भचक्रकलिकाहृतमब्दपूर्वं
रव्यादिरश्मिजनितायुरिति ब्रुवन्ति ॥ २३ ॥

Sloka 23. A planet diminished by its exaltation, if less than 6 signs, is to be subtracted from 12 signs, and the result reduced to minutes should be multiplied by its rays (mentioned in the preceding sloka) and divided by the minutes contained in the 12 signs The quotient in years, etc., thus found for the Sun and other planets, represents, they say, the रश्मिजायुस् (Rasmijayus) due to the rays.

हरणम्.

स्वराशितुङ्गातिसुहृद्गृहस्थे वक्रोपगे तु द्विगुणीकृतांशुः।
चक्रावसानेऽष्टमभागवर्ज्या सपत्नगे द्वादशभागहानिः ॥ २४ ॥

Sloka 24 When the planet is in its own Rasi, in its own exaltation, in the house of a very friendly planet, or in its retrogade motion, it has its rays doubled for आयुर्दाय (Ayurdaya) purposes When the retrograde motion comes to an end, the rays are diminished by an eighth portion When the planet is in the house of an enemy, the rays become reduced by a twelfth

अस्तं गतेषु द्युचरेषु चार्द्धं हित्वा शनिं दानवपूजितं च।
तद्रश्मियोगग्रहदत्तमायुर्महेन्द्रशास्त्रोदितमाहुरार्याः ॥ २५ ॥

Sloka 25 The आयुर्दाय (Ayurdaya) is to be halved in the case of all the अस्तगत (Astangata) planets except Venus and Saturn Sages say that the आयुर्दाय (Ayurdaya) yielded by planets according to their rays is treated of in the Astrological Science founded by Mahendra.

चक्रायुस.

रव्यादिसप्तग्रहतारकांशभुक्तावशेषाब्दसमूहमायुः।
सव्यापसव्योपगवाक्यजं वा वदन्ति चक्रायुरिनादिकानाम् ॥

Sloka 26 The आयुस (Ayus) consisting of the aggregate of the several periods belonging to the untraversed portions of the नक्षत्रपाद (Nakshatrapada) or Navamsas occupied by the Sun and other planets is said to be the चक्रायुस (Chakrayus) of the seven planets reckoned from the Sun (*vide* Adhyaya XVII sloka 6, *infra*). The name चक्रायुस (Chakrayus) applies also to what is got by means of the formulas relating to the सव्य (Savya) and अपसव्य (Apasavya) chakras. (*vide*, Adhyaya XVII, *infra*).

NOTES

The चक्रायुर्दाय (Chakrayurdaya) is to be calculated in the case of a horoscope in which Venus has the greatest (षड्बल) Shadbala. The years assigned to the several planets are those mentioned in *Adhyaya XVII*, sloka 6

Assuming the Sun's position in any nativity to be 1 sign 2° 55' 30", he is 1975' 5 removed from the First Point of Mesha. As each star covers 13° 20' or 800 minutes, the Sun is in the second quarter of the Star (कृत्तिका) Krittika having already traversed there 375'5 minutes. The number of years of Ayurdaya given by the Sun is therefore $\frac{424.5\times5}{800}=\frac{84.9}{32}=2'653$ years. Similarly in the case of the other planets. There is no हरण (Harana) in this Ayurdaya.

दशायुः.

आदित्यमुख्यनवखेचरयोगतारा
भुक्तावशिष्टघटिकाजनि वत्सराद्यम् ।
आयुर्दशाजनितमष्टकवर्गजातं
यत्प्रोक्तमेव सकलं प्रवदन्ति तज्ज्ञाः ॥ २७ ॥

Sloka 27. The आयुर्दाय (*Ayurdaya*) whose initial portion consists of the years due to the unexpired ghatikas of a योगतारा (yogatara) at a birth, whereof the lord

is one of the nine planets from the Sun onwards— this आयुर्दाय (Ayurdaya) is called दशायुस (Dasayus) or more commonly नक्षत्रदशायुस (Nakshatradasayus). The last is the आयुस (Ayus) derived from अष्टकवर्ग (Ashtakavarga) wherein, say those conversant with it, is treated everything (to be known).

NOTES.

The nine planets referred to in this Sloka are the seven planets from the Sun onwards and the two nodes Rahu and Ketu. The years assigned to them are those mentioned in Adhyaya XVIII, Sloka 3, *infra.*

विलग्नपे बलोपेते शुभदृष्टेंऽशसंभवम् ।
रवौ पिण्डोद्भवं कुर्याच्चन्द्रे नैसर्गिकं क्रमात् ॥ २८ ॥

Sloka 28. When the lord of the Lagna is strong and aspected by a benefic planet, the अंशायुस (Amsayus) is to be calculated. If the Sun or the Moon be strong and have benefic aspect, the पिण्ड (Pinda) or the निसर्गायुस (Nisargayus) respectively should be reckoned.

NOTES.

This Sloka is from (मणित्थ) Manittha's work.

cf. पराशर

रवीन्द्वाराद्दिनीवार्किबुधकेतुसिताः क्रमात् ।
आश्विन्याद्यग्रणेशाः स्युः स्वामिनो वत्सराः क्रमात् ॥
षडाशाः सप्तधृतयो नृपा एकोनविंशतिः ।
अष्टादिः सप्त च नगा उच्चे नीचेऽर्द्धमुच्यते ॥
अंशायुस्तु हरणं तस्मात्पूर्वांशस्तु द्वयं हितम् ।
अनयोः पापदायादावन्ते स्युरपमृत्यवः ॥

उच्चं गते रवौ चान्ये बलिष्ठाः केन्द्रकोणगाः ।
सर्वेषु स्वोच्चभावेषु बलिष्ठे शशहंसके ॥ २९ ॥
एवं चिरायुषां योगेष्वन्येषु गणितेषु च ।

चान्द्रयोगेषु तुर्ये तु चन्द्रे च बलसंयुते ॥ ३० ॥
महापुरुषयोगेषु वीर्योत्कटयुतेषु च ।
राजयोगेषु सर्वेषु पैण्ड्यमाह पराशरः ॥ ३१ ॥

Slokas 29-31. When the Sun is in his exaltation and the other planets are strong occupying Kendra and Trikona places, when all the planets are in their exaltation, in the strongest शश (Sasa), or हंसयोग (Hamsayoga), in all other yogas reckoned as those of long-lived people, in the Chandra yogas generally (*vide infra* Adhyaya VII Slokas 71-73), in the 4th चान्द्रयोग Chandra yoga *i.e.* Kemadrumi yoga (केमद्रुमयोग) when the Moon is strongest, in the Mahapurusha yogas महापुरुषयोगाः—*vide infra*, Adhyaya VII, 59), and in all Rajayogas where the planets are strongest, Parasara says पिण्डायुस् (Pindayus) is to be calculated.

NOTES

The latter half of Sloka 30 reads thus in पराशरहोरा (Parasarahora)

चान्द्रयोगेषु त्रिषु च चन्द्रे तु बलवत्तरे ॥

and seems to be the correct one

The translation ought to be " When the Sun has reached his exaltation and the other planets have attained their maximum strength and occupy Kendra and Trikona positions, when all planets are in their exaltation, in the strongest शश (Sasa) or हंसयोग (Hamsa yoga) (*Adhyaya VII, Sloka 59*), in all other yogas reckoned as those of long-lived people, in the three चान्द्र (Chandra) yogas सुनफा अनफा दुरुधुरा Sunapha, Anapha, Durudhara, *vide Adhyaya VII Sloka 8*) when the Moon is very strong, in the महापुरुष (Mahapurusha) yogas, *Adhyaya VII Sloka 59*) when the yoga producing planets are possessed of exceeding strength, and in all Rajayogas *Adhyaya VII, Slokas 1-58*, Parasara says पिण्डायुर्दाय (Pindayus) is to be calculated."

लग्ने गुरौ कर्मगते च भानौ चन्द्रे सुखे वाऽस्तगते बलाढ्ये ।
केन्द्रत्रिकोणोपचये च सौम्ये पापेष्वथापोक्लिमगेषु पैण्ड्यम् ॥३२॥

Sloka 32. When Jupiter is in the Lagna, the Sun in the 10th, and the Moon full of strength is in the 4th or in the 7th and other benefic planets occupy a Kendra, Trikona or an उपचय (Upachaya) place and when the malefic ones occupy the आपोक्लिम (Apoklima) houses, the पिण्डायुस (Pindayus) is to be reckoned.

NOTES.

This Sloka appears in पराशरहोरा (Parasarahora.) But the latter half there reads as follows.

पूर्णे त्रिकोणोपचये शुभेषु पापेष्वथापोक्लिमसंस्थितेषु ॥

पैण्ड्यं भानौ निसर्गप्रभवमुडुपतौ रश्मिजं सोमपुत्रे
भौमे भिन्नाष्टवर्गोदितमसुरगुरौ कालचक्रोद्भवायुः ।
देवाचार्ये दशायुर्दिनकरतनये सामुदायं बलिष्ठे
लग्ने यद्यंशकायुर्भवति बलयुते चाहुराचार्यमुख्याः ॥ ३३ ॥

Sloka 33. The leaders among astrological professors say that the पिण्डज (Pindaja), निसर्गज (Nisargaja), रश्मिज (Rasmija), भिन्नाष्टकवर्गज (Bhinnashtakavargaja), कालचक्रज (Kalachakraja), नक्षत्रज (Nakshatraja), सामुदायज (Samudayaja), or अंशज (Amsaja) Ayus is to be reckoned according as the Sun, the Moon, Mercury, Mars, Venus, Jupiter, Saturn or the Lagna possesses the greatest strength.

NOTES.

The following slokas from पराशरहोरा (Parasarahora) giving some more detailed information as to the several cases where पिण्डायुर्दाय (Pindayurdaya) &c. have to be reckoned will be found to be useful :

शुभाश्च केन्द्रे त्रिषडायमेऽन्ये विपर्यये पैण्ड्यमनः प्रदिष्टम् ।
रिःफाष्टषष्ठेषु सहस्ररश्मौ भौमे क्रमान्नीतकरे तु पैण्ड्यः ॥

पापाल्पभे चाष्टमे सप्तमे वा सौम्याः षष्ठे कर्मभे रिःफभे वा ।
नीचाभावे पैण्ड्यदाय प्रदिष्टो मन्दे लग्ने स्वोच्चगे च ध्रुवाख्यः ॥
वीणायां कार्मुके चक्रे गदायामर्द्धचन्द्रके ।
रवौ पैण्ड्योंशको लग्ने ध्रुवश्चन्द्रे च भूमिजे ॥
भिन्नाष्टवर्गः सौम्ये तु नक्षत्रांशसमुद्भवः ।
गुरौ नक्षत्रदाय स्यात्प्रक्रमानुगतः सिते ॥
समुदायाष्टवर्गस्तु मन्दे तु बलात्तरे ।
वाप्यां पाशे शरे पक्षे समुद्रार्धादिषु क्रमात् ॥
बलिष्ठेषु नवांशोत्थो ध्रुव पैण्ड्य स्वरांशकः ।
भिन्नाष्टवर्गं अंशोत्थो नक्षत्रांशक ईरितः ॥
रज्जौ निहंभे मालायां नले च मुसले क्रमात् ।
पैण्ड्यो ध्रुव क्रमात्प्रोक्तो रव्यादौ तु बलोत्तरे ॥
गण्डे शक्तौ च शकटे यूपे केदारशूलयोः ।
प्रक्रमानुगतश्चाथ रश्मिजौ ध्रुवमण्डितौ ॥
अष्टवर्गसमुद्भूतौ क्रमादेव बलोत्तरे ।
नौछत्रवज्रदामाख्ये स्वरदायोऽतिनीचगे ॥
कूटे गण्डे शरे नागे गोले शृङ्गाटके पुनः ।
कालकूटे क्रमात्प्रोक्ता पैण्ड्याद्याः सप्त वै द्विज ॥
पैण्ड्यास्त्रयो ध्रुवाश्चांशदायाश्चाष्टकवर्गकौ ।
द्रेष्काणेषु नवांशेषु द्वादशांशेषु च क्रमात् ॥
कलांशेषु नव प्रोक्ता दायाश्चैव पुनः पुनः ।
त्रिंशत्सवेदा स्वरपावकाश्च सुराश्च दन्ताः क्षितिपावकाश्च ।
षट्त्रिंशदिष्वग्नय एव भानि छन्दांसिमूर्च्छाश्च जिनाः कराश्चेत् ॥
पैण्ड्यस्तथा द्वादशधा प्रभिन्न क्रमेण दायो नियतः प्रदिष्टः ।
तत्त्वाग्निनन्दाग्नय एव खखरसास्तिदस्ता ध्रुवदायभेदाः ॥

एकाख्यश्चेत्समुदायसंज्ञनस्ततस्तु वेदा इतरोऽष्टवर्गः ।
पञ्चादिकेऽंशकदाय उक्तो रुद्राश्च सूर्या यदि पैण्ड्य आद्यः ॥
विश्वे मनुश्चेत्स्वरभागदायो नक्षत्रदायस्तिथिसंज्ञकश्चेत् ॥
नृपेत्यद्वित्रये प्रोक्ता आयपैण्ड्यभिदास्तथा ।
प्रक्रमानुगतो विंशत्यष्टत्रिंशेऽष्टवर्गजः ॥
चत्वारिंशत्त्रये पैण्ड्यो नक्षत्रांशास्त्रये ततः ।
शेषेषु षट्सु पैण्ड्यः स्याद्यो गर्गोयमाह च ॥
इष्टरश्म्यधिकप्रोक्तक्रम एव कराधिके ।
केन्द्रादिषु ग्रहाणां च बलोत्तरवशात् क्रमः ॥
बलोत्तरवशादेव स्थानेतरवशात्तथा ।
इष्टात्फलक्रमादेव रश्म्युक्तविधिना क्रमात् ॥

आयुरब्दादिकं सर्वं निश्चलेन गुणीकृतम् ।
मातंगेन हृतं लब्धं सौरमानायुरुच्यते ॥ ३४ ॥

Sloka 34. The आयुस (Ayus) in years, months, etc, multiplied by 360 and divided by 365 is termed सौरायुस (Sourayus) *i. e.*, the period of life in solar years.

ये धर्मकर्मनिरता द्विजदेवभक्ता
ये पथ्यभोजनरता विजितेन्द्रियाश्च ।
ये मानवा दधति सत्कुलशीलसीमा-
स्तेषामिदं कथितमायुरुदारधीभिः ॥ ३५ ॥

ये पापलुब्धाश्चौरा ये देवब्राह्मणनिन्दकाः ।
बह्वाशिनश्च ये तेषामकालमरणं नृणाम् ॥ ३६ ॥

Sloka 35. This आयुस (Ayus) has been declared by wise men in respect to those who are engaged in the practice of virtuous actions, who are devoted to the Brahmins and the Gods, who eat wholesome diet, who

keep their senses under control and who preserve the land marks of character and conduct peculiar to their high families

Sloka 36 Premature death overtakes those who are sinful, covetous and thievish, who revile Gods and Brahmins, and who are addicted to gluttony.

Vide श्रीपतिपद्धति V 37 38

धर्मे विकल्पबुद्धीनां दुःशीलानां च निद्विषाम् ।
ब्राह्मणानां च देवानां परद्रव्यापहारिणाम् ॥ ३७ ॥
भयंकराणां सर्वेषां मूर्खाणां पिशुनस्य च ।
स्वधर्माचारहीनानां पापकर्मोपजीविनां ॥ ३८ ॥
शास्त्रेष्वनियतानां च मूढानामपमृत्यवः ।
अन्येषामुत्तमायुः स्यादिति शास्त्रविदो विदुः ॥ ३९ ॥

Slokas 37–39 Sudden death seizes those that are sceptical of the force of moral law, that are vicious and are the enemies of Gods and Brahmins, that filch other people's goods, that are a source of dread to all, that are fools and turn informers, that have abandoned their duties and traditional observances, that live by sinful courses, and those that wouldnot out of folly abide by the ordinances of the sacred scriptures Those that know the sacred sciences regard the आयुस् (Ayus) prescribed as applicable to people other than those that have been declared liable to untimely death

नानाजातीनामायुः

गृध्रोलूकबक (?) ध्वांक्षसर्पाणां च सहस्रकम् ।
श्येनवानरभल्लूकमण्डूकानां शतत्रयम् ॥ ४० ॥
पञ्चाशादुत्तरशतं राक्षसानां प्रकीर्तितम् ।

नराणां कुञ्जराणां च विंशोत्तरशतं विदुः ॥ ४१ ॥
द्वात्रिंशदायुरश्वानां पंचविंशत् खरोष्ट्रयोः ।
वृषमाहिषयोश्चैव चतुर्विंशति वत्सराः ॥ ४२ ॥
विंशत्यायुर्मयूराणां छागादीनां च षोडश ।
हंसस्य पञ्चनवकं द्वादशाब्दाः पिकाः शुकाः ॥ ४३ ॥
तद्वत्पारावतानां च कुक्कुटस्याष्ट वत्सराः ।
* बुल्बुलानामण्डजानां सप्तसंख्याः समाः स्मृताः ॥ ४४ ॥

Slokas 40-41. A thousand years is recognised as the maximum length of life of vultures, owls, cranes, crows and serpants. Hawks, monkeys, bears and frogs live for 300 years. Rakshasas have length of life lasting 150 years. 120 years is known as the maximum life of men and elephants.

Slokas 42-44. The maximum age of a horse is 32 years; of an ass or a camel, 25; of a bull or buffalo, 24; of peacocks, 20; of a goat or sheep, 16, of a goose, 14; of a cuckoo or parrot, 12; of doves, 12 likewise; of a fowl 8; and of the bulbul or eastern nightingale, the maximum age is 7 years.

* *cf.* सारावली

द्विघ्नाः षष्टिर्निशाः पञ्च परमं मरदन्तिनाम् ।
द्वात्रिंशद्वाजिनामायुः छागादीनां तु षोडश ॥
खरोष्ट्रयोः पञ्चवर्गं एकापेहिं वृषादिषु ।
शुनां [illegible] द्वादश प्रोक्तं गणितं परमायुषम् ॥
तत्तत्परं प्रमाणेन ह्रस्वेषामायुरादिशेत् ।

अरिष्टदशा ॥

In the following ten slokas (*i.e.* slokas 45-54) the author has explained the various clues to find out the अरिष्ट (Arishta) period of the native:

त्रिमण्डलेष्वथैकस्मिन् पापस्तिष्ठति दुर्बलः ।
न सौम्यग्रहसंयुक्तस्तद्दशान्ते मृतिं वदेत् ॥ ४५ ॥

Sloka 45. When, in one of the three cyclic divisions (into which the 12 houses may be arranged under certain conditions for आयुर्दाय-Ayurdaya purposes). there is a malefic planet devoid of strength and unassociated with a benefic planet, the astrologer can announce the death of the person affected by this yoga at the conclusion of the दशा (Dasa-Ayurdaya period) of the weak malefic planet in question.

NOTES

The following sloka from जातकरत्न will explain the cyclic divisions referred to —

लग्नपञ्चमभाग्यादिभावेष्वेकत्र संस्थितैः ।
चतुरादिग्रहैर्जाता दीर्घमध्याल्पजीविनः ॥

People have long, medium or short lives according as at the time of their birth four or more planets are grouped together in the 1st, the 2nd or the 3rd of the three groups of 4 consecutive bhavas beginning respectively with the Lagna, the 5th and the 9th

राशिसन्धिस्थखेटानां दशा रोगप्रदा भवेत् ।
त्रिंशद्भागमनुक्रान्तदशायां मरणं नृणाम् ॥ ४६ ॥

Sloka 46. The dasa period of a planet occupying the end of a sign brings on disease. Death may happen in the dasa of the planet in question when the planet has progressed no further than the thirtieth degree of the राशि (Rasi)

cf. फलदीपिका

(दशा) कष्टा भवेद्राशिचयमानभागास्थितस्य तु स्थानपतेस्तथैव ॥

षष्ठाष्टमस्थो रिपुदृष्टमूर्तिः पापग्रहः पापगृहोपगश्चेत् ।
स्वान्तर्दशायां मरणं नराणां वदन्ति युद्धे विजितस्य दाये ॥४७॥

Sloka 47. If a malefic planet occupying the 6th or the 8th house from the Lagna be aspected by its enemy and if that 6th or the 8th house be itself owned by a malefic planet, the death of the person concerned will take place in the subsidiary dasa period of the planet occupying the 6th or the 8th house when the main dasa belongs to a planet conquered in planetary war.

Cf. गुणाकर

> दशायां यदि भूसूनोर्विशेदन्तर्दशा शनेः ।
> भवेत्प्राणभृतो मृत्युस्तदा दीर्घायुषामपि ॥
> षष्ठाष्टमगतः क्रूरः क्रूरसंस्थो विलोकितः ।
> द्विषता क्रूरभस्थेन स्वदशायां मृतिप्रदः ॥
> दशारिष्टं जयी युद्धे प्रस्फुरत्किरणोत्करः ।
> नीचोच्चादिस्थितो वाऽपि हीनस्त्वन्तर्दशाधिप. ॥

पञ्चम्यारदशा मृत्युं दद्यात् षष्ठी गुरोर्दशा ।
शनेश्चतुर्थी मृत्यै स्याद्दशा राहोश्च सप्तमी ॥ ४८ ॥

Sloka 48. If in the order of main dasas the 5th happens to belong to Mars, the 6th to Jupiter, the 4th to Saturn or the 7th to Rahu, every one of these will prove fatal.

cf. फलदीपिका ।

> शनेश्चतुर्थी च गुरोस्तु षष्ठी दशा कुजाह्योर्यदि पञ्चमी सा ।
> कष्टप्रदेत् ... ...

नीचारातिविमूढस्य विपत्प्रत्यरिनैधनाः ।
दशा दद्युर्मृतिं तस्य पापयुक्ता विशेषतः ॥ ४९ ॥

Sloka 49. If the 3rd, the 5th or the 7th main dasa happens to be that of a planet in depression, in an inimical house or eclipsed by the Sun, it will prove fatal; and this will be the case all the more when the fatal dasas are associated with malefic planets also.

तत्तद्भावार्थकामेशदशास्वन्तर्दशासु च ।
तत्तद्भावविनाशः स्यात् तद्युक्तेक्षितकारकैः ॥ ५० ॥

Sloka 50. In the main dasa as well as in the subsidiary dasa of the lord of the 2nd or the 7th place from any bhava there will happen the destruction thereof by (1) the planet occupying the bhava; (2) the one aspecting it; or (3) the (bhava Karaka) भावकारक representing it.

NOTES.

cf. फलदीपिका

द्रावर्थकामाविह मारकाख्यौ तदीश्वरस्तत्र गतो बलाढ्यः ।
हन्ति स्वपाके निधनेश्वरो वा षष्ठेश्वरो वाप्यतिदुर्बलश्चेत् ॥

Also पराशर

जायाकुटुम्बकाधीशौ मारकौ परिकीर्तितौ ।

अष्टमस्थत्रिभागांशपातिस्थितगृहं शनौ ।
तदंशनवभागर्क्षे गते वा मरणं भवेत् ॥ ५१ ॥

Sloka 51. When Saturn goes to a house occupied by the lord of a द्रेक्काण (Drekkana) of the 8th house from the Lagna, death may happen. The same event may be expected when Saturn passes through the राशि (Rasi) owning the Navamsa occupied by the lord of the house in which is the owner of the द्रेक्काण (Drekkana) referred to above.

NOTES.

This sloka also appears in फलदीपिका (Phaladeepika), but the reading there is अष्टमस्य (Ashtamasya) for अष्टमस्थ (Ashtamastha.)

छिद्रग्रहाः

रन्ध्रेश्वरो रन्ध्रयुक्तो रन्ध्रद्रष्टा खरेश्वरः ।
रन्ध्राधिपयुतश्चैव चतुःषष्ठ्यंशनायकः ॥ ५२ ॥

रन्ध्रेश्वरातिशत्रुश्च सप्त छिद्रग्रहाः स्मृताः ।
तेषां मध्ये बली यस्तु तस्य दाये मृतिं वदेत् ॥ ५३ ॥

Slokas 52-53. The following seven are termed छिद्र (Chhidra) Grahas or planets of vulnerability: (1) the lord of the 8th bhava; (2) the planet occupying the same; (3) the planet aspecting the 8th; (4) the lord of खर (Khara) *i.e.*, 22nd Drekkana from that of the Lagna, (*vide* sloka 56, *infra*); (5) the planet in conjunction with the lord of the 8th; (6) the lord of the 64th Navamsa from that occupied by the Moon; and (7) the अतिशत्रु (Athisathru) of the lord of the 8th house. Whichever of them is strongest, in the dasa of that planet should an astrologer predict death

NOTES.

cf. मन्त्रेश्वर

मन्दमान्दिगुरुरन्ध्रपास्तत्सखाश्च पतयोऽपि ये ग्रहाः ।
तेषु दुर्बलदशा मृतिप्रदाः कष्टभे चरति सूर्यनन्दने ॥
मृतीशनाथस्थितभांशकेशयोः खरत्रिभागेश्वरयोर्बलीयसोः ।
दशागमे मृत्युपयुक्तभांशकत्रिकोणगे देवगुरौ तनुक्षयः ॥

Also प्रश्नमार्ग

लग्नाद्वा यदि जन्मतो मृतिपतिर्मृत्युस्थतद्वीक्षकौ
मन्दः क्रूरखगाणपो गुलिकपस्तद्युक्तराश्यंशपाः ।
राहुश्चैषु सुदुर्बलो जनुषि यो भावेन भांशे स्थितः
पापालोकितसंयुतोऽस्य हि दशा वाऽन्तर्दशा मृत्युदा ॥
पापानां चेद्दशायामपहृतिरसतां चिन्तनीयोऽत्र मृत्यु-
र्गामासर्क्षेश्वराणामपि निजत्रिभागेश्वरः पाककालः ।
द्वित्र्यादीनां दशानां युगपदवसतिर्यत्र कालः स कष्टः
सर्वासां वा दशानामवसतिरशुभा दोषदानां विशेषात् ॥

Also फलदीपिका

रन्ध्रस्थरन्ध्रेक्षकरन्ध्रनाथरन्ध्रदृगाणाधिपमान्दिभेशाः ।
दुःस्वप्रदम्नेष्वपि दुर्बलो यः स नाशकारी स्वदशापहारे ॥

तत्तद्भावाद्व्ययस्थस्य तद्भावाधीश्वरस्य वा ।
वीर्येपेतस्य खेटस्य पाके मृत्युर्न संशयः ॥ ५४ ॥

Sloka 54 The death of the relative signified by any particular bhava will without doubt take place in the main dasa (1) of the planet occupying the 12th place from that bhava or (2) of the planet owning it whichever is stronger

NOTES

The reading of this Sloka in फलदीपिका (Phaladipika) is as follows

तत्तद्भावाद्व्ययस्थस्य तद्भावव्ययपस्य वा ।
वीर्यहीनस्य खेटस्य पाके मृत्युमवाप्नुयात् ॥

द्रेक्काणस्वरूपम् ॥

कुलीरमीनालिगता दृगाणा मध्यान्तसानप्रथमा भुजङ्गाः ।
अलिद्वितीयो मृगलेयपूर्वः क्रमेण पाशो निगलो विहङ्गः ॥ ५५ ॥

Sloka 55 The middlemost the last and the first Drekkanas respectively of Kataka, Meena and Vrischika are termed सर्प (Sarpa) Drekkanas These are also called पाश-Pasa (noose) Drekkanas The 2nd Drekkana of Vrischika is styled निगड (Nigada-fetters) Drekkana The first Drekkana of Makara as well as of Simha is termed पक्षि (Pakshi-bird) Drekkana.

NOTES

According to बलभद्र (Balabhadra) the first and second Drekkanas of कटक (Kataka), the first and second of वृश्चिक (Vrischika) and the last of मीन (Meena) are सर्प (Sarpa) Drekkanas For, he says

" कर्कस्य प्रथमद्वितीयौ वृश्चिकस्य प्रथमद्वितीयौ मीनस्यान्त्यश्चेते पञ्च सर्पद्रेकाणा."

विलग्नजन्मद्रेकाणाद्यस्तु द्वाविंशतिः (कः?) खरः ।
सुधाकरोपगांशर्क्षात् चतु षष्ट्यंशको भवेत् ॥ ५६ ॥

Sloka 56 खर (Khara) is the 22nd Drekkana from that of the Lagna The 64th Navamsa is reckoned from that occupied by the Moon

NOTES

• It is evident that the 22nd द्रेकाण (Drekkana) reckoned from the लग्नद्रेकाण (Lagnadrekkana) is the first द्रेकाण (Drekkana) in the 8th house from the Lagna The 64th नवांश (Navamsa) from that occupied by the Moon means the first नवांश (Navamsa) in the 8th house from the Moon

लग्नं पञ्चहतं च मान्दिसहितं प्राणस्फुटं प्राणिनां
चन्द्रस्य स्फुटमष्टकेन गुणितं देहं समान्दिस्फुटम् ।
सप्तमं गुलिकस्फुटं सह दिवानाथेन मृत्युर्भवेत्
तस्माज्जीवकलेवरैक्यविपुले जातश्चिरं जीवति ॥ ५७ ॥

Sloka 57. The figures for the rising sign multiplied by 5 and superadded to those for मान्दि (Mandi) will give the exact figures of what is called प्राण (Prana) *i. e.* life of living beings. The figures for the Moon multiplied by 8 and added to the figures for मान्दि (Mandi) get the designation देह (Deha) or Body. Seven times the figures for मान्दि (Mandi) joined to those of the Sun go by the name of मृत्यु (Mrityu) or Death. Long lives the person born at a time when the sum total of जीव (Jeeva) and देह (Deha) *i. e.*, life and body is in excess of मृत्यु Mrityu) or Death.

Notes.

In finding the position of मान्दि (Mandi) the following from Parasara पराशर will be helpful ,

रविवारादिशन्यन्तं गुलिकादि निरूप्यते ।
दिवसानष्टधा कृत्वा वारेशाद्गणयेत् क्रमात् ॥
अष्टमांशो निरीशः स्यात् शन्यंशो गुलिक स्मृतः ।
रात्रिरप्यष्टधा भक्ता वारेशात्पञ्चमादितः ॥
गणयेदष्टमः खण्डो निष्पतिः परिकीर्तितः ।
शन्यंशे गुलिकः प्रोक्तः गुर्वंशे यमकण्टकः ॥
भौमांशे मृत्युरादिष्टः रव्यंशे कालसंज्ञकः ।
सौम्यांशेऽर्द्धप्रहरकः ॥

The following is the rule for finding the times of (Gulika) गुलिक and others on the several week days: Divide the day into 8 parts. The lords of the first 7 parts are the 7 planets counted in order from the lord of the day, the 8th portion is lordless. Saturn's portion in each day is called गुलिक (Gulika)

Nights are similarly divided into 8 portions or muhurtas. The lords of the first 7 muhurtas are the 7 planets counted from the lord of the fifth week day from the day chosen, the 8th portion is without a lord. Here again Saturn's muhurta is गुलिक (Gulika). Jupiter's muhurta is styled यमकण्टक (Yamakantaka), that of Mars is termed मृत्यु (Mrityu) The Sun's muhurta is called काल (Kala), Mercury's, अर्द्धप्रहर (Ardhaprahara) The position of गुलिक (Gulika) and others is assigned at the end of their respective muhurtas

For the horoscope taken for illustration in page 238, the position of मान्दि (Mandi) is thus found out

The time of birth was Friday night The first Muhurta on Friday night belongs to Mars, the lord of the 5th weekday from Friday. Therefore गुलिक (Gulika) *i. e.* Saturn's muhurta is the 5th. The length of Friday night in question is given to be 29 घ. 5 वि. Therefore each muhurta is 3 घ 38 125 वि. The 5th muhurta ends at 18 घ 16·625 वि Gulika's position is 10 signs, 2° 47′ 54″ corresponding to this time Similarly the positions of अर्धप्रहर (Ardha prahara) etc may be found [*Vide* also notes on II—6 *supra*]

In the same example, the Lagna is 0—14°—31′—46.″ Multiplying by 5, we get 2—12°—38′—50″ Adding मान्दि (Mandi) 10—2°—47′—54,″ we get for प्राण (Prana) 12—15°—26′—44.″ (A)

The Moon is 9—14°—29′—39″ Multiplying by 8, we get 75—25°—57′—12″ Adding मान्दि (Mandi) 10—2°—47′—54″, we get for देह (Deha) 85—28°—45′—6″ (B)

Again multiply (मान्दि) Mandi s position by 7 we get 70—19°—45—18″. Adding the Sun 0—17°—43—30″ we get for मृत्यु (Mrityu 71—7°—28′—48″ (C)

प्राण (Prana) or जीव (Jeeva) *plus* देह (Deha)=98—14°—11′—50″ =(D) This is greater than मृत्यु (Mrityu) (C),

Adding प्राण (Prana), देह (Deha) and मृत्यु (Mrityu) *i. e* A+B +C we have 169—21°—40′—38″ So that when Saturn is in 1—21°—40′—38″ or transits Vrishabha there is Death This is found to be correct as Saturn was then retrograde in Rohini.

cf. प्रश्नमार्ग

> क्षमेन्दू मानदाभ्यां हत्वा मान्दिं क्षिपेद्द्वयो ।
> प्राणदेहौ क्रमात् स्यातां पुनर्मान्दिं सुताहितः ।
> भानुयुक्तो भवेन्मृत्युर्विलिखेत् त्रीनिमानपि ॥

जीवमृत्युतनुयोगराशिगे गोचरेण रविजे धनक्षयः ।
तत्त्रिकोणगृहगेऽथवा नृणां तन्नवांशकयुते मृतिं वदेत् ॥५८॥

Sloka 58 When Saturn in his progress through his orbit arrives at the sign indicated by the total of देह (Deha), जीव (Jeeva) and मृत्यु (Mrityu), there is waste of money. When Saturn is in a triangular sign from the Rasi referred to above, or in a Navamsa owned by the same, the astrologer must predict death.

भावत्रिकोणगे मन्दे भावनाशं वदेद्बुधः ।
भावाधिपतिकोणे वा गुरौ प्राप्ते मृतिर्भवेत् ॥ ५९ ॥

Sloka 59. When Saturn arrives at a triangular sign from the आयुर्भाव (Ayurbhava), the astrologer should predict the loss thereof. The same event, *i. e.*, death will take place when Jupiter arrives at a triangular sign from where the lord of the आयुर्भाव (Ayurbhava) is.

लग्नार्कमान्दिस्फुटयोगराशेरधीश्वरे यद्भवनोपगस्तु ।
तद्राशिसंस्थे पुरुहूतवन्द्ये तत्कोणगे वा मृतिमेति जातः ॥ ६० ॥

Sloka 60 Find the house occupied by the lord of the sign indicated by the aggregate of the figures for the Lagna, the Sun and Mandi When Jupiter arrives in his progress through the orbit at the Rasi found as above or in a triangular sign thereof, the native meets with death

NOTES

This as well as the next six slokas are also quoted in फलदीपिका (Phaladeepika)

स्फुटे विलग्ननाथस्य विशोध्य यमकण्टकम् ।
तद्राशिनवभागस्थे जीवे मृत्युर्न संशयः ॥ ६१ ॥

Sloka 61 Subtract the figures of the Yamakantaka (यमकण्टक) from those of the rising sign and find out the Rasi and its Navamsa indicated by the difference. When Jupiter comes to occupy this Navamsa in the Rasi thus found, death will take place without doubt

मान्दिस्फुटे भानुसुतं विशोध्य राश्यंशकोणे रविजे मृतिः स्यात् ।
धूमादिपंचग्रहयोगराशिद्रेक्काणयातेऽर्कसुते च मृत्युः ॥ ६२ ॥

Sloka 62 Subtract the figures for Saturn from those of मान्दि (Mandi) and find out the Rasi and its Navamsa indicated by the difference When Saturn arrives at a triangular position from this Navamsa of the Rasi thus found, death will take place The same event will also happen when Saturn arrives at the particular द्रेक्काण (Drekkana) of the particular Rasi indicated by the aggregate of the figures of the five (उपग्रह) Upagrahas reckoned from धूम (Dhuma), (*vide* Adhyaya II-S 6)

NOTES

(The five Upagrahas reckoned from धूम (Dhuma) are (1) धूम (Dhuma) (2) अर्धप्रहर (Ardhaprahara) (3) यमकण्टक (Yamakantaka), (4) कोदण्ड (Kodanda) and (5) मान्दि (Mandi). For finding their positions, see notes on sloka 57 above and II—6 *supra* (page 47)

The figure for मान्दि (Mandi) is 10— 2°—47′—54″

Subtracting Saturn (0—27°— 55′—41″

we get 9—4°—52′—13″ which means

Makara) Rasi and (Kumbha) Navamsa When Saturn passes through a Rasi trine to Makara and a Navamsa trine to Kumbha, death may be predicted

मान्दिस्फुटोदितनवांशगतेऽमरेज्ये
तद्द्वादशांशसहिते दिननाथसूनौ ।
द्रेक्काणकोणभवने दिनपे च मृत्यु-
र्लग्नेन्दुमान्दियुतभांशगतोदये स्यात् ॥ ६३ ॥

Sloka 63 Ascertain the Navamsa, the Dwadasamsa and the Drekkana indicated by the figures for Mandi When Jupiter arrives at the Navamsa, Saturn at the Dwadasamsa and the Sun at a triangular sign from the Drekkana in question and the rising Navamsa in that denoted by the aggregate of the figures for the Lagna, the Moon and Mandi, death will take place.

NOTES

Mandi is in 10—2—47—54, that is, he is in Tula Navamsa Kumbha Dwadasamsa and Kumbha Drekkana According to this sloka, death may be expected when Jupiter arrives in a Navamsa trine to Tula, when Saturn arrives in a Dwadasamsa trine to Kumbha and the Sun in a Drekkana trine to Kumbha.

But *cf.* प्रश्नमार्गे

जातस्याह्नि सषड्ग्रहो गतनिशा मान्दिप्रमाणाह्वये
राशौ मान्दिजमान्दिरेव न परं तद्राशिनाथालये ।
मन्दस्तस्य नवांशपाश्रितगृहे मृत्युप्रदायी गुरु
र्भानुर्द्वादशभागपाश्रितगृहे त्रिकोणपक्षे शशी ॥

विलग्नमान्दिस्फुटयोगभांशं निर्याणमासं प्रवदन्ति तज्ज्ञाः ।
निर्याणचन्द्रो गुलिकेन्दुयोगो लग्नं विलग्नार्किसुतेन्दुयोगम् ॥ ६४ ॥

Sloka 64 Find out the Rasi and its Navamsa indicated by the sum total of the figures for the Lagna and मान्दि (Mandi) This Rasi and its Navamsa, say the Astrologers, will give the clue to the particular month and the portion thereof in a year in which a person s death may be expected to happen, (*i e*, when the Sun arrives at this particular Rasi and the particular Navamsa thereof the person will die). The Moon at the time of the decease will occupy the Rasi indicated by the total of the figures for Mandi and the Moon, and the rising sign will be that denoted by the total of the figures for the Lagna, Mandi and the Moon

Notes

First half. But see also the following quotations,

(1) प्रश्नमार्गे

अष्टमेशाश्रित राशिमावसत्यहिमत्विषि ।
जन्मनारो विलग्नस्य तारकी वा मृतिर्भवेत् ॥

(2) अनुष्ठानपद्धति

आरमाकांशकभात्रिकोणभगते सूर्ये चास्य स चेद्
यद्यर्केस्थिरभेऽष्टमेशनवभागेशक्षे (नवभागांशत्रि) कोणस्थिते ।
छलेशस्थनवांशराशिसहिते तस्य त्रिकोणेऽ (पि) यदा
सूर्ये मृत्युमुपाश्नुते दशभयग सोय भवेज्जन्मनि ॥

Latter half. *cf.* प्रश्नमार्गे

सूर्याश्रितक्षगे चन्द्रे रन्ध्रेशाश्रितवेश्मन ।
त्रिकोणोपगते चेन्दौ राह्वारूढोडुनस्तथा ॥
रन्ध्रेशाधिष्ठितोडौ वा निर्दिष्ट मरण नृणाम् ।
धनेशाश्रितराशेर्वा तस्य सप्तमभस्य वा ॥
त्रिकोणस्थे धनेशांशराशिगे वा विधौ मृति ।
निजजन्मनि यस्मिन् भे गुलिकांशगे विधौ ॥

गुलिकं रविसूनुं च गुणित्वा नवसंख्यया ।
उभयोरैक्यराश्यंशगृहगे रविजे मृतिः ॥ ६५ ॥

Sloka 65. Multiply by 9 the figures for मान्दि (Mandi) and Saturn. Add the two products and find out the particular Rasi and its Navamsa which the total indicates. When Saturn passes through this, death will happen.

षष्ठावसानरन्ध्रेशस्फुटैक्यभवनं गते ।
तत्त्रिकोणोपगे चाऽपि मन्दे मृत्युभयं नृणाम् ॥ ६६ ॥

Sloka 66. Find out the sign of the zodiac indicated by the sum total of the figures for the lords of the 6th, the 12th and the 8th bhavas. When Saturn is in this house or in a triangular sign from it, death has to be apprehended.

c/. जातकादेश

रिपुनिधनान्त्यपतीनां लग्नाधिपगुलिकभानुजानां वा ।
स्फुटयोगजातराशित्रिकोणगे भानुजे भवेन्मरणम् ॥

जीवे नन्दहते विरिञ्चिगुणितं मन्दं च मान्दिस्फुटं
संयोज्यं पुनरङ्कवृद्धिमिनजं मन्दात्मजं योजयेत् ।
तद्देवेशपुरोहितस्फुटचयप्राप्तं नवांशं गते
जीवे गोचरगे यदा यदि नृणां निर्याणकालो भवेत् ॥६७

Sloka 67. Add nine times the figures for Saturn and मान्दि (Mandi) to nine times the figures for Jupiter; repeat this process again. Adding the two sets of figures relating to Saturn, Mandi and Jupiter, find out the Rasi and its Navamsa indicated by the total obtained. When Jupiter progressing through its orbit arrives at the particular Rasi and its Navamsa above found, the person concerned will have his exit from the world.

भानुस्फुटे नवहते रविजं च मान्दिं
हत्वा ग्रहैस्तदिनराशिगणेषु योज्यम् ।
मान्दिं पुनश्च नवकेन हतं च युञ्ज्यात्
तद्राशिकांशगतपूषणि मृत्युकालः ॥ ६८ ॥

Sloka 68. Add nine times the figures for Saturn and मान्दि (Mandi) to nine times the figures for the Sun. To this sum add again nine times the figures for मान्दि (Mandi) joined to nine times the figures for the Sun. When the Sun passes through the particular Rasi and the particular Navamsa indicated by the grand total, the demise of the person concerned will take place.

सुतेशसंयुक्तनभश्चराणां दशाब्दसंख्या दिननायकाप्ताः ।
तच्छेषिते मासि मृतिं नराणां वदन्ति लग्नेशयुतग्रहैर्वा ॥ ६९ ॥

Sloka 69. Add together the number of years, months, etc. constituting the Dasa period of the planets in conjunction with the lord of the 5th or the 1st bhava and divide the sum total by 12. The remainder will indicate the month in which, astrologers say, the death of the person concerned will take place,

चन्द्रस्फुटे नवकसंगुणिते तु मान्दिं
मन्दं च नन्दहतमिन्दुनियोजनीयम् ।
कृत्वा पुनर्नवहतार्किसुतं समेतं
यच्चनवांशकराशिर्मरणप्रदः स्यात् ॥ ७० ॥

Sloka 70. Add nine times the figures for Saturn and मान्दि (Mandi) to nine times the figures for the Moon. To this total add again nine times the figures for मान्दि (Mandi) joined to nine times the figures for the Moon. Find the particular राशि (Rasi) and नवांश (Na-

vamsa) indicated by the grand total. When the Moon passes through the राशि (Rasi) and नवांश (Navamsa) thus found, the death of the person concerned will take place

जातोऽह्नि चेदर्कशनिस्फुटैक्य-
तारादिनिर्याणदशा प्रकल्प्या ।
तारेशराहुस्फुटयोगतारा
पूर्वा दशाऽनिशकरा रजन्याम् ॥ ७१ ॥

Sloka 71. If the birth of a person be during day-time, his exit from the world is to be thus determined Add the figures for the Sun and Saturn, and find out the asterism नक्षत्र (Nakshatra) and the portion thereof indicated by this total In the महादशा (Mahadasa) of this asterism (*vide* Adhyaya 18, sloka 3, *infra*), find out which period corresponds to the particular portion of the star already found The death of the person concerned will occur at this point of time

If the birth be during night add the figures for the Moon and Rahu, ascertain as before the particular period of the Mahadasa corresponding to the portion of the asterism indicated by the total This will give the time of निर्याण (Niryana)

Notes

The following sloka from गर्ग (Garga) gives another clue for ascertaining the निर्याण (Niryana) of any person

यो राशिर्गुलिकोपेतस्तन्त्रिकोणे गते दामौ ।
मरणं निशि जातानां दिन (वि) जानां तदन्तके ॥

निर्याणहेतुः ॥

उदयाद्द्वाविंशतितमं द्रेक्काणं कारणं मृत्योः ।
तस्याधिपस्य निर्याणं सूचयेद्विधिवित्तमः ॥ ७२ ॥

CAUSE OF A PERSON'S EXIT FROM THE WORLD.

Sloka 72. The 22nd Drekkana from the लग्नद्रेक्काण (Lagna drekkana) is the cause of death. An astrologer thoroughly acquainted with the application of the principles of his science should indicate the exit from the world (निर्याण-Niryana) of the person concerned in reference to the lord of the 22nd Drekkana aforesaid (*vide* Adhyaya 5-A Sl 11)

NOTES

cf. Also सारावली

उदयाद्द्वाविंशतितमद्रेक्काणो भवति कारण मृत्यौ ।
तस्याधिपतिभवो वा निर्याणं सूचयेत् स्वगुणैः ॥

Also फलदीपिका

लग्नाद्दष्टमराशेः स्वभावदोषोत्थ वदेन्मृत्युम् ।
निधनेशस्य नवांशस्थितराशिनिमित्तदेशमानेन वा ॥

Vide also *Adhyaya V A Sloka 11 infra.* For the condition as to when this sloka has to be applied see latter half of sloka 75 *infra.*

ज्ञेया जन्मनि यन्नवांशकगतो मान्दिस्तदीयात्तके
राशौ तिष्ठति चेत् शुभस्तु बलवान् सौख्येन नूनं मृतिः ।
भूपुत्रे समरेण सूर्यतनये चोरादिभिर्दानवैः
सर्पाद्यैश्च तथा रवौ नृपभयात्क्षीणोडुपे तोयजात् ॥ ७३ ॥

Sloka 73 If a strong benefic planet occupies the 7th house from the Navamsa where मान्दि (Mandi) is at a person's birth, that person's death is sure to come about happily But if M rs be in such a position, the death will be in battle If Saturn should occupy the same position the death would be inflicted by thieves, demons, snakes and other reptiles If the Sun or the waning Moon hold the above position, the death would

proceed from the dreadful doom of a sovereign or from an aquatic being.

cf प्रश्नमार्गे

> भाग्यारूढनवांशकामगृहगाः सौम्याः सुमृत्युप्रदाः
> पापास्तत्र गतास्तु दुर्मृतिकरास्तेष्वर्के उर्वीपतेः ।
> क्षीणेन्दुः सलिले युधि क्षितिसुतः सूर्यात्मजो पन्नगा
> द्राहुः पन्नगदंशनान्मरणदो यद्वा विषस्पर्शनात् ॥

> रन्ध्रं येन निरीक्षितं बलवता तद्धातुकोपान्मृतिः
> सूर्यादग्निजलायुधज्वरकफक्षुत्तट्कृतैश्चामयैः ।
> लग्नादष्टमधामपे तनुगते कालस्य यद्देहजैः
> छिद्रस्थे च चरस्थिरोभयगत्ते देशान्तरे स्वे पथि ॥ ७४ ॥

Sloka 74. When a strong planet aspects the 8th bhava death results as the effect of the inflammation of the humour belonging to that planet. If the aspecting planet be the Sun, it will be due to an ailment caused by a burn; if the Moon, from a disease caused by water; if Mars, from a disorder arising from a hurt inflicted by a weapon; if Mercury, from fever; if Jupiter, from phlegmatic affection; if Venus, from famine; lastly if Saturn be the aspecting planet, the death will arise from thirst. If the lord of the 8th bhava occupy the Lagna, the disease leading to death will be located in that part of the body of the कालपुरुष Kalapurusha which the sign constituting the 8th bhava represents. If the 8th bhava be a moveable sign, death will happen in a foreign country; if a fixed sign, it will take place in the person's native place; if a dual sign, it will occur on a road.

NOTES

First quarter. cf. सारावली

> यो बलयुक्तो निधनं पश्यति तद्धातुकोपजो मृत्युः।
> तत्संयुक्तस्तनुजो बहुभिर्बलिभिर्बहुप्रकारः स्यात् ॥

भौमारुणौ यदि परस्परराशियुक्तौ
केन्द्रस्थितौ निधननायकखेचरेन्द्रात् ।
जातोऽवसानसमये क्षितिपालकोपात्
शूलादिकायुधवरैर्निधनं समेति ॥ ८० ॥

Sloka 80. If, at a person's birth, Mars and the Sun occupy houses owned by each other and are in Kendra positions with respect to the planet that is the lord of the 8th bhava, the person will at his latter end incur the displeasure of the sovereign and suffer death by being impaled at the stake or by some other instrument of execution.

NOTES.

The following is the reading of the sloka as given in होरासार

भौमार्कजौ यदिपरस्परभागसंस्थौ क्षेत्रेऽथवा निधनभेशयुते च केन्द्रे ।
तस्यावसानसमये क्षितिपालकोपात् शूलादिनायुधशतैर्निधनं समेति ॥

चन्द्रे तनौ दिनकरे विबलेऽष्टमस्थे
लग्नाद्व्यये सुरगुरौ सुखगे च पापे ।
जातस्य तस्य शयनाच्च्युतहेतुमृत्युः
शस्त्रेण वा निशि निषादकृतेन वा स्यात् ॥ ८१ ॥

Sloka 81. When the Moon is in the Lagna and the Sun is without strength in the 8th bhava and Jupiter occupies the 12th bhava, and a malefic planet is in the 4th bhava, the person born will die by falling from his couch, or being assassinated at night by a low out-cast.

NOTES

The following is the reading adopted in होरासार.

लग्ने शशी दिनकरे विबलेऽष्टमस्थे लग्नाद्व्यये सुरगते [illegible] च पापखेटे ।
जातस्य शयनच्युत[illegible] [illegible]मा निशि नि[illegible] [illegible] ॥

लग्नेशे निधनांशस्थे मूढे षष्ठगतेऽथवा ।
क्षुद्बाधया च मरणं बन्धुहीने महीतले ॥ ८२ ॥

Sloka 82. When the lord of the Lagna occupies the 64th Navamsa from the Lagna or is eclipsed by the Sun or is in the 6th bhava, the death of the person concerned will be by famine on the bare ground with no relation by his side.

आयुर्विलग्नाधिपती बलेन हीनौ धरासूनुररिशयुक्तः ।
युद्धे मृतिं तस्य वदन्ति तज्ज्ञाः शस्त्रेण जातस्य मृतिं विशेषात् ॥

Sloka 83. If, at a person's birth, the lords of the 8th and the 1st bhava be both weak and Mars be in conjunction with the lord of the 6th bhava, he will die, say the astrologers, in battle, and that too by a blow inflicted by a weapon

NOTES

The second पाद (Pada) reads as हीनौ धरासूनुभगेशयुक्तौ in सर्वार्थचिन्तामणि.

लग्नेश्वरे वाहननाथयुक्ते वागीश्वरेणापि युते त्वजीर्णात्
दारेश्वरे वाहनवित्तराशिनाथान्विते वा मरणं त्वजीर्णात् ॥८४

Sloka 84. When the lord of the Lagna is in conjunction with that of the 4th bhava as well as of the 2nd bhava, death will result from indigestion. When the lord of the 7th bhava is in conjunction with the lords of the 2nd and the 4th, death will result from the same cause.

NOTES.

देहेश्वरे is the reading adopted in सर्वार्थचिन्तामणि for दारेश्वरे in सर्वार्थचिन्तामणि is the latter half of this sloka.

शुक्रस्त्र्यंशपो भानुसुतेन युक्तो दुःस्थानगो वा विषभक्षणेन ।
सहाहिना वा शिखिना च तस्य मृत्युर्भवेद्रज्जुनिबन्धनेन ॥ ८५ ॥

Sloka 85. When the lord of the 10th Navamsa from the Lagna is in conjunction with Saturn or occupies a दुःस्थान Dusthana (*i.e.* the 6th, the 8th or the 12th bhava), the person concerned will die by swallowing poison. When the lord of the 10th Navamsa from the Lagna is in conjunction with Rahu or Ketu, death will be by hanging.

NOTES

This sloka reads thus in सर्वार्थचिन्तामणि

भुक्त्यङ्गपौ भानुसुतेन युक्तौ दुःस्थानगौ वा विषभक्षणेन ।
राहुध्वजाभ्यां सहितौ च दुःस्थायुद्बन्धनात्तस्य मृतिं वदन्ति ॥

पिशाचपीडाग्निजले विपत्स्याद् भौमाहिमन्दान्यतमेन युक्ते ।
क्षीणे शशाङ्के निधनस्थिते च दुःस्थे त्वपस्मारभयान्मृतिः स्यात् ॥

Sloka 86. There will be a trouble due to demoniacal possession or danger from fire or water when the waning Moon in conjunction with Mars, Rahu or Saturn occupies the 8th bhava. If the Moon under the conditions stated above occupies any other bad position, death will follow from a fearful epileptic fit.

NOTES

Vide also *Adhyaya XIV, sloka 62* (latter half) *infra.*

रन्ध्रस्थानगते सूर्ये भौमे वा बलवर्जिते ।
वित्ते पापग्रहैर्युक्ते पित्तरोगान्मृतिं वदेत् ॥ ८७ ॥

Sloka 87. When the Sun or Mars without strength occupies the 8th bhava, and malefic planets are in the 2nd, the astrologer should predict death from a bilious complaint.

जलराशिगते चन्द्रे चाष्टमस्थेऽथवा गुरौ ।
पापग्रहेण संदृष्टे क्षयरोगान्मृतिं वदेत् ॥ ८८ ॥

Sloka 88. If the Moon or Jupiter occupying a watery sign be also in the 8th bhava and aspected by a malefic planet, the astrologer may predict death from consumption.

अष्टमस्थानगे शुक्रे पापग्रहनिरीक्षिते ।
वातरोगात् क्षयाद्वाऽपि प्रमेहाद्वा मृतिं वदेत् ॥ ८९ ॥

Sloka 89. When Venus occupies the 8th bhava and is aspected by a malefic planet, the astrologer can predict death from rheumatism, consumption, or diabetes.

सूर्यस्थानगते सौम्ये पापग्रहनिरीक्षिते ।
त्रिदोषान्मरणं विद्यात् ज्वररोगेण वा वदेत् ॥ ९० ॥

Sloka 90. When Mercury occupies Leo and is aspected by a malefic planet, the astrologer should ascertain that death is to result from a disorder of the three humours; or he may declare that it will be brought on by fever.

मृत्युस्थानगते राहौ पापग्रहनिरीक्षिते ।
पिटकाद्युष्णरोगाद्वा सर्पदोषान्मृतिर्भवेत् ॥ ९१ ॥

Sloka 91. When Rahu is in the 8th bhava and aspected by a malefic planet, death will occur from a heat-generated disease such as a boil, or from an injury inflicted by a snake.

परामवगते राहौ पापग्रहनिरीक्षिते ।
मसूरिकादिरोगाद्वा पित्तभ्रंशान्मृतिं वदेत् ॥ ९२ ॥

Sloka 92. When Rahu is in the 8th bhava and aspected by a malefic planet, death will happen from an attack of smallpox and such other affliction or from a fall brought on by biliousness.

"माङ्गल्यरन्ध्रमलिनाधिपरामवायुः" इति मन्त्रेश्वरः फलदीपिकायाम्.

घर्मे शनौ चाऽथ गुरौ तृतीये कराच्छिदा स्यान्निधने व्यये वा ।
कर्मस्थिताश्चेद्यदि राहुमन्दसौम्याः करच्छेदयुतोऽत्र जातः ॥ ९३ ॥

Sloka 93. When Saturn is in the 9th bhava and Jupiter in the 3rd, or when the two planets occupy the 8th and the 12th bhavas, there will be an amputation of the hand. If Rahu, Saturn and Mercury occupy the 10th bhava, the person born will have a slit in the hand.

NOTES.

The verse reads thus in सर्वार्थचिन्तामणि

धर्मे शनौ वा सगुरौ तृतीये कराच्छिदोऽर्के निधने व्यये वा ।
विधौ कलत्रे निधनान्विते वा कुजेन युक्ते यदि वा सजीवे ॥
कर्मस्थिताश्चेद्यदि राहुमन्दसौम्या पदच्छेदयुतोऽत्र जातः ॥

शुक्रेण दृष्टे यदि रन्ध्रनाथे सूर्ये शनौ वा फणिनाथयुक्ते ।
क्रूरादिषष्ठ्यंशसमन्विते वा विच्छेदनं तच्छिरसो वदन्ति ॥ ९४ ॥

Sloka 94. If the Sun being the lord of the 8th bhava is aspected by Venus, or Saturn in conjunction with Rahu occupies a malefic 60th portion of a sign such as क्रूर (Krura), the astrologers predict decapitation of the person concerned.

NOTES

This sloka ■ also in सर्वार्थचिन्तामणि The eading of the first half is slightly different, *viz.*

शुक्रेऽथदृष्टे दिवसाधिनाथे सारे शनौ वा फणिनाथयुक्ते ।

मन्दे विलग्ने मदने सराहौ कन्यान्विते भार्गवनन्दने च ।
क्षीणे शशाङ्के मदराशियुक्ते विच्छिन्नहस्तश्च पदेन सार्द्धम् ॥ ९५ ॥

Sloka 95. When Saturn is in the rising sign and Rahu in the 7th bhava, Venus occupies Virgo and the waning Moon is in the 7th bhava, the person will suffer the amputation of hand and foot.

NOTES

सर्वार्थचिन्तामणि reads कमान्विते for कन्यान्विते

भूसूनुलग्ने यदि वा तदंशे सूर्यान्विते कृष्णनिशाकरे तु ।
फणीशचन्द्रात्मजसंयुतेऽर्कराशौ यदा तर्ह्युदरप्रभेदम् ॥ ९६ ॥

Sloka 96. When the rising sign or its Navamsa is owned by Mars and occupied by the Sun, and the waning Moon in conjunction with Rahu and Mercury occupies Leo, the person concerned will have his belly ripped.

NOTES

The latter half of the Sloka reads thus in सर्वार्थचिन्तामणि

फणीन्द्रचन्द्रात्मजसंयुतेऽर्कराश्याभिभूते ह्युदरस्य भेदः ।

मन्दोदये सौम्यदृशा निहीने सर्पार्कयुक्ते यदि कृष्णचन्द्रे ।
नाभिप्रदेशोत्तरभेदमाहुः शस्त्रेण जातस्य पराशराद्याः ॥ ९७ ॥

Sloka 97. When Saturn in the rising sign is without benefic aspect and the waning Moon is in conjunction with Rahu and the Sun, the person born, say Parasara and other authorities, will suffer a wound by a weapon in the upper region from the navel.

षष्ठाष्टमव्यये चन्द्रे लग्ननाथेन वीक्षिते ।
मन्दमान्द्यगुसंयुक्ते तस्य दुर्मरणं वदेत् ॥ ९८ ॥

Sloka 98 When the Moon in the 6th, the 8th or the 12th bhava is aspected by the lord of the rising sign and is in conjunction with Saturn, Mandi and Rahu, the person born will die an unnatural death.

मेषूरणस्थे यदि चित्रभानौ भौमे चतुर्थे न च सौम्ययुक्ते ।
सौम्ये विलग्नोपगते तु मृत्युं गोशृङ्गतः शूलनिपाततो वा ॥ ९९ ॥

Sloka 99. When the Sun is in the 10th bhava, Mars in the 4th not in conjunction with a benefic planet and when Mercury is in the rising sign, death will be inflicted by the horns of an ox or cow or by the fall of a dart or spear

दशमसुखसमेतैः पापदृष्टैश्च सौम्यै-
रुदयनिधनयातैः शूलपातान्मृतिः स्यात् ।
शशिनि तनुगृहस्थे बन्धुगे भानुपुत्रे
कलहजनितदोषैरंबरस्थे च भौमे ॥ १०० ॥

Sloka 100 When benefic planets aspected by malefic ones occupy the 10th, the 4th, the 1st or the 8th bhava, the death of the person concerned will be due to the fall of a spear. When the Moon is in the rising sign, Saturn in the 4th bhava and Mars in the 10th, death will result from the bad effects of a fracas.

लग्नं गते दिनकरे तरुणीगतेन्दौ
पापेक्षिते कलहतोयभयान्मृतिः स्यात् ।
लग्ने दिनेशशशिनौ द्विशरीरकेऽन्ये
पापेक्षिता यदि बहूदकशृङ्गिदंष्ट्रात् ॥ १०१ ॥

Sloka 101. When the Sun is in the rising sign and the Moon in Virgo aspected by a malefic planet, the death of the person concerned will result from risk in a quarrel or from water If the Sun and the Moon be in the Lagna and other planets occupy a dual sign being aspected by malefic planets, death will be caused from the fang of a horned aquatic animal found in large masses of water such as lakes and rivers.

NOTES

cf. होरासार

अर्केन्दू लग्नगतौ द्विदेहलग्नेषु पापयुग्दृष्टौ ।
कुरुतः प्राणवियोगं जलमध्ये निश्चयं ब्रूयात् ॥

Vide also V. A-4 *infra.*

तुहिनकिरणलग्नात् पापखेटोपयाते
नवमतनयराशौ पापखेटक्षिते वा ।
भुजगनिगडपाशे रन्ध्रजन्मत्रिभागे
जननसमयलग्नान्मृत्युमुद्बन्धनेन ॥ १०२ ॥

Sloka 102. When the 9th or the 5th Rasi from that in which the Moon is, is either occupied or aspected by a malefic planet and when the Drekkana of the 8th bhava (*i.e.* the 22nd from the rising Drekkana happens to be what is termed सर्प (Sarpa), निगड (Nigada) or पाश (pasa), (*vide* sloka 56, *supra*), the astrologer may predict suicide by hanging.

मीनोदये शशिरवी यदि पापयुक्तौ
पापेऽष्टमे च मरणं रमणीकृतं स्यात् ।
भौमे सुखे दिनकरे यदि वा मदस्थे
मन्देऽष्टमे शशिनि चान्नविशेषजन्यम् ॥ १०३ ॥

Sloka 103. When Pisces is the rising sign, when the Sun and the Moon occupy it in conjunction with a malefic planet and when the 8th bhava is also occupied by a malefic planet, death will be brought on by a mistress. When Mars is in the 4th bhava or the Sun in the 7th and when Saturn and the Moon occupy the 8th bhava, death will be caused by food of a special kind.

मन्दे धने सुखगते शशिनि क्षमाजे
मानस्थिते व्रणकृतेन मृतिं समेति ।

बन्धुस्थितेऽवनिसुते घनगे शशाङ्के
भानौ नभस्थलगते तु गजाश्वयानात् ॥ १०४ ॥

Sloka 104. When Saturn is in the 2nd bhava, the Moon in the 4th and Mars in the 10th, the person concerned dies from the effects of a wound. When Mars is in the 4th bhava, the Moon in the 2nd and the Sun in the 10th, death will be caused from the effects of riding on an elephant or a horse.

रन्ध्रे शनौ वियति हीनबले शशाङ्के
भानौ सुखे निभृतकाष्ठहतेन मृत्युः ।
पापान्तरे जननलग्नपतौ सकेतौ
लग्नाष्टमे खलयुते सति मातृकोपात् ॥१०५॥

Sloka 105. When Saturn is in the 8th bhava and the Moon in the 10th without strength and the Sun in the 4th, death will happen from the effects of a blow by a piece of timber falling unobserved When the lord of the rising sign associated with Ketu is in the midst of two malefic planets, and the 8th bhava is occupied by an unpropitious planet, death will be caused by a mother's wrath.

सुखास्पदस्थैरशुभैर्ग्रहेन्द्रैस्त्रिकोणगैर्वाऽथ विलग्नराशौ ।
रन्ध्रेश्वरे भूतनयेन सार्द्धमुद्बन्धनात्तस्य मृतिं वदन्ति । १०६॥

Sloka 106 When inauspicious planets occupy the 4th and the 10th bhavas or Trikona positions, and when the lord of the 8th bhava being in conjunction with Mars occupies the rising sign, astrologers say that the person concerned will commit suicide by hanging

NOTES

cf. होरासार

चन्द्रात्त्रिकोणसंस्थैः पापैर्लग्नात्त्रिकोणसंस्थैर्वा ।
उद्बन्धबन्धनाद्यैर्निधने भौमेन संयुक्ते ॥

लग्ने रवौ सुते मन्दे रन्ध्रस्थे तुहिनांशुके ।
धर्मे गते धरासूनौ वृक्षाशनिभयान्मृतिः ॥ १०७ ॥

Sloka 107. When the Sun is in the Lagna, Saturn in the 5th bhava, the Moon in the 8th and Mars in the 9th, death has to be apprehended from the fall of a tree or thunderbolt.

NOTES

cf. होरासार

अर्कोदयेऽर्कपुत्रे सुतगे रन्ध्रे विधौ कुजे भाग्ये ।
वृक्षाशनिकुड्यगतैर्योगेऽस्मिंस्तस्य निर्दिशेन्मरणम् ॥

पापेष्वाज्ञाबन्धुराशिस्थितेषु क्षीणे तारानायके शत्रुराशौ ।
लग्नाच्छिद्रस्थानराशिं गते वा यात्राकाले शत्रुदोषान्मृतिः स्यात् ॥

Sloka 108. When the 10th and the 4th bhavas are occupied by malefic planets and the waning Moon is in the 6th or the 8th bhava from the Lagna, death will happen at the time of pilgrimage to a shrine by the machination of an enemy.

लग्नान्त्यगौ भानुधराकुमारौ दिनेशचन्द्रेन्दुसुता मदस्थाः ।
सुरालयोद्यानवनप्रदेशे प्रवासभूमौ म्रियते तु जातः ॥ १०९ ॥

Sloka 109. When Saturn and Mars occupy respectively the 1st and the 12th bhavas, the Sun, the Moon and Mercury are in the 7th, the person born will meet his end in a temple garden in a foreign land.

NOTES

For the same effect the following yoga is quoted in होरासार

अर्ककुजौ व्ययसस्थौ राहु शशी सप्तमे गुरु केन्द्रे ।
जातस्य मृति विन्ध्या-प्रवासभूमौ सुरालयोद्याने ॥

लग्नाष्टमे पापयुतेऽष्टमेशे रिःफोपयाते यदि केन्द्रगे वा ।
लग्नेश्वरे हीनबलेन युक्ते दुर्मार्गदोषात्प्रवदन्ति मृत्युः ॥ ११० ॥

Sloka 110. When a malefic planet occupies the 8th bhava and the lord thereof occupies the 12th or a Kendra and the lord of the rising sign is deficient in strength, death is said to result from the evil effects of pursuing a wicked course of life.

भौमार्कजक्षेत्रगते शशाङ्के पापेक्षिते पापखगान्तरस्थे ।
कन्यागृहे वा हिबुकोपयाते मृतिं वदेदग्निजशस्त्रपातैः ॥ १११ ॥

Sloka 111 When the Moon occupying a sign belonging to Mars or Saturn is aspected by a malefic planet and is between two malefic planets, death will arise from exposure to fire arms The same event may happen also when the Moon occupies the 4th bhava in the sign Virgo and the other conditions hold good as in the previous case.

NOTES

Vide Also Adhyaya V A, *Sloka* ?, *infra*

cf होरासार

भौमार्कजभवनेऽब्जे पापद्वयमध्यग न सौम्ययुते ।
कन्यायां हिमगौ वा ज्वराग्निसपातशस्त्रदोषैर्वा ॥

यदि विषघटिकायामष्टमे पापयुक्ते
विषशिखिभयशस्त्रैर्जायते तस्य मृत्युः ।
बहुदिनिचरयुक्ते लग्नपे साष्टमेशे
बहुजनमृतिकाले मृत्युमेति प्रजातः ॥ ११२ ॥

Sloka. 112. If a person be born in विषघटिका (Visha-

ghatika) *when the* 8th भाव (bhava), *is occupied by malefic planets, his death will be caused by poison or fire-arms* When the lord of the rising sign is in conjunction with several planets whereof one is the lord of the 8th भाव, (bhava) the death of the person concerned will be simultaneous with the death of a large number.

NOTES

For विषघटिका c. f. मुहूर्तमार्तण्ड

पञ्चाश ५० जिन २४ खाग्नय ३० श्च खकृता ४० आखण्डला १४ मूर्च्छना २१

त्रिंश ३० द्विंश २० रदाः ३२ खराम ३० नख २० धृत्ये १८ काश्विनौ २१ विंशति २० ।

शक्रे १४ द्वौ १४ दश १० पासवा १४ रसशराः ५६ सिद्धा २४ नखा २० शा १० दिशो १०

धृत्य १८ ष्टी १६ जिन २४ खाग्नयो ३० श्विनइमाभ्योऽग्रेऽश्विनाढ्यो विषम् ॥

नक्षत्रस्य गतैष्ययोगगुणितः स्वस्वध्रुवः षष्टिहृत्
स्पष्टः स्यात्तदूर्ध्वमश्विघटिकाः स्पष्टाः स्युरेवंकृताः ।

Also फलप्रकाशिका ch. 30

चापाजवृषकन्यासु हरियुक्घटतौलिषु ।
मीनकर्यलिनक्रेषु आदौ मध्येऽन्तिमे विषम् ॥
आद्यं विष भुजङ्गाख्यं मध्यमं गृध्रसंज्ञितम् ।
अन्तिमं तु वराहाख्यं राशिष्वेषु नवांशकम् ॥

cf. होरासार

विषघटिकायां जातो निधनं क्रूरैर्विषाग्निशस्त्रैर्वा ।
निधनेश्वरे विषांशे क्रूरयुते तत्रि पित्तदोषेण ॥
यदि च बहुग्रहयुक्ते रन्ध्रेशे रन्ध्रभेऽत्र संयुक्ते ।
बहुजनमरणे काले निधनं जातस्य निश्चयं ब्रूयात् ॥

लग्नेशस्थनवांशस्थराशिकोपोद्भवामयैः ।
मृत्युं तस्य वदन्त्येके हौरिका मुनिपुङ्गवाः ॥ ११३ ॥

Sloka 113 Some eminent sages versed in astrology say that a person's death will be caused by disease arising from the inflammation of the humours of the sign to which the Navamsa occupied by the lord of the rising sign belongs

होरेशेंऽशगते तु तुम्बुरगृहे तापज्वराद्युद्भवै-
र्हिध्माश्वासविकारशूलजनितैर्युग्मे शिरःशूलजैः ।
वातोन्मादभवैः कुलीरभवने सिंहे विपस्फोटकैः
कन्यायां जठराग्निगुह्यजनितैर्जातस्य मृत्युं वदेत् ॥११४॥

Sloka 114 When the Navamsa occupied by the lord of the Lagna belongs to मेष (Mesha), death is said to be brought on by a burning fever or other such ailments If the Navamsa in question be owned by वृषभ (Vrishabha), death is produced by an aggravation of asthma and colic If मिथुन (Mithuna) be the owner of the Navamsa, death will be due to headache If the Navamsa belongs to कटक (Kataka), rheumatism and insanity will lead to death, if to सिंह (Simha), virulent tumors will break out ending in death If the Navamsa is owned by Kanya (कन्या), death will be due to diseases arising from a morbid condition of the gastric juice and the privities

जूके शोकचतुष्पदज्वरभवैः कीटेश्मशस्त्रादिभि
श्चापे तीव्रमरुद्भवैर्मृगमुखे व्याघ्रादिशूलामयैः ।
कुंभे व्याघ्रभधूकतैरनिमिषे तोयातिसारैर्मूर्ति
रन्ध्रस्थांशगता प्रचारधरणी जातस्य मृत्युप्रदा ॥११५॥

Sloka. 115. If the owner of the Navamsa be Tula (तुला), the cause of death will be grief, a quadruped or fever. If वृश्चिक (Vrischika) be the owner of the Navamsa, death will be occasioned by a stone or a weapon or other such missile. If the Navamsa belongs to धनुस (Dhanus), gout of a virulent kind will produce death. If it be मकर (Makara) that owns the Navamsa, the end will come from a beast of prey such as a tiger or from a disease such as colic. When such Navamsa belongs to कुंभ (Kumbha), death will be inflicted by a tiger or a woman. And lastly if the Navamsa in question be a मीननवांश (Meenanavamsa) water or dysentery will be the cause of death. The place of death will be the haunt of the sign (*vide* Adhyaya 1. Sl. 10-12) to which the रन्ध्रनवांश (Randhranavamsa) (= 64th Navamsa from the लग्ननवांश (Lagnanavamsa) belongs. (See Adhyaya 5. A. *Sloka.* 12).

NOTES

For this and the previous two slokas, *cf.* होरासार.

लग्नादष्टमराशेः स्वभावदोषोद्भवं विमानीयात् ।
निधनेशस्य नवांशस्थितराशिनिमित्तदोषजनितं वा ॥
मेषांशे मेषे वा ज्वरश्लिपजठराग्निपित्तसंभूतः ।
येन ग्रहेण युक्ते दृष्टे वा तत्समानदोषेण ॥
वृषभे वृषभांशे वा त्रिदोषसाङ्कर्यशस्त्रदाहाद्यैः ।
ग्रहरहिते प्राप्तफलं ग्रहयुक्ते तत्समानदोषेण ॥
मिथुने मिथुनांशे वा कासश्वासोद्भवश्च शूलाद्वा ।
चन्द्रगृहे चन्द्रांशे वातान्मान्द्यादरोचकाद्वाऽपि ॥
स्फोटकशस्त्रविषाद्यैर्ज्वरैश्च सिंहे तदंशे वा ।
जठराग्निगुह्यरुग्गृहप्रपातनाद्यैश्च कन्यायाम् ॥
जूके तदंशके वा स्वबुद्धिदोषेण हन्यते पुरुषः ।

ज्वरसन्निपातदोषैर्मरणं ब्रूयाद्दशाफलयुतैर्वा ॥
वृश्चिकराशौ चांशे पाण्डुग्रहणीग्रहादिरोगहतः ।
विपरान्नजलकाष्ठैश्चापांशे चापसंयुते मर्त्यः ॥
मकरे मकरांशे वा स्थूलानाहरुचिशुद्धिसंभवान्मृत्युः ।
पापयुते व्याघ्राद्यैः सर्पाद्यैर्वा न सन्देहः ॥
कुंभे कुंभांशे वा पापव्याघ्रशस्त्रभुजगाद्यैः ।
श्वासज्वरपक्षिकृतैर्ब्रूयान्मरणं समादिष्टम् ॥
मीने मीनांशे वा सर्पेण हतो व्यान्तरस्तैर्वा ।
नाडीजैर्वा जलमध्ये जलधरशब्देन पीडितो मृत्युः ॥

निशिबलयुतराशौ लग्नयातेऽह्नि काले
यदि दिनबलयुक्ते जन्मलग्ने रजन्याम् ।
उदयगनवभागस्वामियोगेक्षितानां
दिशि मृतिमुपयाति स्थानवीर्याधिकस्य ॥ ११६ ॥

Sloka. 116. When the time of birth is during the day and the rising sign is a Rasi strong at night or when the time of birth is during night and the rising sign is a Rasi strong during the day, the person concerned will meet his death in that direction which belongs to the planet predominant in positional strength स्थानबल (Stthanabala) among those that are in conjunction with or aspected by the lord of the rising Navamsa.

होराशेपनवांशमानघटिका मोहः स्वभांशेक्षिते
पापैस्तद्द्विगुणीकृतास्त्रिगुणितः सौम्यैस्त्वसंस्थात्मकः ।
[illegible]
नाशं याति शरीरमग्निजलसंमिश्रप्रमुख्यैः क्रमात् ॥११७॥

117. *Sloka.* Find out the rising period of the portion of the Lagna below the horizon at the time of

birth The duration of unconsciousness prior to death will be measured by this period If the rising Navamsa be aspected by its lord, and that a malefic planet, the period of unconsciousness will be twice that given above If that lord be a benefic one, the duration of unconsciousness will be three times the original period According as the principal Drekkana concerned, viz the 22nd from the लग्नद्रेक्काण (Lagna Drekkana) is a क्रूर, (Krura) watery, benefic, or mixed, (vide Adhyaya 9, Slokas 112—115) the body suffers extinction by fire, by water, by absorption with the elements, or by being eaten up by beasts and birds of prey (See Adhyaya 5 A. Sl 12-13)

NOTES

Cf सारावलि अनुदितनवांशकाले मोहो द्विगुणः शुभग्रहे लग्ने ।
क्षेत्रोपांशकयुक्ते त्रिगुणः निधने न पापसंयुक्ते ॥

देवमर्त्यपितृनारकालयप्राणिनो गुरुरिनक्षमासुतौ ।
कुर्युरिन्दुभृगुजौ बुधार्कजौ मृत्युकालभवलग्नगा यदि ॥११८॥

Sloka 118 Jupiter occupying the rising sign at the time of death makes the dying person a denizen of the abode of the Gods. If the Sun or Mars occupy the मरणलग्न (Maranalagna) they procure to the dying the world of mortals. The Moon and Venus in the above-mentioned position send the deceased to the world of the Manes Lastly, Mercury and Saturn occupying the rising sign at death cast the departed into the infernal regions

NOTES

Cf सारावलि जीवक्षेत्रोदये लग्ने सुरलोकं गमिष्यति ।
सूर्यभौमोदये क्षेत्रे मर्त्यलोकं गमिष्यति ॥
सौम्यपापयुते लग्ने मर्त्यलोकेषु जायते ।
बुधोदये तथा क्षेत्रे तिर्यग्जातिषु सम्भवेत् ॥

मन्दराशयुदंये क्षेत्रे जाचलोक समिप्यति ।

Also *Vide* Adhyaya V A sloka 14 *infra*

भूचक्र स्यात् तुम्बुराद्यं चतुष्क सिंहागाराद्यं भुवश्चक्रमाहुः ।
चापादिस्थं तत्सुवश्चक्रजन्यं जीवो मृत्युक्षेत्रलोकं समेति ॥ ११९

Sloka 119 The four Rasis beginning with मेष (Mesha) form the region of भूलोक (Bhuloka) Thos beginning with सिंह (Simha) are termed भुवर्लोक (Bhuvar loka) The four commencing with धनुस (Dhanus) constitute the सुवर्लोक (Suvarloka) The soul goes to the लोक (Loka) to which the मरणलग्न (Maranalagna) belongs

रिःफाधीशे पापषष्ठ्यंशयाते पापैर्दृष्टे नारकं लोकमेति ।
राहौ रिःफे मान्दिरन्ध्रेशयुक्ते शत्रुस्थानस्वामिदृष्टे तथा स्यात् ॥१२०

Sloka 120 When the lord of the 12th bhava occupies a malefic षष्ठ्यंश (Shashtyamsa) and is aspected by malefic planets, the dying person goes to the region of hell The same will be the case when Rahu is in the 12th bhava in conjunction with मान्दि (Mandi) and the lord of the 8th bhava, and is also aspected by the lord of the 6th bhava.

उच्चस्थे शुभखेचरे व्ययगते पापग्रहैः शोभनैः
सन्दृष्टे शुभवर्गके च विपुलं स्वर्गादि भोग वदेत् ।
कर्मस्थानपतौ पुरन्दरगुरौ रिःफोपयातेऽथवा
सौम्यव्योमनिवासदृष्टिसहिते तस्यामरत्व भवेत् ॥ १२१॥

Sloka 121 When a benefic planet in its exaltation occupies a benefic वर्ग (Varga) in the 12th bhava and is aspected by planets both benefic and malefic, the astrologer can predict great celestial happiness When Jupiter being the lord of the 10th bhava occupies the 12th or is aspected by benefic planets, the dying person will attain to the position of an immortal

बृहस्पतौ चापनवांशकस्थे बलान्विते कर्कटलग्नयाते ।
त्रिभिश्चतुर्भिः सह कण्टकेषु नभश्चरैर्ब्रह्मपदं प्रयाति ॥ १२२ ॥

Sloka 122. When Jupiter in great strength occupies a Navamsa owned by धनुस (Dhanus) in sign Cancer, and there are three or four planets in the Kendras, the dying person will go to Brahma's region.

cf. IV-105 *supra.*

धनुर्विलग्ने यदि तुम्बरांशके लग्ने गुरौ दानवपूजितेऽस्ते ।
कन्यागते शीतकरे बलान्विते परं पदं लोकमुपैति शाश्वतम् ॥१२३॥

Sloka 123. When the rising sign is Dhanus and Jupiter occupies a Navamsa thereof belonging to Mesha, when Venus is in the 7th bhava and when the Moon in strength occupies कन्या (Kanya), the dying person goes to the region of eternal bliss.

cf. IV-106. *supra*

निसर्गदायप्रमुखायुरब्दस्फुटक्रियामृत्युदशाप्रभेदाः ।
निर्याणकालप्रभवाश्च सर्वे सङ्कीर्तिता भानुमुखप्रसादात् ॥ १२४ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
आयुर्दायाध्यायः पञ्चमः ॥

Sloka 124. The accurate process of calculating the years of निसर्ग (Nisarga) and other Ayurdayas and all the different circumstances attending the last portion of one's life and the precise moments of time when the exit from the world may be looked for, have all been fully treated of by the favor of the Sun and other planets.

Thus ends the 5th Adhyaya on the "Length of Life" in the work Jataka Parijata composed by Vaidyanatha under the auspices of the nine planets.

॥ अथनैर्याणिकाध्यायप्रारंभः ॥

Adhyaya V. A.

Exit from the World

This Chapter is no other than the नैर्याणिकाध्याय (Chapter XXV of Brihat Jataka

The Adhyaya deals with the native's exit from the world. It enables the reader to correctly guess the time when, the place where, and the manner how, death happens. From the first eleven slokas one is also able to fairly divine the particular disease which the native suffers from and which culminates in death. Unnatural deaths—by drowning, by being a prey to wild beasts, by fire, torture, suicide by hanging or falling, decapitation owing to royal displeasure—can also be ascertained. The 12th sloka gives a clue to determine the period of unconsciousness one may have before death

The next sloka deals with the kind of transformation the body undergoes after death—whether it is burnt or buried or exposed to the Sun and wind to be eaten by beasts and vultures, etc

The last two slokas enable one to find out what his past birth was and what his future birth will be, whether he will attain final emancipation, etc

मृत्युर्मृत्युगृहेक्षणेन बलिभिस्तद्धातुकोपोद्भव-
स्तत्संयुक्तभगात्रजो बहुभवो वीर्यान्वितैर्भूरिभिः ।
अग्न्यम्ब्वायुधजोज्वरामयकृतस्तृट्क्षुत्कृतश्चाष्टमे
सूर्याद्यैर्निधने चरादिषु परस्वाध्वप्रदेशेष्विति ॥ १ ॥

Sloka 1. When the 8th house being unoccupied is aspected by a strong planet, the humour belonging

thereto becomes inflamed in that part of the body which the Rasi of the 8th house represents, and death is thereby produced. When there are several strong planets aspecting the 8th house, the humours peculiar to them become morbid and produce death. But if that house be occupied, and the occupying planet be the Sun, death will be due to fire; if the Moon, it will be by water; if Mars, by a weapon; if Mercury, by fever; if Jupiter, by an ailment not accurately ascertained; if Venus, by thirst; and if Saturn, by hunger. And according as the 8th house is a moveable, fixed or a mutable sign, death will be in a foreign place, in one's own house, or on the road.

NOTES

The Sun=bile
The Moon=wind and phlegm
Mars=bile
Mercury=bile, wind and phlegm
Jupiter=phlegm
Venus=wind and phlegm
Saturn=wind

If planets are not posited in the 8th house or are not aspecting it, the 8th house causes diseases as above according to the nature of the ruler of that house. If planets aspect the 8th house or if planets occupy the 8th house, they cause the diseases (the strongest of the planets acting best) in those parts of the body typified by the sign representing the 8th house. The Sun represents fire, therefore it will be by fever, etc The Moon represents watery diseases such as loose motions, diarrhoea, dysentery, blood impurities, etc Mars will cause accidental deaths, epidemics as cholera, plague, etc. Mercury will produce fever of brain or smallpox. Jupiter will cause mental worry, or some unknown diseases. Venus will cause thirst by excessive drinks, and Saturn, by starvation or excessive eating. If two or more powerful planets aspect or occupy the 8th house, then two or more diseases

afflict the man. If the 8th house happens to be a moveable sign, the native will die in a foreign place. If it be an immoveable one, he will die in his own place, and if common, very near his birth place. If the planet be powerful, there will be death when he is engaged in good work; if it be weak, then when he is engaged in bad or indifferent work.

cf. सारावली

> शिखिजलशस्त्रज्वरजस्त्वामयतृट्क्षुत्कृतो भवेन्मृत्युः ।
> सूर्याद्यैर्निधनगैः परदेशे पथि स्वके चरादैश्च ॥
> यो बल्युक्तो निधनं पश्यति तद्धातुकोपजो मृत्युः ।
> तत्संयुक्तभनुजो बहुभिर्बलिभिर्बहुप्रकारः स्यात् ॥

Also V. 74 *Supra*.

> शैलाग्राभिहतस्य सूर्यकुजयोर्मृत्युः खबन्धुस्थयोः
> कूपे मन्दशशाङ्कभूमितनयैर्बन्धस्तकर्मस्थितैः ।
> कन्यायां स्वजनाद्धिमोष्णकरयोः पापग्रहैर्दृष्टयोः
> स्यातां यद्युभयोदयेऽर्कशशिनौ तोये तदा मज्जतः ॥२॥

Sloka 2. When the Sun and Mars occupy respectively the 10th and the 4th house at a person's birth, his death will be caused by the fall of a stone from the top of a mountain. When Saturn, the Moon and Mars are in the 4th, the 7th and the 10th houses respectively, he will die by falling into a well. When the Sun and the Moon are in Virgo and are aspected by malefic planets, death should be traced to the evil deeds of his own relations; (or he may commit suicide owing to differences with them). If the rising sign be a dual Rasi, and the Sun and the Moon occupy it, he will perish by being drowned in water.

NOTES.

Varahamihira here talks of accidental deaths. If the yogas mentioned in this and the succeeding slokas are found to be

applicable in any horoscope, the effects mentioned in the first sloka need not then be applied.

In the first yoga, it is not necessary that Mars and the Sun should respectively occupy the 4th and the 10th houses; they may occupy any of the houses either singly or together.

cf. सारावली

सूर्याङ्गारकयोः खबन्धुगतयोः शैलाग्रपातोद्भवो
मृत्युर्भूतनयेन्दुभानुतनयैः कूपे रसखाम्बुगैः ।
पापालोकितयोर्हिमोष्णकरयोः कन्यास्थयोर्बन्धतो
लग्ने सूर्यशशाङ्कयोर्मिथुने तोये सदा मज्जतः ॥

मन्दे कर्कटगे जलोदरकृतो मृत्युर्मृगाङ्के मृगे
शस्त्राग्निप्रभवः शशिन्यशुभयोर्मध्ये कुजर्क्षे स्थिते ।
कन्यायां रुधिरोत्थशोषजनितस्तद्वत्स्थिते शीतगौ
सौरर्क्षे यदि तद्वदेव हिमगौ रज्ज्वग्निपातैः कृतः ॥ ३ ॥

Sloka 3. When Saturn occupies Cancer and the Moon Capricorn at the birth of a person, his death will be caused by dropsy. If the Moon be in a sign of Mars between two malefic planets, he will die by a weapon or by fire (or he will die of tetanus or by shortage of blood). When the Moon occupies the same position in Virgo, death will be due to vitiated blood or emaciation. If the Moon be in a sign owned by Saturn in the same position, his death will be by a cord (by hanging), by an accident near fire or by a fall (from a high place).

cf. सारावली

कर्किणि मन्दे मकरे चन्द्रे मृत्युर्दरोदरकृतः स्यात् ।
पापान्तःस्थे चन्द्रे कुजभवने शस्त्रवह्निभवः ॥
कन्यायां पश्चिनांशगुः पापमध्यगतः सदा ।
रक्तोत्थशोषजं मृत्युं करोति ध्रुवमेव हि ॥

सौरर्क्षे शुभयोर्मध्ये शशी रज्ज्वग्निपातजम् ।
कुर्यान्मृत्युं न सन्देहश्चाणक्यवचनं तथा ॥

चन्धाद्धीनवमस्थयोरशुभयोः सौम्यग्रहादृष्टयोः
द्रेक्काणैश्च सपाशसर्पनिगडैश्छिद्रस्थितैर्बन्धतः ।
कन्यायामशुभान्वितेऽस्तमयगे चन्द्रे सिते मेषगे
सूर्ये लग्नगते च विद्धि मरणं स्त्रीहेतुकं मन्दिरे ॥ ४ ॥

Sloka 4. When two malefic planets occupy the 5th and 9th houses and are not aspected by benefic planets at a person's birth, his death will be in captivity. When the decanate of the 8th house is what is termed सर्प (Sarpa), पाश (Pasa) or निगड (Nigada), the death will be the same as before. When the Moon is in Virgo occupying the 7th house in conjunction with a malefic planet, Venus in Aries and the Sun in the rising sign, the person, concerned will come by his death in his own house through a woman

NOTES

Slokas 16 of Chapter XXIII and 6 of Chapter XXI of Brihat Jataka deal with the yogas of imprisonment If in the above yogas, there be a strong malefic in the 5th or 9th, such planet causes death to the person while so imprisoned, provided the malefic planet is not aspected by benefics If the 22nd decanate (the first decanate of the 8th house) be सर्प (Sarpa), पाश (Pasa) or निगड (Nigada) death will be painful This refers to the above yoga If the Moon be in Virgo and in the 7th house in conjunction with a malefic and if the Sun be in the Lagna and Venus in Aries, death is due or can be traced to his wife or woman or lady love either by being poisoned by her or himself committing suicide on account of her bad conduct, etc

It may be interesting to note here that of all the zodiacal signs, Virgo (कन्या Kanya) alone has been *prominently* mentioned in Slokas 2, 3 and 4 in the 3rd पाद (Pada) of each sloka in connec-

tion with accidental deaths. Western authors also say that Virgo causes accidents when afflicted by malefic planets in squares. (*Cf.* Arcana.)

cf. सारावली

नवमसुतयोरशुभयोः पापग्रहदृष्टयोर्भवेन्मृत्युः ।
द्रेक्काणैः पाशभुजगनिगलैर्दिङ्क्रैऽथवा गुप्त्याम् ॥
मीनोदये दिनकरे चन्द्रे पापान्वितेऽस्तगे मेषे ।
स्त्रीहेतुकं हि मरणं स्वमन्दिरे स्याद्दस्येके ॥

शूलोद्भिन्नतनुः सुखेऽवनिसुते सूर्येऽपि वा खे यमे
सप्रक्षीणहिमांशुभिश्च युगपत्पापैस्त्रिकोणाद्यगैः ।
बन्धुस्थे च रवौ वियत्यवनिजे क्षीणेन्दुसंवीक्षिते
काष्ठेनाभिहतः प्रयाति मरणं सूर्यात्मजेनेक्षिते ॥ ५ ॥

Sloka 5. If at a person's birth the Sun or Mars be in the 4th house and Saturn in the 10th, he will be impaled. If the three malefic planets named above simultaneously occupy the first, the 5th and the 9th houses in conjunction with the Moon, death will be by impalement. If the Sun be in the 4th house, and Mars be in the 10th and aspected by the waning Moon, the same death will befall the person. If in the yoga last mentioned, Mars be aspected by Saturn* instead of by the waning Moon, the person will die from the effects of a collision with a piece of timber, or death may be caused by his being beaten by wood.

NOTES.

*Saturn will have to occupy the Lagna, the 4th or the 8th house. In the first two yogas, the death need not necessarily be by impalement. The person may die by accident.

cf. सारावली

रुधिरे सुखेऽथवार्के वियति यमे क्षीणचन्द्रसंयुक्तः ।
पापैस्त्रिकोणलग्ने शूलप्रोतस्य निर्दिशेन्मरणम् ॥

हिबुकेऽर्के वियति कुजे क्षीणेन्दुयुतेऽर्कजेन सदृशे ।
काष्ठेनाभिहतः सन्म्रियते जातो न सन्देहः ॥

रन्ध्रास्पदाङ्गहिबुकैर्लगुडाहताङ्गः
प्रक्षीणचन्द्ररुधिरार्किदिनेशयुक्तैः ।
तैरेव कर्मनवमोदयपुत्रसंस्थै-
र्धूमाग्निबन्धनशरीरनिकुट्टनान्तः ॥ ६ ॥

Sloka 6. When the waning Moon, Mars, Saturn and the Sun occupy the 8th, the 10th, the 1st and the 4th houses at a person's birth, he will die being beaten to death by a club. If the same planets occupy the 10th, the 9th, the 1st and the 5th houses, his death will be due to suffocation by smoke, to fire, to imprisonment or to thrashing

NOTES

Lagna Mars			Saturn
	Case I		
Sun		Moon	

Lagna Mars			
	Case II		Saturn
Sun	Moon		

The commentator Bhattotpala would place the planets, *viz*, Moon, Mars, Saturn and the Sun *respectively* in the 8th, the 10th, the 1st and the 4th houses in the first yoga and in the 10th, the 9th, the first and the 5th houses in the second yoga; in that case the Moon cannot be waning as he will be in the 5th house from the Sun in the first case and in the 6th house in the second case.

Cf. सारावली

क्षीणेन्दुभौमरविचन्द्रजसूर्यपुत्रैः
छिद्रास्पदोदयसुखैर्लगुडाहतस्य ।
मृत्युर्वियच्चवमलग्नसुतस्थितैस्तै-
र्धूमाग्निबन्धनशरीरनिकुट्टनैः स्यात् ॥

बन्ध्वस्तकर्मसहितैः कुजसूर्यमन्दै-
र्निर्याणमायुधशिखिक्षितिपालकोपात् ।
सौरेन्दुभूमितनयैः स्वसुखास्पदस्थै-
र्ज्ञेयः क्षतक्रिमिकृतश्च शरीरघातः ॥ ७ ॥

Sloka 7. If at a person's birth Mars, the Sun and Saturn respectively occupy the 4th, the 7th and the 10th houses, his death would be brought about by a weapon, fire or the displeasure of a king. If Saturn, the Moon and Mars be in the 2nd, the 4th and the 10th bhavas respectively at a person's birth, he will perish in consequence of worms in a wound (*i.e.* by an operation or by insect bites).

Cf. सारावली

हिबुकास्तकर्मसहितैः कुजभानुशनैश्चरैर्भवति मृत्युः ।
आयुधहुतभुग्भूपतिकोपप्रभवः सदा पुंसाम् ॥
कर्माम्बुवित्तसंस्थैः कुजेन्दुमन्दैः क्षतः क्रिमिकृतोऽन्त. ॥

खस्थेऽर्केऽवनिजे रसातलगते यानप्रपाताद्वधो
यन्त्रोत्पीडनजः कुजेऽस्तमयगे सौरेन्दिनाम्युद्गमे ।
विण्मध्ये रुधिरार्कशीताकिरणैर्जूकाजसौरर्क्षगै
र्यातैर्वा गलितेन्दुसूर्यरुधिरैर्व्योमास्तबन्ध्वाह्वयान् ॥८॥

Sloka 8. When the Sun is in the 10th house and Mars in the 4th at a person's birth, his death will be by a fall from a vehicle. When Mars is in the 7th house, the Sun, the Moon and Saturn are in the Lagna

the person concerned will be put to death by an instrument of torture. When Mars, Saturn and the Moon respectively occupy Libra, Aries and a sign belonging to Saturn, or when the waning Moon, the Sun and Mars are in the 10th, the 7th and the 4th houses respectively, the person concerned will die in the midst of filth and fæces.

NOTES.

If the Sun be in the 10th, Mars in the 4th, the man will have a fall from a vehicle and die If the sign on the 4th is a quadruped, death will be caused from a four footed animal, and so on according to the nature of the Rasi If Mars be in the 7th and Saturn, the Moon and the Sun are in the Ascendant, the man will have an accident near a machinery and die, or he may undergo an operation and die

If Mars be in Tula, Saturn in Mesha and the Moon in Makara or Kumbha, the man will die uncared for after badly purging. This yoga arises by the planets being in the Rasis If weak Moon, the Sun and Mars are placed in the 10th, the 7th and the 4th respectively, the man will die under similar conditions.

cf. सारावली

सस्थेऽर्केन्दुकुजे वा सुराप्रपानप्रतापकृत. ।
सप्तमभवने भौमे क्षीणेन्दुदिवाकरार्किभिर्लग्ने ॥
मरण जातस्य यदेयम्त्रोत्पीडनभवमवश्यम् ।
तुलायां रुधिरे याते कुजक्षॆ भास्करे स्थिते ॥
चन्द्रे मन्दगृह प्राप्ते विण्मध्ये मरणं भवेत् ।
गलितेन्द्वर्कभूपुत्रैर्गतैर्व्योमास्तबन्धुषु ।
विण्मध्ये [illegible] भवेन्मृत्यु मिदृमेन प्रभाष्यते ॥

वीर्यान्वितवक्रवीक्षिते क्षीणेन्दौ निधनस्थितेऽर्कजे ।
गुह्योद्भवरोगपीडया मृत्युः स्यात् कृमिशस्त्रदाहजः ॥ ९ ॥

Sloka 9. When the waning Moon is aspected by Mars in strength and Saturn occupies the 8th house the person concerned will suffer from piles or fistula

and die of worms or an operation or of an application of a caustic substance.

NOTES

The man will die from hernia, piles, kidney diseases after an operation.

cf. सारावली

वलिना कुजेन दृष्टे क्षीणेन्दौ रन्ध्रगेऽर्कजे मृत्युः ।
गुल्ममहावेदनया क्रिमिदाहायुधकृतो भवति ॥

There is a slight difference in the yoga given in V.—78 *supra.*

अस्ते रवौ सरुधिरे निधनेऽर्कपुत्रे
क्षीणे रसातलगते हिमगौ खगान्तः ।
लग्नात्मजाष्टमतपःस्विनभौममन्द-
चन्द्रैस्तु शैलशिखराशनिकुड्यपातैः ॥ १० ॥

Sloka 10. When the Sun and Mars are in the 7th bhava, Saturn in the 8th and the waning Moon in the 4th at a person's birth, his death will be caused by birds. If the Sun, Mars, Saturn and the Moon occupy respectively the 1st, the 5th, the 8th and the 9th houses, the person concerned will die by falling from a precipice, by the fall of a thunderbolt, or of a wall.

cf. सारावली

रवौ सरुधिरे द्यूने निधने रविसंभवे ।
रसातलस्थे हिमगौ मृत्युः पक्षिकृतो भवेत् ॥
लग्नछिद्रत्रिकोणेषु रव्यारार्किनिशाकरैः ।
मृत्युः स्याच्छैलपातेन शस्त्रकुड्यादिपातजः ॥

द्वाविंशः कथितस्तु कारणं द्रेष्काणो निधनस्य सूरिभिः ।
तस्याधिपतिर्भवोऽपि वा निर्याणं स्वगुणैः प्रयच्छति ॥ ११ ॥

Sloka 11. (Where the foregoing tests do not apply), the cause of death is declared to be the 22nd decanate from that of the Lagna. The lord of this 22nd

decanate or of the sign containing it produces death according to its characteristics.

NOTES

In the absence of the yogas mentioned in Slokas 2 to 10, we have to apply this principle and not otherwise. The 22nd decanate from the Lagna drekkana causes the disease according to the nature of the ruler of that decanate with certainty. If the ruler of the 22nd decanate be the Sun, he causes fever as stated in Sloka 1. Similarly in the case of the other planets mentioned therein. The ruler of the 8th house modifies the influence of the 22nd decanate. This is implied in भवेशो वा (Bhavesova)

Take for example—Lagna Aries 25°. The 22nd decanate is the 3rd decanate of Scorpio which is ruled by the Moon. The ruler of the 8th house is Mars. Therefore death is accidental, unexpected or short because it is Mars. The Moon gives water diseases and as Mars modifies the Moon to a certain degree, we may say death will be due to loose bowels, urinal complaints (sudden stoppage of urine, etc)

गुणाकर —

मृतेर्निमित्तं मुनिभिर्द्रगाणः शरीरिणामाकृतिसत्र उक्तः ।
तदीश्वरो वा मृतिभेश्वरो वा निर्याणमात्मीयगुणैर्ददाति ॥

Also सारावल्यां

उदयाद्द्वाविंशतिमद्रेक्काणो भवति कारणं मृत्योः ।
तस्याधिपतिर्भवेशो वा निर्याणं सूचयेत् स्वगुणैः ॥

For the cause of death due to each of the 36 Drekkanas happening to be the 22nd Decanate, the following slokas from the same work will be found to be useful —

मेषाद्ये द्रेक्काणे क्रूरग्रहवीक्षिते च संयुक्ते ।
अम्लहिमपित्तरुजा मरणं नृणां समादेश्यम् ॥
तस्याद्द्वितीयभागे मरणं जलकृमिहिमारण्ये ।
एवं तृतीयभागे नद्याः कूपप्रपाताद्वा ॥
वृषभराशेराद्येभ्यो मृत्युर्लेशात् पश्वाद्ये ।
पित्ताग्निचोराद्द्वितीयभागे वृषस्यैव ॥

विद्यात् तृतीयभागे यानासनवाजिपातकृतम् ।
पुंसां भवति हि मरणं रणशिरसि महास्त्रकृतमेव ॥
आद्ये मिथुनत्र्यंशे कासश्वासोद्भवो भवति ।
मृत्युर्महिषविषाद्याद्द्वितीयभागे च संनिपाताद्वा ॥
वनवासिचतुश्चरणात्पवेतनागाद्वनात्तथारण्यात् ।
भवति हि मृत्युः पुंसामन्ते भागे तु जुतुमस्य ॥
प्राहेण मद्यपानात् कण्टकदोषेण वा तथा स्वप्नात् ।
भवति हि कर्कटकाद्ये मृत्युर्नृणां तृतीयभागे तु ॥
अभिघाताद्विषपानान्मध्ये त्र्यंशे भयं समादिष्टम् ।
विहगप्रमेहगुल्मासृक्तन्त्रीदोषेण च तथान्त्ये ॥
सलिलविषपादरोगार्तिसहाद्ये त्र्यंशके भवेत्पुंसाम् ।
मध्ये तृतीयभागे जलामयकृतो वनोद्देशे ॥
विषशस्त्ररोगदोषैरभिशापाद्वा तथा च पानाद्वा ।
अन्त्ये सिंहत्र्यंशे भवति हि मृत्युर्न सन्देहः ॥
आद्ये कन्यात्र्यंशे मस्तकरोगात्तथाऽनिलान्मृत्युः ।
व्यालगिरिदुर्गवनजो मध्ये भूपात्प्रमादथवा ॥
करभखरशस्त्रतोयादतिखातात् स्त्रीकृतान्नपानाद्वा ।
अन्त्ये कन्यात्र्यंशे नृणां मृत्युः सदा दृष्टः ॥
आद्ये वणिक्त्रिभागे युवतिचतुष्पान्निपातदोषेण ।
मध्ये तु जठररोगैरन्त्ये व्यालाम्बुजातिभ्यः ॥
आद्येऽलिनस्त्रिभागे विषशस्त्रस्त्रीकृतान्नपानभवः ।
मध्ये तु वस्त्रभारलंसनरोगैर्भवति मृत्युः ॥
अन्त्ये तृतीयभागे लोष्टकपाषाणजनितवेदनया ।
भवति हि मरणं ह्यथवा नृणां जङ्घास्थिभङ्गकृतम् ॥
चापस्याद्ये त्र्यंशे गुदानिलसमुद्भवैर्विविधरोगैः ।

मध्ये विषगुल्मदोषैरनिलकृतैर्वा भवेन्मृत्युः ॥
अन्त्ये तृतीयभागे जलमध्ये तत्समुत्थितैर्वाऽपि ।
मृत्युर्नृणां दृष्टो जठरामयदोषसम्भूतः ॥
मकराद्ये द्रेक्काणे नृपहिंसाव्याघ्रकारणान्मृत्युः ।
ऊरुविनाशादथवा जलचरसत्वाद्विपैकशफसर्पात् ॥
दहनाग्रतस्करेभ्यो ज्वरादमानुपविभेदनान्मध्ये ।
अन्त्ये मकरत्र्यंशे स्त्रीणां मृत्युः सदा दृष्टः ॥
कुम्भे प्रथमत्र्यंशे स्त्रीभ्यस्तोयैस्तथा जठररोगैः ।
ज्ञेयो मृत्युर्नृणां पर्वतगहनद्रिपादैर्वा ॥
मध्ये स्त्रीकृतदुःखैर्गुह्यजरोगैर्भवति मृत्युः ।
अन्त्ये मिथुनचतुष्पदमुखरोगकृतैर्भवत्युसाम् ॥
अंशे मीनयुगाद्ये गुल्मग्रहणीप्रमेहयुवतीभ्यः ।
जङ्घाजलजै रोगैर्जनग्रहकृतैः समादिशेन्मृत्युम् ॥
नौभेदाज्जलमध्ये अपि द्रगाणाद्वितीयजातानाम् ।
अन्त्ये भवति हि मरणं कुत्सितरोगैर्न सन्देहः ॥

होरानवांशकपयुक्तसमानभूमौ
योगेक्षणादिभिरतः परिकल्प्यमेतत् ।
मोहस्तु मृत्युसमयेऽनुदितांशतुल्यः
स्वेशेक्षिते द्विगुणितस्त्रिगुणः शुभैश्च ॥ १२ ॥

Sloka 12 From all this we have to determine generally this निर्याण (Niryana) or exit from the world as occurring at a place whose surroundings will be indicated by the planet occupying the Lagna or by the planet ruling the rising Navamsa as also by those that are in conjunction with or aspecting these. The unconscious state at the time of death lasts for such time as is

measured by the rising period of the portion of the Lagna below the horizon. This period becomes doubled when the rising sign is aspected by its lord and trebled when aspected by benefic planets generally

NOTES

Bhattotpala interprets the first half of the sloka thus. The exit from the world will occur at a place appropriate to the Rasi occupied by the lord of the rising Navamsa, with such circumstances as are the result of occupation or aspecting by planets of the 8th house or the absence of both (*Vide* Slokas 1 and 11) and states that the following are the places appropriate to the several signs Aries, Place frequented by sheep. Taurus, Place frequented by oxen, Gemini, a house, Cancer, a well. Leo—a forest. Virgo—a water bank, Libra—a bazaar, Scorpio—a hole, Sagittarius—a place frequented by horses, Capricorn—watery tracts, Aquarius—a house, and Pisces—watery places

But the above does not seem to be the correct view. The following view which is advocated by Varahamihira in Chapter II, sloka 12 seems to be the correct one. The Sun—temples, the Moon—a fertile place (green all round). Mars—operation theatres, kitchens, store houses, factory, etc. Mercury—play grounds, Jupiter—treasury rooms. Venus—well furnished rooms, Saturn—dirty places

The place of death and surroundings will be indicated by the planet in the Lagna or the one ruling its rising Navamsa. If there be no planet in the Lagna, the ruler of the sign occupied by the planet owning the Lagna or the rising Navamsa will depict the surroundings of the place of death. If any planets aspect or occupy the house where the ruler of the Lagna or its Navamsa is situated, they also indicate the place of death *in addition* to what has been stated above. Suppose for example, the Moon indicates the place of death according to the above principles and together with it Saturn as per last principle. We have then to say that death takes place at a spot where it is green (Moon) but dirty (Saturn)

The period of unconsciousness will be the time taken for the portion of the rising sign below the horizon to rise. If the rising sign be aspected by its lord, the period is doubled. If aspected by a benefic, it is trebled. If by two benefics, 6 times and so on. Malefics aspecting the rising sign will not deprive cosciousness.

The oblique ascension of the remaining portion of the sign rising on the Lagna corresponds to the time taken by it to rise in the East. Take an example, Aries 25° is rising. The remaining portion is 5°. The time taken for 5° of Aries to rise in the East will be 20 minutes generally (calculating at 2 hours for the whole sign of Aries to rise). The period of unconsciousness undergoes multiplication twice or thrice, etc., because of the ruler and a benefic throwing their aspect on the Lagna. The multiplication should be done once only. Suppose the Lagna is being aspected by its lord. You have to multiply the period by 2. At the same time, say, a benefic is also aspecting the Lagna. By the rule above, the period is to be multiplied by 3. By natural process, the period will thus have to be multiplied by 2X3. This is not so. It will be enough if it is multiplied once by 5 i.e. (3+2).

Vide also V—117 *supra*.

cf. सारवली

> उदयनवांशाधिपते समानभूमौ वदन्ति यवनेन्द्राः ।
> ग्रहयोगेक्षणकार्यैः परिकल्प्यं चाप्यन्यदपि तज्ज्ञैः ॥
> उदितांशसमो मोहः शेषेण निरीक्षिते द्विगुणितः स्यात् ।
> त्रिगुणः शुभैश्च दृष्टे समस्तमुनयो व्यवस्यन्ति ॥

दहनजलविमिश्रैर्भससंकुद्रशोपै-
निधनभवनसंस्थैर्व्यालवर्गैर्विडम्ब्यः ।
इति शवपरिणामश्चिन्तनीयो यथोक्तः
पृथुविरचितशास्त्राद्गत्यनूकादि चिन्त्यम् ॥ १३ ॥

Sloka 13. According as the decanate of the 8th bhava (*i.e.*, the 22nd from the Lagna) turns out to be a fiery, a watery or a mixed one, there is a transformation

of the dead body by its being turned into ashes, or being thoroughly wetted and softened in water, or being dried up by exposure to the Sun and wind. If the decanate of the 8th house happens to be a व्यालद्रेक्काण (Vyaladrekkana), the body is eaten by beasts and birds of prey, is assimilated into their bodies and thrown out as excrement. Thus, the final stage of the dead body has to be thought out in the manner stated above. The following is the essence of what has been culled from higher works (such as ज्योतिषकर्मविपाक— Jyotisha Karma Vipaka) regarding past and future life.

NOTES.

For fiery (क्रूर - Krura or दहन-Dahana), watery जल-(Jala) and mixed (मिश्र misra) decanates, *Vide* IX-slokas 112—115 *Infra*.

For convenience, they are shown in the following statement.

Drekkanas.

Krura or Malefic	Jala or water-bearing	Saumya or Benefic	Vimisra or mixed
Leo (1)	Cancer (1)	Aries (2)	Capricorn (3)
Aries (1)	Pisces (1)	Sagittarius (2)	Aries (3)
Aquarius (1)	Pisces (2)	Taurus (2)	Cancer (3)
Scorpio (1)	Virgo (2)	Aquarius (2)	Taurus (1)
Capricorn (1)	Taurus (3)	Capricorn (2)	Sagittarius (1)
Pisces (3)	Gemini (3)	Libra (1)	Gemini (2)
Scorpio (3)		Virgo (1)	Libra (2)
Leo (3)		Gemini (1)	Leo (2)
Libra (3)		Sagittarius (3)	
Cancer (2)		Virgo (3)	
Scorpio (2)		Aquarius (3)	
=11	=6	=11	=8

Total=36

For व्याल (Vyala) or serpent decanates, see notes to Ch XXIII—16 of Brihat Jataka

The 22nd decanate is the cause of cremation, burial or otherwise according to the nature of its ruler or according to planets posited therein A malefic planet causes cremation A benefic causes burial If a mixed planet (like Mercury), then the body will be exposed to dry away Lagna Aries 25° The 22nd decanate is owned by the Moon Therefore as per above rule, the native should be buried

The following are the exceptions to the above rule

(1) If the 22nd decanate be a सर्प (Sarpa) one, the body is eaten by vultures, dogs, etc

(2) If there are malefics in the 8th house, cremation must be predicted

Vide also V—117 supra

गुरुरुडुपतिशुक्रौ सूर्यभौमौ यमज्ञौ
विबुधपितृतिरश्चो नारकीयांश्च कुर्युः ।
दिनकरशशिवीर्याधिष्ठितत्र्यंशनाथाः
प्रवरसमनिकृष्टास्तुङ्गह्रासादनूके ॥ १४ ॥

Sloka 14. Of the Sun and the Moon, find out which is stronger. If the lord of the decanate occupied by the stronger of these two planets be Jupiter, the deceased should be made out as a person come from the world of immortals If the Moon or Venus be the lord of the decanate in question, the deceased came from the world of Manes If the Sun or Mars be the lord of the particular decanate, the deceased in the previous birth belonged to the world of mortals If Saturn or Mercury be the owner of the decanate in question, the departed person came from the infernal regions In the previous birth, the rank of the departed was high, mediocre or low according as the owner of the drekkana under con-

sideration was in his exaltation point, had fallen off therefrom or in the depression point.

NOTES.

Determine the past birth from the ruler of the decanate occupied by the Sun or the Moon (whichever is powerful) and predict accordingly the particular लोक (Loka) from where the soul is come.

The last quarter. Another interpretation. If that planet is in mid heaven, he should have held a good position; if culminating, a bad position, and so on.

गुणाकरः—

सुरगुरुरमराणां चन्द्रशुक्रौ पितॄणां
दिवसकरमहीजौ स्वामिनौ मर्त्यलोकः ।
शशिसुतरविपुत्रौ नारकीपापनाथा-
विह खलु परिचिन्त्यो गत्यनूकावयोध ॥

गतिरपि रिपुरन्ध्रत्र्यंशपोऽस्तस्थितो वा
गुरुरथ रिपुकेन्द्रच्छिद्रगः स्वोच्चसंस्थः ।
उदयति भवनेऽन्त्ये सौम्यभागे च मोक्षो
भवति यदि बलेन प्रोज्झितास्तत्र शेषाः ॥ १५ ॥

Sloka 15. The refuge of the departed is the lord of the Drekkana of the 6th house (*i.e.*, the 16th decanate from the rising decanate) or of the 8th house (*i.e.*, the 22nd decanate from the rising decanate) or the planet occupying the 7th bhava (Bhattotpala adds the 6th and the 8th bhavas also). Whichever of these planets is found to be strongest, to the world thereof does the departed person go. If Jupiter is in his exaltation and occupies the 6th bhava, a Kendra position or the 8th bhava, the departed person will attain final emancipation. The same happens also if the rising sign is Pisces and the rising Navamsa is that of a benefic planet and

Jupiter occupies it, while planets other than Jupiter are without strength

NOTES

रिपुरन्ध्रत्र्यंशप (Ripurandhratryamsapa) may also be interpreted as the ruler of the decanate of the 6th or the 8th bhava counted from the 7th, i e of the 12th or of the 2nd bhava (This agrees with the western view that the 12th and 2nd houses indicate future births and the 6th and the 8th indicate past birth) Planets placed in the 7th will indicate also future birth

Exceptions. Exalted Jupiter in the 6th, the 8th or in a Kendra position will make the native attain bliss If Pisces be rising in a Navamsa of a benefic, it leads to bliss In the above two exceptions, the other planets must not be powerful as Jupiter

N.B —Bliss मोक्ष (Moksha) is higher than देवलोक (Devaloka) This is clearly hinted by Varahamihira talking of Moksha (मोक्ष) as distinct and quite apart from the slokas containing देवलोक (Deva loka), पितृलोक (Pitruloka), etc

गुणाकर —

रवीन्दुवीर्योत्कटदृक्कनाथवशात्तु कल्प्यं परिकल्पनीयम् ।
उच्चस्थमध्याधमता च तेषामुच्चच्युते नीचसमाश्रिते च ॥

जातकपारिजाते षष्ठोऽध्यायः

॥ जातकभङ्गाध्यायः ॥

Adhyaya VI.

MARRING OF A HOROSCOPE.

Six slokas, *viz.* Nos,. 48, 49, 50, 52, 99 and 100 have been taken from Brihat Jataka.

केचिद्योगा राजयोगस्य भङ्गाः
केचिद्रेका नाम दारिद्र्ययोगाः ।
केचित् प्रेष्याः के च केमद्रुमाख्या-
स्ते चत्वारो जातभङ्गाकराः स्युः ॥ १ ॥

Sloka 1. There are certain planetary conjunctions which mar those leading to royal fortunes. There are others named रेका (Reka) which produce poverty. Some again which are called प्रेष्य (Preshya) *i.e.* those leading to dependence and servitude. And lastly, there are those called केमद्रुम (Kemadruma). These four classes of yogas abound in fortunes marred just as they were going to rise.

मेषे जूकनवांशके दिनकरे पापेक्षिते निर्धनः
कन्याराशिगते यदा भृगुसुते कन्यांशके भिक्षुकः ।
नीचर्क्षे त्वतिनीचभागसहिते जातो दिवानायके
राजश्रेष्ठकुलाग्रजोऽपि विगतश्रीपुत्रदाराशनः ॥ २ ॥

Sloka 2. When the Sun occupies in Mesha a Navamsa of Tula and is aspected by a malefic planet, the person born will be moneyless. If Venus be in the sign Virgo occupying a Navamsa of Virgo, a beggar is born. When the Sun is in his depression sign occupying the extreme depression point, the person born, though foremost in the greatest of royal families, will soon be bereft of fortune, sons, wife and means of living.

NOTES.

This Sloka is from जातकरत्न

cf. सारावली

जूकस्य दशमे भागे स्थितः कमलबोधनः ।
सहस्रं राजयोगानां भङ्गमेव करोत्यसौ ॥
स्वत्रिकोणगृहं केचित्स्वोच्चं याता. स्वमन्दिरम् ।
अतिनीचे रविश्चैको न तेषां फलसंभवः ॥
सचिवो दानवेन्द्रस्य नीचांशे समवस्थितः ।
संप्राप्तमतुलं राज्यं नरैर्हाप्यते ध्रुवम् ॥

Also जातकाभरण

तुलायां नलिनीनाथः परमं नीचमाश्रितः ।
निर्दिष्टराजयोगानां दलनाय भवेद्ध्रुवम् ॥
प्रसूतौ दानवामात्यः परमं नीचमाश्रितः ।
करोति पतनं नूनं मानवानां महापदात् ॥

According to Skanda, the mere position of the planets in नीचक्षेत्र or नीचनवांश is not enough. They must also be in a certain particular *bhava* to be thus capable of marring the fortunes of the horoscope otherwise accruing *cf*

तुलायां दशमं भागमाश्रित्य यदि तिष्ठति ।
रविर्भिक्षोपजीवी स्याद्राजयोगेषु सत्स्वपि ॥

तृतीयं भागमाश्रित्य वृश्चिकेऽम्बुनि तिष्ठति
चन्द्रे याचितकं भुङ्क्ते जातोऽन्नं परवेश्मनि ॥
अष्टाविंशमधिष्ठाय भागं कटकभे कुजे ।
लग्नस्थे शाकभुक्चैव जातः कुक्षिभरिर्भवेत् ॥
मीने पञ्चदशं भागमाश्रित्य मदनं गते ।
क्लेशाद्यैः कर्मभिस्तैस्तैर्जातः सौम्ये नयेद्वपुः ॥
मकरे पञ्चमं भागमाश्रित्य धिषणे शुभम् ।
अधितिष्ठति जातो यः सोयमुंछेन जीवति ॥
कन्यायां सप्तविंशांशे भार्गवे पञ्चमं गते ।
यो जातः पुरुषः सोयं शिल्पवृत्त्यैव जीवति ॥
अजभे विंशमाश्रित्य भागं धनगते शनौ ।
जातो यः पुरुषो नित्यं स श्ववृत्त्यैव जीवति ॥

मन्दाराहिसमन्वितेऽमरगुरौ शुक्रेन्दुपुत्रेक्षिते
जातः शूद्रकलेवरोऽपि निखिलां विद्यामुपैति श्रियम् ।
तारानाथविकर्तनौ मदगतौ सौरेण संवीक्षितौ
जातोऽसौ समुपैति नीचविहितोपायेन सज्जीवितम् ॥३॥

Sloka 3. When Jupiter in conjunction with Saturn, Mars and Rahu, is aspected by Venus and Mercury, the person born though in body a Sudra, will acquire every kind of knowledge and fortune. When the Sun and the Moon occupying the 7th bhava are aspected by Saturn, the person born will get a good living by the adoption of means prescribed for a person of base birth.

cf. सर्वार्थचिन्तामणि

धनाद्यैर्मन्दैः सहितेन्द्रपूज्ये शुक्रेक्षिते वा शशिसुतदृष्टे ।
शूद्रोऽपि चेद्विप्रसमानमेति विद्यां च सर्वामधिगम्य जातः ॥

केन्द्रस्थे वा विलग्ने दिनकरतनये सौम्यखेटैरदृष्टे
भूसूनोः कालहोरासमयजमनुजो भिक्षुको दासभूतः ।
सौम्यादृष्टेऽर्कदृष्टे शशिनि सरुधिरे मेषगे भिक्षुकः स्याद्
आर्कीन्द्वर्कैः सकेन्द्रैर्जडतनुरधनश्चान्यभुक्ताशनः स्यात् ॥४॥

Sloka 4. When Saturn occupies either a Kendra position or the rising sign and is unaspected by benefic planets, a person born in the कालहोरा (Kalahora) [*vide* श्रीपतिपद्धति (SripatiPaddhati), Adhyaya 3, Sloka 14, Notes] of Mars becomes a slave and a beggar. When the Moon in conjunction with Mars occupies Mesha and is aspected not by benefic planets but by the Sun, the person born is a mendicant. If Saturn, the Moon and the Sun be in Kendra positions, the person born will be dull in appearance, indigent and feeding upon the leavings of other people

cf सर्वार्थचिन्तामणि

तत्कालहोराधिपतौ धराजे केन्द्रे शनौ चेद्यदि वा विलग्ने ।
शुभग्रहाणामवलोकहीने दासस्तु भिक्षाशनदेहवान् ॥
केन्द्रस्थिता मन्दनिशाकरार्का जडो भवेदन्यगृहप्रभोक्ता ॥

मन्दे केन्द्रगते विलग्नगृहगे चन्द्रेऽन्त्यभे वाक्पतौ
जातो भिक्षुक एव शोकजलधौ मग्नो विदेशे गतः ।
धर्मस्थानपतौ तु रिःफगृहगे पापग्रहे केन्द्रगे
जातः पापरतः परान्नधनभुक् विद्याविहीनो भवेत् ॥५॥

Sloka 5. When Saturn is in a Kendra position, the Moon in the rising sign and Jupiter in the 12th bhava, the person born will be none other than a beggar forlorn and in exile. When the lord of the 9th bhava occupies the 12th and a malefic planet is in a Kendra position, the person born will be addicted to evil, eating

at other people's table and maintained by their money and illiterate.

सर्वार्थचिन्तामणि

केन्द्रे शनौ लग्नगते शशाङ्के जीवे व्यये भिक्षुक एव जातः ।

जीवे राहुयुतेऽथवा शिखियुते पापेक्षिते नीचकृत्
नीचे नीचसमीक्षिते सुरगुरौ विप्रोऽपि दुष्कर्मकृत् ।
निद्री चन्द्रविलग्नपौ सह दिवानाथेन मन्देक्षितौ
प्रेष्यः स्यादशुभैः शुभग्रहदृशा हीनैश्च मानस्थितैः ॥ ६ ॥

Sloka 6. When Jupiter in conjunction with Rahu or Ketu is aspected by malefic planets, the person born will do base acts. When Jupiter in his depression is aspected by a planet which is also in his depression sign, even a person that is born a Brahmin will commit wicked crimes. If the Moon and the lord of the rising sign be in conjunction with the Sun and aspected by Saturn, the person born will be slothful. If malefic planets occupy the 10th bhava and be without benefic aspect, the person born will be a menial.

NOTES.

सर्वार्थचिन्तामणि

जीवे सकेतौ यदि वा सराहौ चण्डालता पापनिरीक्षिते चेत् ।
नीचांशगे नीचसमन्विते वा जीवे द्विजश्चेदपि तादृशः स्यात् ॥

*The latter half of this sloka reads thus in जातकपारिजात

नीचौ चन्द्रविलग्नपौ सहदिवानाथेन मन्देक्षितौ
प्रेष्यः स्यात्दुश्चरेण मिलितौ प्रेष्येण संवीक्षितः ॥

भाग्येशेऽन्त्यगते महोदरगतः पापव्ययेशेऽर्थगे
दुर्भोजी परिबन्धनादिसहितो जातोऽन्यजायारतः ।

सर्वैर्नीचसपत्नभागमहितैः कर्मेतरस्थानगै-
र्विद्याबुद्धिकलत्रपुत्ररहितः कोपी सदा भैक्षकृत् ॥ ७ ॥

Sloka 7. When the lord of the 9th bhava is in the 12th and malefic planets occupy the 3rd bhava, and the lord of the 12th bhava occupies the 2nd, the person born will eat unwholesome food, wear a truss or other band and be an adulterer. When all the planets, being in bhavas other than the 10th, occupy their depression or inimical signs or portions of them, the person born will be lacking in learning, intelligence, wife and children, will be ill-tempered and go about begging

cf सर्वार्थचिन्तामणि

भाग्येश्वरे रिःफगते तदीशे वित्तस्थिते भ्रातृगतैश्च पापैः ।
केमद्रुमेऽस्मिन् स भवेत्कुभोजी दुष्कर्मयुक्तोऽन्यकलत्रगामी ॥
सर्वग्रहैर्नीचसपत्नभागे कर्मान्यगैर्भिक्षुक एव जातः ॥

लग्नस्वामिनि रिःफगे तु नियति क्रूरे सचन्द्रे कुजे
जातोऽसौ परदेशगः सुखधनत्यागी दरिद्रो भवेत् ।
होराजन्मपती न शोभनयुतौ वास्तङ्गतावन्त्यगे
भाग्येशे यदि नष्टदारतनयो जातः कुलध्वंसकः ॥ ८ ॥

Sloka 8. When the lord of the rising sign occupies the 12th bhava and Mars in conjunction with the Moon is in a malefic sign identical with the 10th bhava, the person born will have to go to a foreign land where he may have to live in indigence sacrificing comforts and affluence. If when the lord of the 9th bhava is in the 12th, the lords of the rising sign and of that occupied by the Moon are not in conjunction with benefic planets or are eclipsed by the Sun, the person born losing his wife and children will bring his family to extinction.

NOTES

सर्वार्थचिंतामणि-

होरेश्वरे रिःफगते तु माने क्रूरान्विते भौमयुते शशाङ्के ।
जातोऽभिशस्तः परदेशवासी भिक्षाशनी दुःखितदेहभाक् स्यात् ॥
भाग्येश्वरे चान्त्यगते सपापे जन्मोदयेशौ रविगौ कुलघ्नः ।
विनष्टपुत्रार्थकलत्रभाक् स्यात् शुभैर्नयुक्तौ यदि वीक्षितौ वा ॥

By the the term क्रूर (Krura) as applied to a house in the first पाद (pada) of the sloka, all the five houses of malefics, *viz.*, Mesha, Simha, Vrischika, Makara and Kumbha are not meant, but only Mesha, Simha and Kumbha. Here the difference between the terms पापर्क्ष (Paparksha) and क्रूरर्क्ष (Krurarksha) may be noted. The one means "all the houses owned by malefics," while the other confines them to "their odd signs."

सौम्यासौम्ययुतेषु केन्द्रभवनेष्विन्दौ तनुस्वामिना
दृष्टे मन्दनवांशके सति कुलध्वंसी विदारात्मजः ।
कामे बोधनशुक्रयोः सुतगृहे जीवे सुखस्थेऽशुभे
पापे रन्ध्रगते च चन्द्रभवनाज्जाताः कुलध्वंसिनः ॥ ९ ॥

Sloka 9. When benefic and malefic planets occupy Kendra positions, and the Moon aspected by the lord of the rising sign is in a Navamsa belonging to Saturn, the person born brings his race to an end becoming bereft of wife and children. When Mercury and Venus occupy the 7th bhava, Jupiter the 5th, a malefic planet the 4th and another malefic planet the 8th, all the bhavas in this case being calculated from the Moon's place, under such a yoga are born those with whom their race dies.

cf. सर्वार्थचिंतामणि

शुभाशुभैः केन्द्रगतैः शशाङ्को लग्नेश्वरेणापि निरीक्षितश्चेत् ।
सौरांशके वा यदि संयुतश्चेज्जातः कुलध्वंसकरो विदारः ॥

चरावसाने शशिनि स्थिरादौ द्विदेहमध्ये बलवर्जिते च ।
हीने विलग्ने यदि खेचरेन्द्रैर्विनाशमेति क्षितिपालयोगः ॥ १० ॥

Sloka 10 When the Moon is at the close of a moveable sign or in the beginning of a fixed one, or in the middle of a dual Rasi and is without strength, and when the rising sign is unoccupied by planets, Rajayoga comes to an end

cf सारावली

अन्त्याद्यमध्यभागे चराद्यानामपि शशी यदा क्षीण ।
एकेनापि न दृष्टो ग्रहेण भङ्गस्तदा नृपते ॥

लग्नराशिनवभागनायका भानुशीतकरदेवपूजिताः ।
शत्रुभागसहिताः स्वनीचभस्वामिभागसहिताः परानुगः ॥ ११ ॥

Sloka 11 If at a birth the planet owning the rising Navamsa be the Sun the Moon or Jupiter, and if it should occupy in its depression sign a Navamsa owned by its enemy and the lord of its depression sign, the person born will be the follower or servant of another

शशिनि गगनयाते कामगे दानवेज्ये
नवमभवनयाते पापखेटे कुलघ्नः ।
भृगुजशशिजचन्द्राः केन्द्रगा जन्मलग्ने
तमसि निहितकर्मध्वंसको नीचतुल्यः ॥ १२ ॥

Sloka 12 When the Moon is in the 10th bhava, Jupiter in the 7th and a malefic planet in the 9th, the person born becomes the ruiner of his family If Venus, Mercury and the Moon occupy Kendra positions and Rahu be in the rising sign the person born will live like a base born wretch, lost to all sense of duty enjoined in the sacred scriptures

NOTES

(*First half*). *Vide* also Adhyaya XIII, sloka 20, *infra*.

(*Latter half*). *cf* सर्वार्थ चिंतामणि

समन्विता सौम्यशशाङ्कशुक्रा केन्द्रस्थिता भोगिनि चेद्विलग्ने ।
चण्डालयोग स भवेत्तदानी जातो निजाचारसुकर्महीन ॥

Also जातकादेश

शशिगुरुशुक्रा: केन्द्रे सयुक्ता राहुसयुते लग्ने ।
चण्डालयोगमस्मिन् जातो निजवशकर्मरहित स्यात् ॥

नीचे भृगौ मन्दनवांशके वा दु स्थानगे भानुसुतेक्षिते च ।
कामस्थिते शीतकरे सभानौ मात्रा सह प्रैष्यमुपैति नित्यम् ॥ १३ ॥

Sloka 13. When Venus in its depression sign or in a Navamsa owned by Saturn occupies a दुःस्थान (Dusstthana (such as the 6th, the 8th or the 12th bhava) and is aspected by Saturn, and when the Moon in conjunction with the Sun occupies the 7th bhava, the person born will be in perpetual servitude with his mother

नीचे गुरौ वासरनायके वा केन्द्रस्थिते पापयुते शिशुघ्नः ।
केन्द्रे सपापे शुभदृष्टिहीने रन्ध्रे गुरौ गोमृगजातिहन्ता ॥ १४ ॥

Sloka 14. When Jupiter in its depression or the Sun in the same position occupies a केन्द्र (Kendra) in conjunction with a malefic planet the person born will commit infanticide When a malefic planet is in a केन्द्र (Kendra) and has no benefic aspect, and Jupiter occupies the 8th bhava, the person born will be the slaughterer of animals of the cow and deer kinds — *i e.* will become the purveyor of beef and venison

शशाङ्कमान्द्योर्दशमोपयातौ पापेक्षितौ पापसमन्वितौ च ।
नीचांशगौ सौम्यदृशा विहीनौ जानस्तु नित्यं खलु पक्षिहन्ता । १५॥

malefics should be in Kendra positions identical with their depression or inimical signs and (2) that all benefics should be posited in Dussthanas (6th, 8th or 12th) hold good, it is stated there that the malefics should *not be associated with* or *affected by* the benefics

cf सारवली

सर्वे क्रूरा केन्द्रे नीचारिगता न सौम्ययुतदृष्टा ।
शुभदा व्ययरिपुरन्ध्रे तदाऽपि मन्त्रो भवेन्नृपते ॥

केन्द्रस्थिता मन्दनिशाकरार्काः शुभैरदृष्टा यदि मद्यपायी ।
क्रूरारिषष्ठ्यंशकनीचभागा दुष्कर्मयुक्तोऽन्यकलत्रगामी ॥ १९ ॥

Sloka 19 If Saturn, the Moon and the Sun occupy Kendra positions and are not aspected by benefic planets, the person born will be a drunkard If the same planets occupy malefic 60th portions owned by their inimical and depression signs, the person concerned will be wickedly inclined and commit adultery with another's wife

NOTES

First half.—Vide also sloka 81 *infra*.

Latter half. For the same effect the following yoga is also mentioned in जातकरत्न

क्षीणे शशाङ्के यदि पापयुक्ते दारस्थितेत्वन्यकलत्रगामी ॥

नीचे भृगौ धर्मगते सपापे द्विजप्रहर्ता यदि पापदृष्टे ।
व्यये शुभर्क्षेऽर्कसुतांशकस्थे भृगौ च दासीपरनन्दनः स्यात् ॥२०॥

Sloka 20 If Venus in its depression sign and in conjunction with a malefic planet occupy the 9th bhava and be aspected by a malefic planet, the person born will be a fowler. If a benefic sign represent the 12th bhava and Venus occupy therein a Navamsa owned by Saturn, the person born will be excessively addicted to servant maids.

NOTES.

The second half of this sloka is quite different in मानसागरी, viz.

विवर्णतामेति फणीन्द्रयुक्ते माने तदा भौमयुते शिशुघ्नः ॥

॥ रेकायोगाः ॥

लग्नेशे बलवर्जिते परिभवस्थानाधिपेनेक्षिते
सूर्योच्छिन्नकरे पुरन्दरगुरौ रेकाख्ययोगो भवेत् ।
बन्धुस्थानपसंयुतांशकपतौ तिग्मांशुलुप्तद्युतौ
रिःफेशेन निरीक्षिते सति यदा योगस्तु रेकाह्वयः ॥ २१ ॥

Sloka 21. *If at a birth the lord of the rising sign* has no strength and is aspected by the lord of the 8th bhava and if Jupiter is obscured by the Sun, there will be the planetary conjunction called रेका (Reka) (emptying or purging). If the lord of the Navamsa occupied by the lord of the 4th bhava be obscured by the Sun while being aspected by the lord of the 12th bhava there will again be the yoga termed रेका (Reka).

षष्ठस्वामिनिरीक्षिते सुखपतौ रन्ध्रेशयुक्ते तथा
मानेशे सुतगे विलग्नरमणे नीचङ्गते रेकभाक् ।
रन्ध्रारिव्ययराशिगा यदि शुभाः केन्द्रत्रिकोणोपगाः
पापा लाभगृहाधिपे च विबले रेकाभिशस्तो भवेत् ॥२२॥

Sloka 22. When the lord of the 4th bhava is aspected by the lord of the 6th; when the lord of the 9th in conjunction with the lord of the 8th occupies *the 5th bhava and when the lord of the rising sign is* depressed, the person born gets रेका (Reka) for his lot. When benefic planets are in the 8th, the 6th and the 12th bhavas, while malefic ones occupy Kendra and

Trikona positions and when the lord of the 11th bhava is without strength, the person concerned suffers injurious effects of the रेकायोग (Rekayoga)

होरेशः खलसंयुतः सितगुरू चास्तंगतौ तद्वदेद्
बन्धुस्थानपतिः शुभेतरयुतश्चास्तं गतो रेकदः ।
भाग्यस्थानपतौ निकर्तनकरच्छन्ने रिलमाधिपे
नीचस्थे धनपे च नीचगृहगे रेकाभिधानो भवेत् ॥ २३ ॥

Sloka 23. If the lord of the rising sign be in conjunction with a malefic planet, if Venus and Jupiter have become invisible, and if the planet owning the 4th bhava being in conjunction with a malefic one disappear likewise, a रेकायोग (Reka yoga) is produced. When the lord of the 9th bhava is obscured by the Sun's rays and when the lords of the rising sign and the 2nd bhava occupy their depression signs, there is the रेकायोग (Reka yoga) again

नीचस्थानगता दिनेशकिरणच्छन्नास्त्रयो लग्नपे
दुष्टस्थानगतेऽथवा गतबले योगस्तु रेकप्रदः ।
होरावित्तनवास्पदायसुखधीकामानुजस्था खला-
स्तत्साधुर्नवभागरेकफलदा नीचारिपापेक्षिताः ॥ २४ ॥

Sloka 24. A रेकायोग (Rekayoga) is produced when there are three planets either depressed in position or obscured by the Sun's rays, and when the lord of the rising sign occupies a bad position (such as the 6th, the 8th and the 1.th bhava) or is without strength If malefic planets—aspected by depressed, inimical, or malefic planets—occupy any of the 9 bhavas, namely the 1st, the 2nd, the 9th, the 10th, the 11th, the 4th, the 5th, the 7th and the 3rd; they will produce the Reka effect in respect to the bhavas affected.

एकद्विकत्रिकखलद्युचरा नराणां
कल्पस्वविक्रमगताः परतस्तथैव ।
आदौ तु मध्यवयसि क्रमशस्तदन्त्ये
रेकप्रदा रिपुखलग्रहनीचदृष्टाः ॥ २५ ॥

Sloka 25. A single malefic planet, a pair of malefic planets or a triad of them occupying any one of the nine bhavas (mentioned in the latter half of the preceding sloka) and aspected by depressed, inimical, malefic planets, will produce the effect of the Rekayoga respectively in the early, the middle or the concluding portion of the lives of the person concerned.

॥ रेकाफलम् ॥

निर्विद्यो विधनो दरिद्रदहितो रेकोद्भवः कामुकः
क्रोधी दुःखितमानसो रुचिकरः सौभाग्यहीनः पटुः ।
भिक्षाशी मलिनो विवादनिरतो मात्सर्यरोपान्वितो
देवब्राह्मणदूषकः प्रतिदिनं दारात्मजैर्निन्दितः ॥ २६ ॥

Sloka 25. A person born under the Reka yoga has neither knowledge nor wealth ; he is penurious, hostile, lustful and wrathful ; his mind is always distressed ; he is disagreeable, having no beauty or grace ; he is crafty ; he lives on alms ; he is filthy and quarrelsome ; he is full of envy and rage ; he reviles gods and Brahmanas and he is rated daily by his (wife and sons) whole family.

दुष्टात्मा कुनखी कुमार्गनिरतो दौर्भाग्ययोगान्वितो
बन्धूनामपकारदूषणपरस्तल्पातुरामिक्षुकः ।

मूकोऽन्धो बधिरः प्रमत्तहृदयः कामातुरो रोषवान्
पङ्गुर्नेत्रविकारभानमहितो रेकोद्भवः स्यान्नरः ॥ २७ ॥

Sloka 27 A person born under the Reka yoga will be evil minded, he will have ugly or diseased nails he will be given to bad ways he will be ill off, he will be intent on injuring and abusing his relatives, he may be short lived he may beg all round, he may be a mute, he may be blind deaf or insane in mind, he may be lustful or wrathful, he may be a cripple, his thoughts may be betrayed by the change in his eyes

॥ दरिद्रयोगाः ॥

भाग्येश्वरादतिबली निधनेश्वरो वा
लग्नाधिपस्त्रिदशनाथगुरुर्यदि स्यात् ।
केन्द्राद्बहिर्दिनकरस्य करामितप्तो
लाभाधिपो यदि विहीनबलो दरिद्रः ॥ २८ ॥

Sloka 28 When Jupiter, being the lord of the 8th or the 1st bhava exceeds the lord of the 9th bhava in strength and when the lord of the 11th occupying a position other than a Kendra is scorched by the Sun s rays and is weak in strength, the person born will be indigent

लाभारिव्ययरन्ध्रपुत्रगृहगा जीवारमन्देन्दुजा
नीचस्थानगता यदा रविकरच्छन्नास्तदा भिक्षुकः ।
भाग्यस्थानगतो दिनेशतनयः सौम्येतरैरीक्षितो
लग्नस्थ शशिनन्दनो रवियुतो नीचांशगो भिक्षुकः ॥२९॥

Sloka 29 If Jupiter, Mars Saturn or Mercury being depressed and obscured by the Sun s rays occupy the 11th the 6th, the 12th, th 8 5th bhava at

a person's birth, he will be a beggar. If Saturn in the 9th bhava be aspected by malefic planets and if Mercury in conjunction with the Sun occupy in the 1st bhava a Navamsa owned by its depression sign, there will be a beggar born.

जीवज्ञशुक्ररविनन्दनभूमिपुत्रा
रन्ध्रारिरिःफसुतकर्मगता यदि स्यात् ।
लग्नेश्वरादतिबली व्ययभावनाथो
नीचस्थितो रविकराभिहतो दरिद्रः ॥ ३० ॥

Sloka 30. If Jupiter, Mercury, Venus, Saturn and Mars occupy the 8th, the 6th, the 12th, the 5th and the 10th bhavas in any order and if the lord of the 12th bhava though depressed in position and obscured by the Sun's rays be nevertheless superior to the lord of the rising sign in strength, the person born will be a beggar.

NOTES

	Venus	Merc	Sun
	An example		Mars
Lagna	Jupiter		Saturn

शुक्रार्यद्विजराजभूमितनया नीचस्थिता जन्मनि
व्योमाये नवमे कलत्रतनये जातो दरिद्रो भवेत् ।
लग्ने दानवपूजितेऽमरगुरौ पुत्रे धरानन्दने
लाभे रात्रिवरे तृतीयभवने नीचङ्गते भिक्षुकः ॥ ३१ ॥

Sloka 31 If at a person's birth, Venus, Jupiter, the Moon and Mars be in their depression signs and occupy four out of the six bhavas namely, the 1st, the 10th, the 11th, the 9th, the 7th and the 5th, that person will be indigent When Venus occupies the 1st bhava Jupiter the 5th, Mars the 11th and the Moon the 3rd, each one of these bhavas being identical with the depression sign of its occupant planet, the person born will be a beggar

NOTES

Lagna			
	(1)		Mars
Jupiter			
	Moon		Venus

	(2)		Mars
Jupiter			
	Moon		Venus Lagna

लग्ने चरे चरनवांशगतेऽसितेन
दृष्टे च नीचगुरुणा यदि भिक्षुकः स्यात् ।
जातो विनाऽमरपुरोहितलग्नराशिं
लग्ने रिपुव्ययगते तु भवेद्दरिद्रः ॥ ३२ ॥

Sloka 32. When the lagna is a moveable sign and the rising Navamsa is also owned by a moveable Rasi and it is aspected by Saturn as well as by depressed Jupiter, the person born will be a beggar. The same will be the case when Jupiter occupies the 6th or the 12th bhava in a sign other than his own

जातः स्थिरे लग्नगतेषु पापाः केन्द्रत्रिकोणोपगताश्च सर्वे ।
केन्द्राद्बहिस्थानगतास्तु सौम्या भिक्षाशनः स्यात्परपोषितश्च ॥३३॥

Sloka 33. When the lagna is an immoveable sign and all the malefic planets are in Kendra and Trikona positions while benefic ones occupy other than Kendra positions, the person born will live upon alms and will owe his maintenance to other people.

चरे विलग्ने निशि सौम्यखेटास्त्रिकोणकेन्द्रोपगता नवीर्याः ।
खलग्रहाः केन्द्रबहिस्थिताश्चेद् भिक्षाशनं नित्यमुपैति जातः ॥३४॥

Sloka 34. If a moveable sign be the Lagna at night time and if benefic planets be in Kendra and Trikona places possessing no strength, the malefic ones occupying positions other than Kendra, the person born will always live by begging.

पापा नीचस्थानगाः पापकर्मा सौम्या नीचस्थानगा गूढपापः ।
जीवे नीचस्थानगे कर्मराशौ नीचे भौमे नन्दनस्थे तथैव ॥ ३५ ॥

Sloka 35. If the malefic planets be in their depression signs at a person's birth, he will do sinful acts ; if the benefic planets occupy their depression signs, he will keep his sins concealed ; if Jupiter being depressed occupy the 10th bhava or Mars be in the 5th bhava depressed in position, the effect will be the same.

नीचांशगास्तुङ्गगृहोपयाता
जातस्य नीचं फलमाशु दद्युः ।
नीचंगतास्तुङ्गनवांशकस्थाः
सौम्यं फलं व्योमचराः प्रकुर्युः ॥ ३६ ॥

Sloka 36. Planets produce depression effects if they occupy in their exaltation signs the Navamsa belong-

ing to their depression signs, they produce exaltation effects if in their depression signs they occupy the Navamsa of their exaltation signs

NOTES

cf. सर्वार्थचिन्तामणि

नीचस्थिता जन्मनि ये ग्रहेन्द्रा स्वोच्चांशगा राजसमानभाग्या ।
उच्चस्थिता येऽपि च नीचभागा ग्रहा न कुर्वन्ति तथैव भाग्यम् ॥

The following are some more दरिद्र yogas mentioned by यवनाचार्य

लग्नाधीशो व्ययस्थो वै सक्रूरो वा विशेषत ।
निर्बलोऽस्त गता सौम्या निर्द्रव्यो जायते नर ॥
सकलकेन्द्रगता खलखेचरा रिपुपराक्रमलाभगता शुभा ।
सकलवीर्यपराक्रमवर्जिता सबलयो (Sic) मनुजो खलु निर्धन ॥
लग्नाधिनाथोऽथ सुखाधिनाथ कर्माधिनाथोऽथ धनाधिपश्च ।
व्यये रिपौ कालमदे गृहे च गता विवीर्या खलु निर्धनो जन ॥
मदपतिर्यदि शत्रुगतो नर सकलसौख्यविनाशनसयुत ।
तनुपतिर्यदि सूर्यसमायुतस्तनयगोऽथ खलग्रहसयुत ॥
लग्नाधिपे मृत्युगते विशेषमस्त गत कर्मपतिश्च षष्ठ ।
धनाधिपो द्वादशभावसस्थ स एव जातो धनवर्जितश्च ॥
तनुपतिर्मदपश्च रिपुस्थित सुतगताश्च खला सबला खलु ।
गुरुभृगू यदि चास्तमुपागतौ जगति सौख्यविवर्जितमानव ॥
धनाधिपो मृत्युगतोऽत्र सस्थ क्रूरग्रहेणाथ विलोकितश्च ।
लग्नाधिप षष्ठगतो विवीर्यो जात पृथिव्या खलु निर्धनश्च ॥
लग्नस्वामी हीनवीर्यो द्रव्यनाथोऽस्तगो यदा ।
केन्द्रगा सबला क्रूरा दरिद्रो मानवो भवेत् ॥
सक्रूर धनभ चैव क्रूरेणैव निरीक्षितम् ।
धनपो रविसयुक्तो दरिद्रोपहतो नर ॥
सक्रूरो धनपश्चैव धनभ सौम्यसयुतम् ।

धनस्वामी चास्तगतो मानवो द्रव्यवर्जितः ॥
धनाधिपो यदा षष्ठे मृत्युमेऽप्यथवा व्यये ।
सक्रूरं धनभं चैव निर्धनः खलु मानवः ॥
चतुर्थं शुभरहितं सक्रूरं कुजवर्जितम् ।
दशमं भवति तदा दारिद्र्येणैव पीडितः ॥
लाभषष्ठविगताः खलु सौम्याः द्रव्यनाथखचरोऽस्तगतश्चेत् ।
अस्तगौ गुरुसितौ तु लग्नपो द्वादशे हि नरो यदि निर्धनः ॥
लग्नाधीशो द्रव्यनाथश्च षष्ठे कर्माधीशः संयुतः पापखेटैः ।
सक्रूरं वै द्रव्यभं क्रूरदृष्टं दारिद्रो वै मानवो योगदृष्टे ॥
धनभं क्रूरसंयुक्तं क्रूरदृष्टं तथा पुनः ।
धनस्वामी तृतीये वै दारिद्रो नाम जायते ॥
पापाश्चतुर्षु केन्द्रेषु तथा पापो धने स्थितः ।
दारिद्रयोगं जानीयात्स्ववंशस्य क्षयं करः ॥
रविणा सहितो मन्दः शुक्रेण च युतो भवेत् ।
तदा दरिद्रयोगोऽयं सद्रव्यमपि शोषयेत् ॥

तस्य भङ्गोऽयम् ॥

सिंहे मेषे यदा भानु. सितमन्दयुतो भवेत् ।
गुरुसौम्यसमालोकी सधनी भवति ध्रुवम् ॥

॥ दरिद्रयोगफलम् ॥

निर्भाग्यो विकलेन्द्रियो विषमधीर्दारात्मजैर्निन्दितो
भिक्षाशी विषमस्थितो विषमवाक् शिश्नोदरे तत्परः ।
अन्यायार्जनतत्परस्त्वनुदिनं मात्सर्यवाक् कण्टकी
नित्यं स्यात्परदारसक्तहृदयो नीचोऽन्धमूको जडः ॥ ३७ ॥

Sloka 37. The characteristics of a person afflicted with दरिद्रयोग (Daridrayoga) are such as these:—He is

generally an unlucky person, his organs of sense may be defective, he is crafty, he is reproved and rated by his family, he has to live by begging, he is in difficulties, his speech is disagreeable, he is addicted to lust and gluttony, he would earn money by foul means, he daily gives vent to his spite and speaks pungent words, his heart is always set on other people's wives, he is mean, often times he is blind mute and idiotic

दरिद्रयोगे कलहप्रियः स्यात् कुष्ठी परेषां हितहृत् कृतघ्नः ।
वाचालको भूसुरभक्तिहीनः कुदारयुक्तः कुनखी च जातः ॥ ३८ ॥

Sloka 38 A person born in a दरिद्रयोग (Daridra yoga) is fond of quarrelling, he may be a leper, he destroys what is beneficial to others, he is ungrateful and given to boasting he has no reverence for Brahmanas, he has a bad wife and afflicted with diseased ugly nails

॥ प्रेष्ययोगाः ॥

माने रवौ मन्मथगे निशीशे गेहे शनौ सोदरगे धरात्मजे ।
लग्ने चरे देवगुरौ धनस्थे जातो निशायां परकार्यकृत् स्यात् ॥ ३९ ॥

Sloka 39 When the Sun is in the 10th bhava the Moon in the 7th, Saturn in the 4th, Mars in the 3rd, the Lagna in a moveable sign and Jupiter in the 2nd bhava, the person born in this yoga at night will be the servant of another.

धर्मे भृगौ कामगते मृगाङ्के वाचस्पतौ वित्तविलग्नपे वा ।
रन्ध्रस्थिते भूतनये च कीर्त्यां लग्ने स्थिरे प्रेष्यभवा भवन्ति ॥ ४० ॥

Sloka 40 When Venus occupies the 9th bhava, the Moon the 7th, and when Jupiter is the lord of the

2nd or the 1st bhava and when Mars is in the 8th and the Lagna reported to be an immoveable sign, persons destined to servitude are born.

प्रेष्यश्चरोदयपतौ निशि सन्धियाते
केन्द्रस्थिते यदि खलद्युचरे तु जातः ।
मन्देन्दुजीवभृगुजा दिवि केन्द्रकोणे
सन्धिस्थितास्थिरविलग्नयुते तथा स्यात् ॥ ४१ ॥

Sloka 41. If at the birth of a person at night, the lord of the moveable rising sign be in a sandhi and a malefic planet occupy a Kendra, he will be a menial. If Saturn, the Moon, Jupiter and Venus occupying during the day a Kendra, or a Trikona position, be in a sandhi and if the rising sign be an immoveable one, the person born will be a menial likewise.

ऐरावतांशेन्द्रगुरौ ससन्धौ शीतद्युतौ चोत्तमवर्गयुक्ते ।
केन्द्राद्बहिःस्थे निशि कृष्णपक्षे शुक्रे विलग्ने परकर्मजीवी ॥४२॥

Sloka 42. When Jupiter attaining an ऐरावतांश (Iravathamsa – *vide* Adhyaya 1, *Sl.* 47) occupies a sandhi and when the Moon possessed of an उत्तमवर्ग (Uttama varga – *vide* Adhyaya 1, *Sl.* 45) is outside the Kendras and when Venus is in the rising sign at a birth at night during the dark half of a lunar month, the person born is a menial.

प्रेष्यो भवेदरिसुखास्पदसन्धियाता
भूपुत्रदेवगुरुचामरनायकाश्चेत् ।
पापांशके शशिनि शोभनराशियुक्ते
जीवे विलग्नयुते परकार्यकृत् स्यात् ॥ ४३ ॥

Sloka 43. A person will be a menial if at his birth Mars, Jupiter and the Sun occupy respectively the sandhis of the 6th, the 4th and the 10th bhavas If the Moon occupying the Navamsa of a malefic planet be in a benefic sign and if Jupiter be in conjunction with the lord of the rising sign, the person born will live by serving another

मृगाननस्थे पुरुहूतवन्द्ये सपत्नभावाष्टमरिःफराशौ ।
रसातलस्थे हिमगौ विलग्नाज्जातः परप्रेष्यमुपैति नित्यम् ॥४४॥

Sloka 44. When Jupiter is in मकर (Makara) occupying the 6th, the 8th or the 12th bhava and when the Moon is in the 4th bhava from the rising sign, the person born has to be at another's bidding

॥ प्रेष्ययोगफलम् ॥

पापात्मा कलहप्रियः कठिनवाक् भूदेवतादूषको
विद्याभाग्यविहीनदुष्टरासिको मात्सर्यकोपान्वितः ।
मिथ्यावादविनोदनश्वनरतः शिश्नोदरे तत्परः
कारुण्यास्थिरमानभङ्गिचतुरो योगे परप्रेष्यके ॥ ४५ ॥

Sloka 45 These are the characteristics of a person born in the yoga called परप्रेष्यक (Parapreshyaka-being at another's beck and call) Such a person is generally evil-minded, he is fond of quarrelling, he is harsh of speech, he is a reviler of the Brahmana community, he has a liking for people illiterate, he is indigent and depraved; he is spiteful and wrathful, his pastime is lying, he is deceitful, lustful and intemperate, he is clever in simulating tenderness and false pride.

॥ अङ्गहीनयोगः ॥

मेषे वृषे चापधरे विलग्ने विकारदन्तो यदि पापदृष्टे ।
मन्दे मदस्थेऽहियुते कुजे वा बलैर्विहीनेऽङ्गविहीनवान् स्यात् ॥४६॥

Sloka 46 When the rising sign is मेष (Mesha), वृषभ (Vrishabha) or धनुस् (Dhanus) and is aspected by a malefic planet the person born will have tooth disease, when Saturn occupies the 7th bhava and Mars is either in conjunction with Rahu or is without strength, the person born will be defective in limb

cf सारावली

सप्तमे क्रूरसदृष्टा क्रूरा दन्तविकारदा ।
पापदृष्टेऽजगोचापलग्ने विकृतदन्तवान् ॥

लग्नाद्दशमगश्चन्द्रः सप्तमस्थे धरासुतः ।
द्वितीयस्थानगो भानुरङ्गहीनो भवेन्नरः । ४७ ॥

Sloka 47 When the Moon is in the 10th bhava, Mars in the 7th and the Sun in the 2nd, the person born will lose some limb

त्रिकोणगे ज्ञे विबलैस्तथापरै-
र्मूर्ध्नाङ्घ्रिहस्तद्विगुणस्तदा भवेत् ।
अवाग्गवीन्दावशुभैर्भसन्धिगैः
शुभेक्षितश्चेत् कुरुते गिरं चिरात् ॥ ४८ ॥

Sloka 48 When Mercury occupies the 5th or 9th house from the Lagna and the other planets are weak, the child will have two heads, four legs and four hands When the Moon occupies Vrishabha and malefics are in the Riksha sandhies, the person born will be a mute. If, under the above conditions, the Moon be aspected by

benefics, the child may get speech afterwards (after a long time)

NOTES

First half.—The above result should not be predicted unless the characteristic combinations mentioned are complete If the characteristics are incomplete, an inordinate largeness of the organs named should be foretold Some commentators take the word त्रिकोण (Trikona) in the sloka to mean मूलत्रिकोण (Moolatrikona) of Mercury, that is Kanya But this has to be rejected on the authority of गार्गि (Gargi) who distinctly says —

> बलहीनैर्मृदे सर्वैर्नवपञ्चमगे बुधे ।
> द्विगुणाङ्घ्रिशिरोहस्तो भवत्येकोदरस्तथा ॥

Second half.—By the words "malefics are in the Riksha Sandhies" it is to be understood that all the three malefics, *viz.*, Saturn, Mars and the Sun are jointly or severally to be in the last portion of any one or more of Kataka, Vrischika and Meena. By the words "afterwards (after a long time)," nothing more is meant than 'later than the ordinary time within which a child may be naturally expected to speak

The last quarter of the sloka leads to the inference that such Moon should also have malefic aspect to make the person mute This is supported by Gargi who says —

> कुलीरालिझषान्तस्थैः पापैश्चन्द्रे वृषोपगे ।
> मूकः पापेक्षिते सौम्यैश्चिरेण लभते गिरम् ॥
> मिश्रदृष्टैर्यथावीर्यं फलं वाच्यं मनीषिणा ॥

Unless therefore all the three malefics are thus placed and the Moon has a malefic aspect, the prediction should not be made If there be only two malefics thus placed, then frugality or smallness of speech, and if only one, wavering slow or stammering speech should be foretold But if such Moon has the aspect of one or more benefic planets, the person will begin to speak later than when he would otherwise be naturally expected to speak It must thus be remembered that the aspect of malefics is also required to make the native mute, and the aspect of benefics to counteract it.

सारावली

> क्रूरैर्गृहसन्धिगतैः शशिनि वृषे भौमसौरिरविदृष्टे ।
> मूकः सौम्यैर्दृष्टे वाचं कालान्तरे वदति ॥
> सौम्ये त्रिकोणसंस्थे लग्नाच्छेषग्रहैर्बलविहीनैः ।
> द्विगुणास्यपादहस्तो योगेऽस्मिन्नाहितो भवति गर्भः ॥

The word गवि (Gavi) in the sloka in the text may also mean "in the house of speech," *i.e.*, the second house from the Lagna. This view is supported by स्कन्दहोरा (Skandahora) where it is laid down thus:

> ऋक्षसन्धिगतैः पापैर्दृश्यमानो निशाकरः ।
> द्वेधा गविष्ठो वाग्घानिमाधाने जनयेद्ध्रुवम् ॥

सौम्यर्क्षांशे रविजरुधिरौ चेत् सदन्तोऽत्र जातः
कुब्जः स्वर्क्षे शशिनि तनुगे मन्दमाहेयदृष्टे ।
पङ्गुर्मीने यमशशिकुजैर्वीक्षिते लग्नसंस्थे
सन्धौ पापे शशिनि च जडः स्यान्न चेत् सौम्यदृष्टः ॥ ४९ ॥

Sloka 49. (1) If Saturn and Mars occupy the Rasis or Navamsas owned by Mercury, the child will have teeth at birth. [This refers to the time of conception].

(2) If the Moon be in the Lagna identical with Kataka and aspected by Saturn and Mars, the child will be a dwarf. [This also refers to the time of conception].

(3) If the आधानलग्न (Adhana Lagna) be Meena and is aspected by Saturn, Mars and the Moon, either singly or conjointly, the child will be short in stature (cripple).

(4) If a malefic planet in conjunction with the Moon occupy a Riksha Sandhi (at the time of conception), the child will be dull. These yogas take effect only when their authors fail to have benefic aspect on them.

NOTES

(1) In the case of actual birth under the above yoga, the native will have often tooth trouble

(2) In the case of a nativity, the above yoga holds good provided the Moon is in the Lagna and in Kataka (See Brihat Jataka XX)

सारावल्याम्

क्रूरेषु राशिसन्धिषु शशी न सौम्यैर्निरीक्ष्यते च जडः ।
बुधनवमभागसंस्थौ शनिभौमौ यदि सदन्तः स्यात् ॥
शशिनि विलग्ने कर्किणि कुजार्किदृष्टेऽथवा कुब्जः ।
मीनोदये च दृष्टे कुजार्किशशिभिः पुमान् भवति पङ्गुः ।
व्यर्था भवन्ति योगाः सौम्यग्रहवीक्षिताः सर्वे ॥

सौरशशाङ्कदिवाकरदृष्टे वामनको मकरान्त्यविलग्ने ।
धीनवमोदयगैश्च दृगाणैः पापयुतैरभुजाङ्घ्रिशिरः स्यात् ॥ ५० ॥

Sloka 50 If the rising sign be the last Navamsa of Makara and if it be aspected by Saturn, the Moon and the Sun, the child will be a dwarf If the last Navamsa of Makara is rising with three malefics in the three decanates of the Lagna bhava (the 2nd, 3rd and 1st decanates), the child will be without arms, feet or head as the case may be

NOTES

सारावली

वामनको मकरान्त्ये लग्ने रविचन्द्रसौरिभिर्दृष्टे ।
भौमयुतो द्रेक्काणत्रिकोणलग्नेषु भेषु सदृष्टे ।
विभुजाङ्घ्रिमस्तकः स्यात्क्रमशो रविचन्द्रैर्वदृक्षं ॥

Another interpretation If all the three malefics are in the 1st decanate, the issue will be born without head If they are in the 2nd decanate it will be without shoulders if the planets are in the 3rd decanate it will be without legs

The words धीनवमोदयगैश्च दृगाणैः पापै have been interpreted thus 'If Mars occupy the 1st 2nd or 3rd Drekkana of the Lagna

But this is opposed to the opinion of गर्ग (Garga) from whose works the next sloka has been quoted.

लग्नद्रेक्काणगो भौमः सौरसूर्येन्दुवीक्षितः ।
कुर्याद्द्विशिरसन्तद्वत् पञ्चमे बाहुवर्जितम् ॥ ५१ ॥

Sloka 51. Mars occupying the Lagna Drekkana (लग्नद्रेक्काण) and aspected by the three planets Saturn, the Sun and the Moon produces a *headless child. The child* will be born armless if Mars occupy the Drekkana of the 5th bhava and is aspected by the same three planets as in the preceding case.

NOTES.

This sloka is from गर्गहोरा (Garga Hora) where the reading is slightly different, viz, लग्ने द्रेक्काणगो भौमः &c. In order to complete the idea given in sloka 50 above, this has to be read with the following first half of the next sloka in that work, *viz.*,

विपदं नवमस्थाने यदि सौम्यैर्निरीक्षितः ।

Its omission from the text must only be accidental. The translation should therefore be thus

Mars occupying the first (rising) Drekkana of the Lagna and aspected by the Sun, the Moon and Saturn, produces a headless child The child will be born armless if Mars occupy the first (rising) Drekkana of the 5th house and be aspected by the same three planets The child born will have no legs if Mars under the same aspect occupy the first Drekkana of the 9th house from the Lagna.

रविशशियुते सिंहे लग्ने कुजार्किनिरीक्षिते
नयनरहितः सौम्यासौम्यैः सबुद्बुदलोचनः ।
व्ययगृहगतश्चन्द्रो वामं हिनस्त्यपरं रविः
अशुभगदिता योगा याप्या भवन्ति शुभेक्षिताः ॥ ५२ ॥

Sloka 52. When the rising sign is Simha and the Sun and the Moon occupying it are aspected by Saturn

and Mars, the child will be born sightless; if the same Ascendant be aspected by benefic as well as malefic planets, the person born will be blear-eyed. The Moon occupying the 12th bhava from the Lagna will injure the left eye while the Sun in the same position affects the right one; these malefic yogas mentioned hitherto can be escaped from in case the authors of such yogas happen to be aspected by benefic planets.

NOTES.

Cf. सारावली

स्यातां यद्यावाने रविशशिनौ सिंहराशिगौ लग्ने ।
दृष्टौ कुजसौरिभ्यां जात्यन्धः संभवति तत्र ॥
आग्नेयसौम्यदृष्टौ रविशशिनौ बुद्बुदेक्षणं कुरुतः ।
नयनविनाशोऽपि यथा तथाऽधुना संप्रवक्ष्यामि ॥
व्ययभवनगतश्चन्द्रो वामं चक्षुर्विनाशयति हीनः ।
सूर्यस्तथैव चान्यच्छुभदृष्टौ याप्यतां नयतः ॥

Also सर्वार्थचिन्तामणि

चन्द्रार्कसंयुक्तदृशौ विलग्ने शन्यारदृष्टेऽक्षिविनाशमाहुः ।
शुभाशुभैर्बुद्बुदलोचनः स्याच्छुभैर्न दोषः सहितेक्षणाच्च ॥

Bhattotpala, the commentator, adds that if the Lagna सिंह (Simha) be occupied by the Sun alone and be aspected by Mars and Saturn, the child will be blind of the right eye. He will be blind of the left eye if the Moon alone should occupy सिंह (Simha) and be aspected by Mars and Saturn.

See also sloka 56 *infra*.

The Sun, the Moon, Mars and Saturn are the planets that cause blindness. See yoga *mentioned in* (1) this sloka, and (2) Brihat Jataka XXIII—10 *quoted under notes to sloka 58 infra*.

The Sun in the 8th causes defective eye sight. (*Vide* Brihat Jataka XX—3) The Sun and the Moon in the 6th and the 8th also cause blindness. (See Sloka 99 *infra*).

Mars and Saturn also cause blindness when they are similarly placed (*i. e.*, when they are in the 6th and 8th).

cf. सारावली

वक्रो वा सौरो वा द्वादशमे वीक्षिते नयनहन्ता ॥

शूरस्तब्धो मध्यदृष्टिर्विलग्ने
मेषे स्वोच्चे रोगदृक् सिंहगेऽर्के ।
रात्रावन्धस्तौलिगे निर्धनी स्यात्
कर्किण्यर्के लग्नगे बुद्बुदाक्षः ॥ ५३ ॥

Sloka 53. When the rising sign is मेष (Mesha) and the Sun occupies it being in his exaltation, the person born will be brave, obstinate and possessed of moderate vision: if सिंह (Simha) take the place of मेष (Mesha) in the previous case, the person born will have eye disease; if the lagna be तुला (Thula) and the Sun occupy it, the person born will be night-blind and poor; and lastly if कटक (Kataka) be the lagna and have the Sun in it, the person concerned will have inflamed eyes.

NOTES.

This sloka appears in जातकरत्न.

cf. बृहज्जातक

शूरस्तब्धो विकलनयनो निर्घृणोऽर्के तनुस्थे
मेषे सत्स्वस्तिमिरनयनः सिंहसंस्थे निशान्धः ।
नीचोऽन्धोऽस्वः शशिगृहगते बुद्बुदाक्षः पतङ्गे
भूरिद्रव्यो नृपहृतधनो वक्त्ररोगी द्वितीये ॥

व्यये रवीन्दू युगपत्पृथक्स्थौ नेत्रे हरेतामपसव्यसव्ये ।
षड्छिद्रगाश्चाक्षि हरन्ति पापाः सव्यं रिपौ दक्षिणमष्टमस्थः ॥ ५४ ॥

Sloka 54. The Sun and the Moon occupying the 12th bhava whether conjointly or apart destroy the

and Mars, the child will be born sightless; if the same Ascendant be aspected by benefic as well as malefic planets, the person born will be blear-eyed. The Moon occupying the 12th bhava from the Lagna will injure the left eye while the Sun in the same position affects the right one; these malefic yogas mentioned hitherto can be escaped from in case the authors of such yogas happen to be aspected by benefic planets.

NOTES.

cf. सारावली

स्यातां यथाधाने रविशशिनौ सिंहराशिगौ लग्ने ।
दृष्टौ कुजसौरिभ्यां जात्यन्धः संभवति तत्र ॥
आग्नेयसौम्यदृष्टौ रविशशिनौ बुद्बुदेक्षणं कुरुतः ।
नयनविनाशोऽपि यथा तथाऽधुना संप्रवक्ष्यामि ॥
व्ययभवनगतश्चन्द्रो वामं चक्षुर्विनाशयति हीनः ।
सूर्यस्तथैव चान्यच्छुभदृष्टौ याप्यतां नयनः ॥

Also सर्वार्थचिंतामणि

चन्द्रार्कसंयुक्तदृशौ विलग्ने शन्यारदृष्टेऽक्षिविनाशमाहुः ।
शुभाशुभैर्बुद्बुदलोचनः स्याच्छुभैर्न दोषः महितेक्षणाभ्याम् ॥

Bhattotpala, the commentator, adds that if the Lagna सिंह (Simha) be occupied by the Sun alone and be aspected by Mars and Saturn, the child will be blind of the right eye. He will be blind of the left eye if the Moon alone should occupy सिंह (Simha) and be aspected by Mars and Saturn.

See also sloka 56 *infra*.

The Sun, the Moon, Mars and Saturn are the planets that cause blindness. See yoga mentioned in (1) this sloka, and (2) Brihat Jataka XXIII—10 *quoted* under notes to sloka 58 *infra*.

The Sun in the 8th causes defective eye sight. (*Vide* Brihat Jataka XX—3) The Sun and the Moon in the 6th and the 8th also cause blindness. (*See Sloka* 99 *infra*).

Mars and Saturn also cause blindness when they are similarly placed (i e, when they are in the 6th and 8th)

cf सारावली

चक्रो वा सौरो वा द्वादशमे वीक्षिते नयनहन्ता ॥

शूरस्तब्धो मध्यदृष्टिर्विलग्ने
मेषे स्वोच्चे रोगदृक् सिंहगेऽर्के ।
रात्र्यन्धस्तौलिगे निर्धनो स्यात्
कर्किण्यर्के लग्नगे बुद्बुदाक्षः ॥ ५३ ॥

Sloka 53 When the rising sign is मेष (Mesha) and the Sun occupies it being in his exaltation, the person born will be brave obstinate and possessed of moderate vision if सिंह (Simha) take the place of मेष (Mesha) in the previous case, the person born will have eye disease, if the lagna be तुला (Thula) and the Sun occupy it, *the person* born will be *night* blind and poor, and lastly if कटक (Kataka) be the lagna and have the Sun in it, the person concerned will have inflamed eyes

NOTES

This sloka appears in जातकरत्न

cf. बृहज्जातक

शूरस्तब्धो विकलनयनो निर्घृणोऽर्के तनुस्थे
मेषे सस्वस्तिमिरनयन सिंहसंस्थे निशान्ध ।
नीचोऽन्धोऽस्व शशिगृहगते बुद्बुदाक्ष पतङ्गे
भूरिद्रव्यो नृपहृतधनो वक्त्ररोगी द्वितीये ॥

व्यये रवीन्दू युगपत्पृथक्स्थौ नेत्रे हरेतामपसव्यसव्ये ।
षड्छिद्रगावक्षि हरन्ति पापाः सव्यं रिपौ दक्षिणमष्टमस्थः ॥५४॥

Sloka 54. The Sun and the Moon occupying the 12th bhava whether conjointly or apart destroy the

right and left eye respectively, malefic planets in the 6th and the 8th bhava have the power to take away the sight, the planet in the 6th destroying the left and that in the 8th bhava destroying the right one.

cf सर्वार्थचिंतामणि

दिनेशचन्द्रौ व्ययगौ तदानीमन्धो भवेत्सौम्यदृशा विहीनौ ।
युक्ते तयोरन्यतरेण रि फे काणो भवेत्सौम्यदृशा विहीने ॥

विकर्तनो लग्नगतोऽस्तगो वा दिनेशपुत्राभियुतेक्षितश्चेत् ।
तस्येक्षणं दक्षिणमाशु हन्यादहिक्षमासूनुयुतस्तु वामम् ॥ ५५ ॥

Sloka 55 The Sun whether in the 1st or the 7th bhava when in conjunction with or aspected by Saturn will in no long time destroy the right eye of the person concerned, but if the Sun be in conjunction with Rahu and Mars, other conditions being the same as before, it is the left eye that will suffer in this case

दिनेशचन्द्रौ यदि रिःफयातौ सपत्नरन्ध्रव्ययगास्त्वसौम्याः ।
हन्यादरिस्थो नयनं हि वामं रन्ध्रस्थितो दक्षिणमागनेत्रम् ॥ ५६ ॥

Sloka 56 If malefic planets occupy the 6th, 8th and 12th bhavas, those in the last being the Sun and the Moon, the occupant of the 6th bhava will destroy the left eye of the person born while the planet in the 8th bhava will deal similarly with the eye on the right side

Vide sloka 54 *supra*

कुजे धनेशे निधने रवीन्द्वोः शत्रुव्ययस्थानगतेऽर्कजेऽन्धः ।
रन्ध्रारिनासारिगते शशाङ्के शनौ समीपे यदि नष्टनेत्रः ॥ ५७ ॥

Sloka 57 If Mars be the lord of the 2nd bhava, if the 8th be occupied by the Sun and the Moon, and if Saturn be in the 6th or the 12th bhava the person

born will be blind. If the Moon occupy the 8th, the 12th or the 6th bhava and Saturn be in conjunction with Mars, the person born will be sightless.

NOTES.

This sloka is from जातकरत्न.

The following are some more slokas from जातकरत्न leading to the same effect:—

नेत्रेश्वरे पापखगेन युक्ते शन्यारयोगे गुलिकेन युक्ते ।
नेत्रे यदा पापबहुत्वयोगे यमेन दृष्टे स तु नष्टनेत्रः ॥
नेत्रेश्वरस्थांशपतौ सपापे पापग्रहक्षेत्रगते तथैव ।
नेत्राधिपे वासरनायके तु धरासुते वा गुलिकार्कदृष्टे ॥

षष्ठे चन्द्रेऽष्टमे भानौ लग्नादन्त्यगतेऽर्कजे ।
वित्तस्थानगते भौमे शक्रोऽप्यन्धो भवेद्ध्रुवम् ॥ ५८ ॥

Sloka 58. If the Moon be in the 6th, the Sun in the 8th, Saturn in the 12th and Mars in the 2nd, under such a yoga, the person born, be he Indra himself, cannot but be blind.

cf. बृहज्जातक

निधनारिधनव्ययस्थिता रविचन्द्रारयमा यथा तथा ।
बलवद्ग्रहदोषकारणैर्मनुजानां जनयन्त्यनेत्रताम् ॥

Also जातकरत्न

षष्ठे शशी रन्ध्रगते च भानौ व्यये शनौ वित्तगते च भौमे ।
शुक्रश्च षष्ठाष्टधनव्यये वा अन्धो भवत्येव घने शुभे वा ॥

लग्नेश्वरेण सहिते यदि वित्तनाथे
दुःस्थेऽक्षिनाशनमथास्फुजिदिन्दुयुक्ते ।
नेत्रेश्वरे तनुगते यदि नैशकोऽन्धः
स्वोच्चे शुभग्रहयुते न तथा वदन्ति ॥ ५९ ॥

Sloka 59. If the lord of the 2nd bhava being in conjunction with the lord of the 1st, occupy a दुःस्थान (Dustthana-6th, 8th or 12th bhavas), it will result in loss of sight. If the lord of the eye, *i.e.* the 2nd bhava being in conjunction with Venus and the Moon occupy the 1st bhava, the person concerned will be night-blind; but if the lord of the eye occupy a position of exaltation or be in conjunction with a benefic planet, no such malefic effect will happen, say the astrologers.

NOTES.

This and the 5 succeeding slokas are quoted in जातकरत्न.

The undermentioned slokas from जातकरत्न give some more yogas leading to blindness.

भान्वन्त्यलग्नपतिभिः सहिते तदीशे
जात्यन्धको भवति रन्ध्रषडन्त्यगेऽपि ।
रिःफे धरासुतयुते नयनं हि वामं
नाशं तथा व्रजति सूर्ययुते तदन्यत् ॥

चन्द्रार्कसंयुक्तहरौ विलग्ने शन्यारदृष्टेऽक्षिविनाशमाहुः ।
शुभाशुभैर्बुद्बुदलोचनः स्याच्छुभैर्न दोषः सहितेक्षणाभ्याम् ॥

॥ रोगयोगाः ॥

राहौ विलग्ने सकुजेऽर्कपुत्रे साहौ बृहद्बीजमिवाहुरार्याः ।
लग्नेश्वरे मृत्युगते सराहौ रन्ध्रे समान्दौ च तथैव वाच्यम् ॥ ६० ॥

Sloka 60. When Rahu, Mars and Saturn are together in the Lagna, the person born will have enlarged scrotum. If the lord of the 1st bhava be in the 8th and this again be occupied by Rahu and Mandi, the same effect is produced, say the wise astrologers.

लग्ने सराहौ गुलिके त्रिकोणे रन्ध्रे कुजे मन्दयुते तथैव ।
लग्नेश्वराक्रान्ततदंशनाथे राह्वारमान्द्यार्कियुते तथैव ॥ ६१ ॥

Sloka 61. When Rahu occupies the Lagna, गुलिक (Gulika) a Trikona position, and Mars in conjunction with Saturn is in the 8th bhava, the result will be the same When the lord of the Navamsa occupied by the lord of the Lagna is in conjunction with Rahu, Mars, Mandi and Saturn, the same evil result will follow.

लग्ने रवौ भूमिसुतेन दृष्टे गुल्मक्षयश्वासनिपीडितः स्यात् ।
भौमे विलग्ने शनिसूर्यदृष्टे वसूरिरोगाभिहतो मनुष्यः ॥ ६२ ॥

Sloka 62 When the Sun occupying the rising sign is aspected by Mars, the person born will be afflicted with colic, consumption and asthma When Mars is in the Lagna and aspected by Saturn and the Sun, the person concerned will be troubled with small-pox

NOTES

Two different readings are given of this sloka, *viz*,:

१. लग्ने रविर्भूमिसुतेन दृष्ट श्वासक्षय विद्रधिगुल्मभाजम् ।
भौमे विलग्ने शनिसूर्यदृष्टे खड्गाग्निभि पीडितदेहभाक् स्यात् ॥

२. लग्ने रवौ भूमिसुतेन दृष्टे श्वासमक्षयं रश्मल्गुल्मभूलान् ।
भौमे विलग्ने शशिसूर्यदृष्टे वसूरिभि पीडितदेहभाक् स्यात् ॥

पापेक्षिते रविसुते घनराशियुक्ते
पापान्विते शुनकभीतिमुपैति मर्त्यः ।
तद्भाननाथसहिते दिननाथपुत्रे
दृष्टेऽथवा शुनकभीतिमुपैति जातः ॥ ६३ ॥

Sloka 63 When Saturn in conjunction with a malefic planet aspected also by a malefic planet occupies

the 2nd bhava, the person has to dread danger from a dog When Saturn is in conjunction with or aspected by the lord of the 2nd bhava, the same result follows

वीर्यान्विते राहुसमेतराशिनाथान्विते राहुयुते विलग्ने ।
सर्पाद्भयं विक्रमराशिनाथे बुधेन युक्ते गलरोगमेति ॥ ६४ ॥

Sloka 64 When Rahu is in the Lagna and when the sign occupied by the lord of the Lagna has strength, there is danger from a snake When the lord of the 3rd bhava is in conjunction with Mercury, the person born will be liable to throat disease

NOTES.

वीर्यविपे is another reading for वीर्यान्विते *Vide* also Adhyaya XII, *Sloka 42 infra.*

नीचे तृतीयेऽरिगृहे निमूढे पापेक्षिते तद्गलरोगजान् स्यात् ।
विषप्रयोगाद्विषभक्षणाद्वा तेषामभावेऽर्थविनाशनार्थः ॥ ६५ ॥

Sloka 65. When a depressed planet occupying an inimical sign and overpowered by the Sun's rays happens to be in the 3rd bhava and aspected by a malefic planet, the person concerned will get disease of the throat in consequence of the application of poison or of the swallowing thereof In the absence of these causes, the disease if it sets in is intended to drain off money from the sufferer—a result in which the purpose of the particular yoga will be fulfilled

पापे तृतीये गलरोगमत्र वदन्ति मान्द्यादियुते विशेषात् ।
भौमान्विते प्रेतपुरीशसूनौ तृतीयराशौ यदि कर्णरोगम् ॥ ६६ ॥

Sloka 66 When a malefic planet in conjunction with Mandi or some such other planet occupies the 3rd bhava, astrologers predict the disease of the throat, but

when Mandi in conjunction with Mars is in the 3rd bhava, astrologers specifically ascribe the disease of the ear to the yoga.

NOTES.

Vide also Adhyaya XII, sloka, 43 *infra*.

पापेक्षिते सोदरभे सपापे कर्णोद्भवं रोगमुपैति जातः ।
क्रूरादिषष्ठ्यंशयुते तदीशे कर्णस्य रोगं कथयन्ति तज्ज्ञाः ॥६७॥

Sloka 67. When the 3rd bhava is occupied by a malefic planet and aspected also by another malefic planet, the person born will become liable to the disease of the ear. When the lord of the 3rd bhava occupies malefic 60th portions of a sign, then also do astrologers declare disease of the ear to be the result.

पैत्तोल्बणं याति रवौ रिपुस्थे पापेक्षिते पापसमन्विते च ।
भानौ सरन्ध्रे विबले धराजे पापे धनस्थे तु तथैव वाच्यम् ॥६८॥

Sloka 68. When the Sun in conjunction with a malefic planet and aspected also by a malefic planet occupies the 6th bhava, the person born will suffer from excess of bile. When the Sun occupies the 8th bhava, Mars is without strength and a malefic planet is in the 2nd bhava, the same is to be predicted.

cf. सर्वार्थचिन्तामणि

रोगस्थानगते सूर्ये तद्वात्र पापसंयुते ।
पापदृष्टियुते नाभौ पैत्तिकाद्व्रणमादिशेत् ॥

श्लेष्मामयं बुधयुतेऽवनिजे रिपुस्थे
क्रूरांशके यदि सितेन्दुसमीक्षिते च ।
पापेक्षितेऽवनिसुते निधनोपयाते
केतौ धनाष्टमगते व्रणरोगमेति ॥ ६९ ॥

Sloka 69 When Mars in conjunction with Mercury occupies in the 6th bhava the Navamsa of a malefic planet and is aspected by the Moon and Venus, the person born will suffer from an ailment due to a morbid state of the phlegm. When Mars aspected by a malefic planet occupies the 8th bhava and Ketu is in the 2nd or the 8th an ulcer will be produced

cf सर्वार्थचिंतामणि

षष्ठे कुजे बुधयुते भृगुचन्द्रनिरीक्षिते ।
क्रूरांशकसमायुक्ते क्षयरोगं वदन्ति हि ॥

षष्ठेश्वरे पापयुते विलग्ने रन्ध्रस्थिते वा व्रणयुक्शरीरः ।
कर्मस्थिते तादृशखेचरेन्द्रे व्रणाङ्कितः स्याच्छुभदृग्विहीने ॥ ७० ॥

Sloka 70 When the lord of the 6th bhava in conjunction with a malefic planet occupies the 1st or the 8th bhava the person born will have ulcers in his body. When the planet described before (*i e*, the lord of the 6th bhava in conjunction with a malefic planet) occupies the 10th bhava and is without benefic aspect, the person concerned will have ulcer scars

NOTES

This and the next six slokas are quoted in सर्वार्थचिंतामणि

लग्नेशभूपुत्रशशाङ्कपुत्राः सहस्थिताः सौम्यतरान्यभावाः ।
अपानरोगं त्वथवाऽपवित्रं पश्यन्ति षष्ठं मुनयो वदन्ति ॥ ७१ ॥

Sloka 71 If the lord of the Lagna, Mars and Mercury being in conjunction, occupy a very unpropitious bhava and aspect the 6th, they will produce, say the sages, a disease of the anus or some nasty disease such as piles

NOTES

In the second पाद (pada) of this sloka मद स्थिता सौरगृहे व्यये वा is another reading

लग्नेशषष्ठाधिपती दिनेशयुक्तौ ज्वरं चन्द्रसमन्वितौ चेत् ।
जले प्रमादं क्षितिसूनुयुक्तौ युद्धेन वा स्फोटकराशिभिर्वा ॥ ७२ ॥

Sloka 72 The lords of the 1st and the 6th bhavas when in conjunction with the Sun produce fever, if in conjunction with the Moon, they lead to an accident in water, if with Mars, they occasion some mishap in war or danger by an outbreak of hot boils

पित्तात्प्रमादं यदि सौम्ययुक्तौ निर्व्याधिकः सूरिसमन्वितौ चेत् ।
शुक्रेण भार्याविपदं वदन्ति मन्देन नीचानिलरोगमाहुः ॥ ७३ ॥

Sloka 73 If the lords of the 1st and the 6th bhavas be in conjunction with Mercury, they will cause some mishap due to bile, if they be in conjunction with Jupiter, the person will be immune from diseases, if in conjunction with Venus, they may be the cause of some danger to the wife, if in conjunction with depressed Saturn, they will, say the astrologers, tend to engender a wind complaint

सराहुकेतू यदि सर्पपीडां चोरादिभिर्भीतिमुपैति जातः ।
केन्द्रत्रिकोणे यदि साहिकेतू वदन्ति तज्ज्ञा निगलं तदानीम् ॥७४॥

Sloka 74 If the lords of the 1st and the 6th bhavas be in conjunction with Rahu or Ketu, the person born becomes liable to danger from snakes, thieves and other such evil doers If they occupy a Kendra or Trikona position in conjunction with Rahu or Ketu, the person concerned will suffer imprisonment say the astrologers acquainted with the subject

षष्ठेश्वरश्चन्द्रसुतेन युक्तः सागुर्विलग्ने स्वयमत्र शिश्नम् ।
छिनत्त्यसौ सौम्यदृशा विहीनः सभूमिपुत्रो यदि लिङ्गरोगी ॥७५॥

Sloka 75. If the lord of the 6th bhava being in conjunction with Mercury and Rahu, occupy the rising sign, the person born will of his own accord cut off his *membrum verile* If the lord of the 6th bhava be in conjunction with Mars and have no benefic aspect, the person concerned will become liable to a disease affecting the organ of generation.

कामेश्वरे शुक्रयुते रिपुस्थे कलत्रपण्डत्वमुदीरयन्ति ।
षष्ठेशलग्नाधिपती समन्दौ केन्द्रत्रिकोणे यदि बन्धनं स्यात् ॥ ७६ ॥

Sloka 76. If the lord of the 7th occupy the 6th in conjunction with Venus, the person born, say the astrologers, will be too weak to match his wife. If the lords of the 6th and the 1st bhavas be in a Kendra or Trikona position along with Saturn, the person concerned will suffer captivity.

चरे विलग्ने रिपुनाथदृष्टे कुजे च लाभे स्थिरगे च धर्मे ।
द्वन्द्वेऽस्तराशौ प्रभवेन्नराणां रोगं रिपूणां कृतमाभिचारम् ॥ ७७ ॥

Sloka 77. When a moveable sign is the lagna and it is aspected by the lord of the 6th bhava; when Mars is in the 11th bhava; when the 9th is represented by an immoveable sign and when the 7th bhava is a dual Rasi, under this yoga, people become liable to the fever induced by the incantations of their enemies.

जीवे समन्दे दशमेऽर्धचन्द्रे वैकल्यमङ्गे क्षितिजे कलत्रे ।
दिनेशचन्द्रौ रविराशियुक्तौ चन्द्रर्क्षगौ वा यदि शोषणं स्यात् ॥७८॥

Sloka 78. If Jupiter be in conjunction with Saturn, if the Moon in quadrature occupy the 10th bhava and if Mars be in the 7th, the result will be a defect of limb in the person born. If the Sun and the Moon occupy

either Simha or Kataka, the person concerned will have consumption as the consequence.

लग्ने रवौ भूमिसुते कलत्रे ह्युन्मादभाक् तत्र नरो हि जातः ।
उन्मादबुद्धिं समुपैति लग्ने शनौ कलत्रे सकुजे त्रिकोणे ॥ ७९ ॥

Sloka 79. When the Sun is in the 1st and Mars in the 7th bhava, the person born will become insane. When Saturn is in the Lagna and Mars occupies the 7th house or a Trikona position, the person concerned will be a lunatic.

NOTES.

cf. प्रश्नमार्ग

लग्नस्थे धिषणे दिवाकरसुतो भौमोऽथवा द्यूनगे
मन्दे लग्नगते मदात्मजनपःसंस्थे महीनन्दने ।
मूर्त्तौ मूढशशीन्दुजौ कुशशशी मन्दश्च रिःफे स्थितौ
पापोपेतकृशामृतांशुरुदयायुःस्वान्त्यधर्मोपगः ॥
अस्ते पापयुतो मान्दिर्वित्रिषष्ठाष्टमान्त्यगः ।
उन्मादयायिनो योगा एवमष्टौ समीरिता ॥

लग्ने गुरौ is the reading adopted in some books for लग्ने रवौ and appears to be the correct one.

लग्नत्रिकोणे दिननाथचन्द्रौ शौर्ये गुरौ केन्द्रसमन्विते वा ।
सोन्मादबुद्धिः भवेत्तदानीं शरासनाद्यौ यदि जन्मलग्ने ॥ ८० ॥

Sloka 80. If the initial portion of धनुस् (Dhanus) be the Lagna, if the Sun and the Moon occupy the Lagna or a Trikona, and if Jupiter, be in the 3rd bhava or in a Kendra position, the person born under this yoga will become insane.

NOTES.

The last quarter reads as धन्वाद्यवारे यदि जन्मलग्ने in सर्वार्थचिन्तामणि.

Also *cf.* जातकादेश

नवमोदयात्मजस्थौ रविचन्द्रौ भ्रातृकेन्द्रगे जीवे ।
युक्ते शनिकुजवारे जात. सोन्माद इव चपलः स्यात् ॥

Some books read स्यात् त्रिकोणे for स्थितित्रिकोणे.

The translation will then be "If any of the 4 signs from Dhanus happen to be the Lagna and if the Sun and the Moon be in Trikona position (*i. e* occupy 5th or 9th places) and if Jupiter be in the 3rd house or in a kendra position, the person born, etc.'

केन्द्रस्थितौ सौम्यनिशाकरौ वा सौम्यांशहीनौ भ्रमसंयुतः स्यात् ।
केन्द्रस्थिता मन्दनिशाकरार्का जडो भवेदत्र मधुपभोक्ता ॥ ८१ ॥

Sloka 81. If Mercury and the Moon be in a Kendra position or fail to occupy benefic Navamsas, the person born will have aberration of the mind. If Saturn, the Moon and the Sun be in Kendra position, the person concerned will be idiotic and addicted to wine.

cf. जातकादेश

बुधचन्द्रौ केन्द्रगतौ नान्यग्रहतर्कितौ नृपतिदृष्टौ ।
योगोऽयं पैशाचस्तत्रोत्पन्नः स सोन्मादी ॥

कुलीरकुंभालिनवांशयुक्ते चन्द्रे समन्दे यदि गुह्यरोगी ।
चन्द्रे सुखे तद्भवनांशयुक्ते पापान्विते स्याद्यदि कण्ठरोगी ॥ ८२ ॥

Sloka 82. If the Moon occupy the Navamsa belonging to Cancer, Aquarius or Scorpio and be in conjunction with Saturn, the person born will suffer from a disease affecting the privities If the Moon occupy in the 4th bhava a Navamsa belonging thereto and be in conjunction with a malefic planet, the person concerned will have disease of the throat.

NOTES.

The 2nd पाद (Pada) reads as चन्द्रे समान्दौ यदि गुह्मरोगी in सर्वार्थचिन्तामणि.

चन्द्रे सपापे फणिनाथयुक्ते रिःफे सुते रन्ध्रगतेऽथवाऽपि ।
उन्मादभाक् तत्र सरोपयुक्तो जातस्तु नित्यं कलहप्रियः स्यात् ॥८३॥

Sloka 83. When the Moon in conjunction with a malefic planet and Rahu occupies the 12th the 5th or the 8th bhava from the Lagna, the person born will be liable to insanity and that of a raging kind and will develop a tendency to quarrel.

NOTES

शुभे is another reading for सुते in the 2nd पाद (Pada) of the Sloka

चन्द्रे व्यये वा यदि वाऽसुरेशे मन्दे त्रिकोणे मदरन्ध्रगेऽर्के ।
दन्ताक्षिरोगी स भवेत्तदानीं नीचारिपापांशगतास्तथैव ॥ ८४ ॥

Sloka 84. When the Moon or Rahu occupies the 12th bhava, Saturn, a Trikona position; and the Sun, the 7th or the 8th bhava, the person born will have ailments affecting teeth and eyes. The same effect happens when the planets mentioned above occupy Navamsas owned by depressed inimical malefic planets.

सुतांबुगौ पापखगौ विशेषाचेदष्टरिःफारिगतेऽन्धता स्यात् ।
शुभग्रहाणामवलोकहीने चान्धो भवत्येव शुभैर्न दोषः ॥ ८५ ॥

Sloka 85. If the 5th and the 4th bhavas be occupied by malefic planets and if the Moon in particular be in the 8th, the 12th or the 6th bhava, blindness would follow as a result of the yoga The person born in this yoga must of course be blind when there is no benefic aspect upon the planets concerned. There will be no evil effect when benefic planets occupy the bhavas referred to above.

हित्वा लग्नपतिं विलग्नसहितेष्वन्येषु कुष्ठं वदे-
न्नीलं भानुसुते तु चण्डकिरणे रक्तं सितं भूमिजे ।
मन्देन क्षितिजेन वा यदि युते कर्क्यन्त्यनक्रांशके
चन्द्रे शोभनयोगदृष्टिरहिते कुष्ठं वदेद्देहिनाम् ॥ ८६ ॥

Sloka 86 When (malefic) planets other than the lord of the Lagna occupy the Lagna, the astrologer may predict leprosy, it will be black leprosy when Saturn occupies the Lagna as described above, it will be red leprosy when the Sun so occupies the rising sign, white leprosy if the occupant be Mars When the Moon in conjunction with Saturn or Mars occupies a Navamsa belonging to कटक (Kataka), मीन (Meena) or मकर (Makara) and is unaspected by, or unassociated with benefic planets the astrologer may declare the yoga to be productive of leprosy to the people affected

पापान्विते शशिनि रन्ध्रपलग्नराशौ
सर्पेक्षिते निधनपे यदि गुह्यरोगी ।
रन्ध्रे चतुस्त्रितयपापयुते तथैव
सौम्यग्रहेण सहिते यदि रोगहीनः ॥ ८७ ॥

Sloka 87 When the Moon in conjunction with a malefic planet occupies the sign occupied by the lord of the 8th bhava and when the last mentioned planet is aspected by Rahu, the person born will suffer from a disease affecting the privities, the same result happens when the 8th bhava is occupied by four or three malefic planets, but if a benefic planet be in the 8th bhava, the person concerned will be exempt from the disease

जलचरगृहगेन्दौ तत्पतौ षष्ठयाते
जलगृहगतखेटैरीक्षिते मूत्रकृच्छ्रम् ।

परिभवरिपुयाते शीतगौ भौमदृष्टे
रविसुतयुतलग्ने शोणितं रोगमेति ॥ ८८ ॥

Sloka 88. When the Moon is in a water-resorting sign and the lord thereof occupies the 6th bhava and is aspected by planets occupying watery signs, the person born will suffer from strangury; when the Moon occupying the 6th or the 8th bhava is aspected by Mars and when Saturn is in the Lagna, the person concerned will suffer from an ailment leading to blood discharges (piles).

cf. सर्वार्थचिन्तामणि

जलराशिगते चन्द्रे षष्ठे तद्भवनाधिपे ।
जलर्क्षस्थविदा दृष्टे मूत्रकृच्छ्रादिकं भवेत् ॥

क्षीणे मन्दगृहोदये हिमकरे पापग्रहैरन्विते
रन्ध्रारातिगतेऽथवा पवनकृद् गुल्मादिरोगं वदेत् ।
चन्द्रे पापवियच्चरान्तरगते मन्दे मदस्थानगे
जातो विद्रधिजन्मशोपजनितैः सन्तप्तदेहो भवेत् ॥ ८९ ॥

Sloka 89. When the waning Moon in conjunction with malefic planets is in the rising sign belonging to Saturn or in the 8th or the 6th bhava, the astrologer may predict flatulence, spleen or some such ailment as the result of this particular yoga. When the Moon is between two malefic planets and Saturn occupies the 7th bhava, the person born will have much bodily suffering from the combined effects of abscess, spleen and consumption.

अजीर्तिगुल्मामयशूलमेति कुजे विलग्ने विबलेऽरिनाथे ।
लग्ने सपापे फणिनायके वा मन्देऽष्टमे कुक्षिरुगर्दितः स्यात् ॥ ९० ॥

Sloka 90. When Mars is in the rising sign and the lord of the 6th bhava is weak, the person born will

have indigestion, a diseased spleen and colic. When Rahu or some malefic planet occupies the Lagna and Saturn is in the 8th bhava, the person concerned will be afflicted with a stomach complaint

cf. सर्वार्थचिंतामणि

चन्द्रहीनेऽरिनाथे वा लग्नस्थे वा धरासुते ।
मूर्धार्तिर्मुखरोगो वा गुल्मविद्रधिमाग्भवेत् ॥

हृच्छूलरोगमुपयाति सुखे फणीशे
पापेक्षिते गतबले थ विलग्ननाथे ।
शूलामयं तनुपतौ रिपुनीचराशौ
भौमे सुखे रविसुते यदि पापदृष्टे ॥ ९१ ॥

Sloka 91. When Rahu occupies the 4th bhava and the lord of the Lagna is without strength and aspected by a malefic planet, the person born will suffer from acute pain in the chest When the lord of the Lagna is depressed and in an inimical house, Mars occupies the 4th bhava and Saturn is aspected by a malefic planet, colic will be the result

जातो भुक्तिनिरोधरोगनिहतो रन्ध्रेश्वरे दुर्बले
लग्ने पापनिरीक्षिते परिभवस्थाने समन्देक्षिते ।
चान्तिभ्रान्तिजपाण्डुमेति सकुजे चन्द्रे रिपुस्थानगे
जातः शूलविसर्पमेति दिनकृच्चन्द्रारयुक्ते यदा ॥ ९२ ॥

Sloka 92 When the lord of the 8th bhava is weak and the rising sign is aspected by a malefic planet and the 8th bhava is occupied or aspected by Saturn, the person born will be smitten with a disease that will prevent the taking in of food. When the Moon in conjunction with Mars occupies the 6th bhava, jaundice due to vomitting and delirium will afflict the person

concerned. And when the Sun, the Moon and Mars are together in the 6th bhava, the effect of the yoga may be colic and erysipelas.

cf. प्रश्नमार्ग

पापग्रहेक्षितं लग्नं रन्ध्रं रविजवीक्षितम् ।
रन्ध्रेशो विमलो योग एष शुक्रविरोधकृत् ॥

आरेक्षिते यदि विलग्नगृहेऽरिनाथे
मानेऽथवाऽस्ततनुगे कृतमाभिचारम् ।
लग्नाधिपेन सहितेऽवनिजे विलग्ने
केन्द्रेऽथवा रिपुपतौ तनुगे तथा स्यात् ॥ ९३ ॥

Sloka 93. When the rising sign is aspected by Mars, and the lord of the 6th bhava occupies the 10th, the 7th, or the 1st bhava, the person born will suffer from the effects of magic employed against *him* by his enemies. When Mars in conjunction with the lord of the Lagna occupies the Lagna or any other Kendra and the lord of the 6th is in the Lagna, the same will happen.

जातो निर्जरदर्शनेन जनितं रोगं सुखस्थानगे
माने लग्नगतेऽथवाऽमरगुरौ केन्द्रे समन्दारमजे ।
मन्देऽस्ते चरलग्नगे यदि शुभे पापेक्षिते शीतगौ
भूतप्रेतपिशाचदर्शनवशाद्रोगं समेति ध्रुवम् ॥ ९४ ॥

Sloka 94. When Jupiter occupies the 4th, the 10th or the 1st bhava and a Kendra is occupied by मान्दि (Mandi), the person born will suffer from an illness due to the effect of his having come face to face with an immortal. When Saturn is in the 7th bhava and a benefic planet occupies a moveable rising sign, and the Moon is aspected by a malefic planet, the person concern-

ed will undoubtedly suffer from a disease due to his having met goblins, ghosts and fiends

NOTES

This sloka is from जातकरत्न The reading in the 3rd pada of this sloka is मन्त्रे instead of मन्दे

चन्द्रे पापनिरीक्षिते रिपुगते पापान्विते चावजं
जातः शोणितपित्तमेति वसुधापुत्रे तथाऽस्ते सति ।
सौम्ये वातकफामयं भृगुसुते मूलातिसारं तथा
मन्दे गुल्ममुपैति राहुशिखिनोः पैशाचरोगं वदेत् ॥९५॥

Sloka 95 If the Moon in conjunction with a malefic planet and aspected by another malefic planet occupy the 6th bhava, the person born will become liable to wind disease, if Mars occupy the 7th bhava under the same circumstances, the disease produced will be hemorrhage due to a currupt state of blood and bile, if the planet occupying the 7th bhava under such conditions be Mercury, the disease will arise from a bad condition of wind and phlegm if Venus it will be dysentery, if Saturn, colic, and lastly if Rahu or Ketu, the ailment will be produced by demoniacal possession

NOTES

This is also from जातकरत्न

कासश्वासक्षयजनिरुजं भानुभौमाहिदृष्टे
षष्ठे सौरे गुलिकसहिते सौम्यदृग्योगहीने ।
रिःफे पापे शशिनि रिपुगे भानुजे रन्ध्रयाते
पापांशस्थे तनुगृहपतौ पीनसं रोगमेति ॥ ९६ ॥

Sloka 96 When Saturn occupying the 6th bhava in conjunction with मान्दि (Mandi) is aspected by the Sun, Mars and Rahu but is unaspected by or unassocia-

ted with benefic planets, the person born will suffer from an illness caused by a complication of cough, asthma and consumption. When a malefic planet is in the 12th bhava, the Moon in the 6th, Saturn in the 8th and when the lord of the Lagna occupies a Navamsa owned by a malign planet, the person born under such a yoga will be liable to dryness of the nose resulting in loss of smell.

cf. सर्वार्थचिन्तामणि

षष्ठे चन्द्रे शनौ रन्ध्रे व्यये पापे विलग्नपे ।
पापांशकसमायुक्ते पीनसं रोगमादिशेत् ॥
षष्ठे शनौ सगुलिके स्व्यारफणिवीक्षिते ।
शुभैर्न दृष्टे युक्ते वा श्वासकासक्षयादियुक् ॥

मन्दे कुलीरभवनोपगते मृगस्थे
चन्द्रे जलोदररुजं समुपैति जातः ।
सारे शनौ रिपुगते रविराहुदृष्टे
लग्नाधिपे च विबले सति दीर्घरोगी ॥ ९७ ॥

Sloka 97. When Saturn is in कटक (Kataka) and the Moon in मकर (Makara), the person born will have dropsy. When Saturn in conjunction with Mars occupies the 6th bhava, and is aspected by the Sun and Rahu; and when the lord of the Lagna is without strength, the result will be a lingering illness.

cf. सर्वार्थचिन्तामणि

शन्यारसहितं षष्ठे रविराहुनिरीक्षिते ।
लग्नेश्वरे हीनबले दीर्घरोगी भवेन्नरः ॥

ह्रस्वः कुजे निजगृहे सुखविक्रमस्थे
चन्द्रात्मजे रविसुते यदि लग्नगे स्यात् ।

स्वर्क्षे कुजे सुखसहोदरगेन्दुसूनौ
होराधिपे शनियुते तु तथा वदन्ति ॥ ९८ ॥

Sloka 98. When Mars is in his own house, Mercury in the 4th or the 3rd bhava and Saturn in the Ist the person born will be a dwarf. The result is the same when, other conditions being identical, Saturn is in conjunction with the lord of the Lagna.

लग्नाद्व्ययारिगतयोः शशितिग्मरश्म्योः
पत्न्या सहैकनयनस्य वदन्ति जन्म ।
द्यूनस्थयोर्नवमपञ्चमसंस्थयोर्वा
शुक्रार्कयोर्विकलदारमुशन्ति जातम् ॥ ९९ ॥

Sloka 99. When the Sun and the Moon occupy, one of them the 12th, and the other the 6th house from the Lagna, the person born will be one eyed and will have the unique fortune of possessing an one-eyed wife as well. When Venus and the Sun conjointly occupy the 7th, the 9th or the 5th bhava, the person born under this yoga will have a wife defective in some limb.

NOTES.

			Sun
	I		Lagna
Moon			

			Moon
	II		Lagna
Sun			

The Sun is in the 12th house from the Lagna in I and 12th from the 7th in II.

* The Moon is in the 12th from the 7th in I and 12th from the Lagna in II.

- The principle is clear from the above.

The left eye will be affected by the above yoga. In the other case the Sun in the 2nd and the Moon in the 8th (the 2nd from the 7th) will affect the right eye

If Venus be in conjunction with the Sun in the 5th, 7th or 9th house from the Lagna, the wife will always be ailing. विकल (Vikala=suffering).

cf. गार्गि

पञ्चमे नवमे द्यूने समेतौ सितभास्करौ ।
यस्य स्यातां भवेद्भार्या तस्यैकाङ्गविवर्जिता ॥

Also सारावली

लग्नाव्ययरिपुगतयोः शशाङ्कभान्वोर्वदन्ति पुरुषस्य ।
प्रभवं वामेतरनयनयोः क्रमेण पत्न्याः सहैकनयनस्य ॥
द्यूनं कुजमार्गव्ययोर्जातः पुरुषो भवेद्विकलदारः ।
धीधर्मस्थितयोर्वा परिकल्प्यं पण्डितैरेवम् ॥

नवमायतृतीयधीयुता न च सौम्यैरशुभा निरीक्षिताः ।
नियमाच्छ्रवणोपघातदा रदवैकृत्यकराश्च सप्तमे ॥ १०० ॥

Sloka 100. If the malefic planets occupy the 9th, the 11th, the 3rd and the 5th houses in any order according to circumstances and be not aspected by benefic planets, they conspire according to their strength to do damage to the organ of hearing of the person born; if they occupy the 7th house and be without benefic aspect, they make the teeth unsightly.

NOTES.

The man will suffer from ear complaint with certainty. The 3rd and the 11th houses stand for ears—3rd for the right ear and the 11th for the left (*Cf.* also Western astrology). Varahamihira

seems to extend the principle to the 5th and the 9th houses also. Diseases of teeth and tongue are indicated by the 7th house (Ch. III-77 Fig 1). This is also the principle of Western astrology. *Cf.* Alan Leo.

"Malefics, unaspected by benefics, occupying the 7th house will bring about tooth diseases (deformity or otherwise)."

गुणाकर would include the Moon also in the yoga causing damage to the ear. *Cf.*

एते त्रिलाभप्रतिभाशुभस्थाः सौम्यग्रहालोकनवर्जिताश्च। (अर्केन्दुमहीजमन्दाः)
कर्णोपघातं जनयन्ति पुंसामनङ्गगास्ते विकृतिं रदानाम् ॥

Also सारावली

धर्मायसहजसुतगाः पापाः सौम्यैर्न वीक्षिता जन्तोः।
श्रवणविनाशं कुर्युः सप्तमसंस्थाश्च दन्तानाम् ॥

Also जातकतिलक

धीधर्मायतृतीयस्थाः पापाः सौम्यारवीक्षिताः।
कर्णघातकरास्ते तु द्यूनस्था दन्तदूषिणः ॥

वर्गोत्तमादिशुभवर्गयुतेऽमरेज्ये
लग्ने रसातलगते यदि वा बलाढ्ये।
वित्तायवृद्धिगृहगेषु वियच्चरेषु
लग्नाधिपे बलयुते सुखमेति जातः ॥ १०१ ॥

Sloka 101. When Jupiter occupies benefic varg such as वर्गोत्तमांश (Vargottamamsa) in the Lagna or t 4th bhava ; or is elsewhere possessing abundant strengt when the other planets are in the 2nd, the 11th a other bhavas connected with well-being and prosperit and when the lord of the rising sign is powerful, t person born gets on well and is happy.

ये जातभङ्गा नृपयोगभङ्गाः प्रेष्या दरिद्राङ्गविहीनरेकाः ।
ये रोगभेदाः परिकीर्तितास्ते सूर्यादिसर्वग्रहचरप्रसादात् ॥ १०२॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
जातकभङ्गाध्यायः षष्ठः ॥

Sloka 102. By the grace of the Sun and all the other planets, what are called जातकभङ्गाः (Jataka bhangaha) consisting of राजयोगभङ्गः (Rajayoga bhangaha), प्रेष्ययोगाः (Preshya yogaha), दरिद्रयोगाः (Daridra yogaha), अङ्गहीनयोगाः (Angaheena yogaha), रेकायोगाः (Reka yogaha) and रोगयोगाः (Roga yogaha) have been fully treated of in this chapter.

Thus ends the 6th Adhyaya on 'what mars a horoscope" in the work Jātakapārijāta compiled by Vaidyanātha under the auspices of the nine planets.

जातकपारिजाते सप्तमोऽध्यायः

॥ राजयोगाध्यायः ॥

Adhyaya VII.

ON RAJA YOGAS OR PLANETARY CONJUNCTIONS LEADING TO KINGSHIP.

कन्यामीननृयुग्मगोहरिधनुःकुंभस्थितैः खेचरैः
सेनामत्तमतङ्गवाजिविपुलो राजा यशस्वी भवेत् ॥
तौलिच्छागवृषान्त्यमानगृहगैर्जातोऽखिलक्ष्मापति- ,
र्गोचापान्त्यमके द्रगैः पृथुयशाः पृथ्वीश्वरो जायते ॥ १ ॥

Sloka 1 When the planets occupy Kanya, Meena, Mithuna, Vrishabha, Simha, Dhanus and Kumbha, the person born will be a famous king, great in possessing an army, mighty elephants and horses; if the planets be in Thula, Mesha Vrishaba and Meena, an emperor comes into the world in this yoga; if the planets be in Vrishaba, Dhanus, Meena and the Kendras a person destined to rule over the earth and acquire wide fame sees the light

NOTES.

In this as well as in the next sloka the author has described in a very condensed manner the सिंहासन (Simhasana) and other yogas With a view to make them clearer the following are extracted from other works and appended below —

(1) सिंहासनयोगाः सोमजातके

एष सिंहासनो योगः कन्यालौ वृषके अपे ।
चापे नरे हरौ कुम्भे ग्रहैश्चैव परो मतः ॥
दन्ती तुरङ्गयुक्तो नौकावेष्ठी गुणी कान्तः ।
नृपसचिवो भवति नृपो योगे सिंहासने जातः ॥

भावकुतूहले

कन्यामीनवृषालिभे यदि खगाः सिंहासनः कीर्तितः
किं वा चापनृयुग्मकुंभहरिभे खेटे हि सिंहासनः ।
यः सिंहासनयोगजो हि मनुजो भूपाधिराजो बली
गर्जत्कुञ्जरवाजिराजिमुकुटारूढो धरामण्डले ॥

(2) चतुश्चक्रयोग सोमजातके

हरौ स्त्रियामलौ वाऽपि घटे मीनं वृषे नरे ।
ग्रहैर्लग्ने च योगोऽय चतुश्चक्रोऽभिधीयते ॥
चक्रवर्ती महावीर्यः सर्वज्ञः सर्वजीवनः ।
आज्ञामयो महातेजा पराक्रमी नृपो भवेत् ॥

भावकुतूहले

वृषे सिंहे कन्याऽलऽ मिथुनान्त्यालितुरगे
समानः खेटानामिह भवति जन्मन्यपि नरः ।
चतुश्चक्रे योगे सकलसुखभोगेन मिलितो
महीपानामालीमुकुटमणिपाली विजयते ॥

(3) कनकदण्डयोगः सोमजातके

मीने मेषे वृषे चैव तुलायां च स्थिते ग्रहे ।
योगः कनकदण्डाख्यो देवासुरसुदुर्लभः ॥

(4) डमरुकयोगः सोमजातके

वृषे च मिथुने चापे कीटे डमरुको मतः ।
अपरो युवतीसिंहे घटे मीने उदाहृतः ॥

जातो डमरुके योगे विद्याविख्यातकीर्तिमान् ।
परोपकारी दाता च नारीहृदयवल्लभ ॥

(5) ध्वजयोग सोमजातके
मेषे वृषे झषे वाऽपि स्थिते स्थाने ग्रहो यदि ।
दोलाछत्रप्रदो योगे राजयोगध्वजोत्तम ॥
यो जातो ध्वजयोगे स भवति नीचोऽपि दोलया युक्त ।
अन्यो भवति हि सचिवो नृपजो भवति नृपो न सन्देह ॥

(6) एकावली सोमजातके
एकैकस्थयोगेन भवेदेकावली शुभा ।
लग्न विना शुभैर्वाऽपि स मता कस्यचिन्मते ॥
दाता भोक्ता प्रचुरयुवतीना निधीना निधान
मेकावल्या भवति सचिव सर्वराज्य पृथिव्याम् ॥

मानसागरे
एकैकेन खगेन जन्मसमये सैकावली कीर्तिता
मुक्तालीव समस्तभूपमुकुटालङ्कारचूडामणि ।
तज्जातो रिपुपुञ्जभञ्जनकरी गन्धर्वदिव्याङ्गना
वृन्दानन्दपरो गुणव्रजधरो विद्याकरो मानव ॥

(7) राजहसयोग सोमजातके
घटे मेषे नरे चापे तुलाया सिंहगे ग्रहे ।
राजहसो भवद्योगो राज्यस्य स सुखप्रद ॥

(8) चतु सागरयोग सोमजातके
तुलामकरमेषेषु कर्कटे वा स्थिते ग्रहे ।
चतु सागरयोगोऽय राज्यदो धनदो मत ।
नैकवाणिज्यकुशल शास्त्रज्ञ स्थानतत्पर ।
भूपतिर्नृपतुल्यो वा चतु सागरयोगज ॥

भावकुतूहले

यदि तुलामकराजकुलीरभे रविमुखाः सकला विलसन्ति चेत् ।
इह चतुष्कमहोदधिसंज्ञकः सुरपतेः समतां तनुते नृणाम् ॥

(9) शृङ्गपुच्छयोगः सोमजातके

मृगे कीटे भवेत्पुच्छः कन्यालौ वृषभे झषे ।
शृङ्गपुच्छो भवेद्योगश्चतुःसागरतः शुभः ॥

(10) चिन्हपुच्छयोगः सोमजातके

मृगे कर्किणि सिंहे च चापे वा मिथुने घटे ।
योगानामुत्तमो योगो चिन्हपुच्छो महाफलः ॥

(11) प्रचण्डयोगः भावकुतूहले

कुलीरे कन्यायामनिमिषधनुर्युग्मभवने
जनुः काले यस्य प्रभवति नभोगो रविमुखः ।
प्रचण्डप्रोत्तुङ्गप्रबलरिपुहन्ता क्षितिपतिः
समन्तादाधिक्यं भजति धनदानेन महताम् ॥

(12) श्रीछत्रयोगः भावकुतूहले

प्रसूतिकाले यदि सर्वखेटैस्तनुव्ययाज्ञार्थगृहस्थितैश्चेत् ।
पुरातनात्पुण्यत एव पुंसां श्रीच्छत्रयोगं प्रवदन्ति सन्तः ॥

कन्यामेषतुलामृगेन्द्रघटगैर्जातो महीपालको
दुश्चिक्यप्रतिभारसातलगतैर्बह्वर्थदेशाधिपः ।
खेटा विक्रमबन्धुपुत्रगृहगा द्वौ वित्तधर्मस्थितौ
शेषौ लग्नकलत्रराशिसहितौ राजा भवेद्धार्मिकः ॥ २ ॥

Sloka 2. When the planets occupy Kanya, Mesha, Thula, Simha and Kumbha, the person born is a king. When the planets are in the 3rd, the 5th and the 4th bhavas, the person born becomes ruler of countries abounding in great wealth. If the 3rd, the 4th, the 5th,

the 2nd, the 9th, the 1st and the 7th be occupied each by a planet, the person born will become a just king.

सारेशहोरासहिता नभोगा जातो यशस्वी मनुजाधिपः स्यात् ।
सौम्यास्तपोलाभगृहोपयाताः पापा रिपुव्योमगता नरेशः ॥ २ ॥

Sloka 3. If the planets are associated with the Moon's hora, the person born will be a famous king. If the benefic planets be in the 9th and the 11th bhavas, and the malefic ones in the 6th and the 10th, a king is born.

लग्नास्पदानङ्गगृहोपयाता बलान्विताः शोभनखेचरेन्द्राः ।
कुजार्किपुत्रौ नवमायसंस्थौ नृपो भवेत्सर्वगुणाभिरामः ॥ ४ ॥

Sloka 4 If benefic planets be strong occupying the 1st, the 10th, the 7th and the 4th bhavas and if Mars and Saturn be in the 9th and the 11th bhavas, the person born will be a king possessed of every amiable virtue.

NOTES.

The number of yogas satisfying all the conditions described in this sloka will, if carefully analysed be found to be very limited

The following horoscope is suggested as an example for this sloka

Lagna Moon			
Saturn			Sun
Jupiter	Mars	Venus	Mercury

But see the following sloka from सारावली (Saravali).

सुखतनुमदगाः शुभाः समग्राः कुजरविरविनाखिलवर्मलाभसंस्थाः ।
यदि भवति महीपतिः प्रशान्तो यवनपतिकृतो ह्ययं महीपयोगः ॥

वर्गोत्तमांशोपगते विलग्ने चन्द्रेऽथवा चन्द्रविमुक्तखेटैः ।
सुखास्पदानङ्गगृहोपयातैर्विलोकिते मानवनायकः स्यात् ॥ ५ ॥

Sloka 5. When the Moon or the Lagna occupying a (Vargottamamsa) वर्गोत्तमांश is aspected by the other planets placed in the 4th, the 10th and the 7th bhavas, the person born is a leader of men.

NOTES.

According to बृहत्प्राजापत्य (Brihatprajapatya), सारावली (Saravali) and other works, and as per Yavanas' view quoted in बृहज्जातक (Brihatjataka), four or more planets (other than the Moon) aspecting a Vargottama Lagna or Moon will make the person born at that time a King.

cf. बृहज्जातक

वर्गोत्तमगते लग्ने चन्द्रे वा चन्द्रवर्जितैः ।
चतुराद्यैर्ग्रहैर्दृष्टे नृपा द्वात्रिंशतिः स्मृताः ॥

Also सारावली

गणोत्तमे लग्ननवांशकोद्गतो निशाकरश्चापि गणोत्तमेऽथवा ।
चतुर्ग्रहैश्चन्द्रविवर्जितैस्तदा निरीक्षितः स्यादधमोद्भवो नृपः ॥

Also आत्मकारण

वर्गोत्तमेऽमृतकरे यदि वा शरीरे संवीक्षिते च चतुरादिभिरिन्दुहीनैः ।
द्वात्रिंशतिप्रमितयः खलु संभवन्ति योगाः समुद्रवलयक्षितिपालकानाम् ॥

Also माण्डव्य

विलग्नभवनं गते च्युते च वर्गोत्तमे
चतुःप्रभृतिभिर्ग्रहैः शशिनि वा समालोकिते ।
स संभवति पार्थिवः खलु कृपाणपाणीरणे
कदाचिदपि वीक्षते रिपुजनो न यस्याननम् ॥

But our author has gone further by restricting the position of the planets According to slokas 30 31 of the 2nd Adhyaya, Saturn in the 4th or the 11th house, Mars in the 6th or the 10th house and Jupiter in the 5th or the 9th house, all counted from the Lagna or the Moon, are also capable of aspecting either of them respectively as all planets are while they are in the 7th house. Our author has rejected the aspects of Saturn from the 11th house, of Mars from the 6th house and of Jupiter from the 5th and 9th houses. He only accepts the aspects of Saturn from the 4th house, of Mars from the 10th house and of Jupiter and other planets from the 7th house His object would appear to be to place all the planets in the three Kendras, 4th, 7th and 10th and in such a manner as to be capable of bestowing their full aspect on the Lagna or the Moon as the case May be. The least number of planets thus situated and capable of aspecting the Vargottama Lagna or the Moon is four चन्द्रवियुक्तखेटैः *i.e.*, "by planets other than the Moon" has reference only so far as Lagna yogas are concerned, for the Moon cannot aspect itself. But the question is "Will the aspect of the Moon on the Lagna nullify the yoga if it is otherwise complete"? The answer is in the negative In this case, the Moon's aspect does not count, being productive of neither good nor evil and the Moon cannot be one of the planets making up the least number of four above stated *Cf.* बृहत्पाराशर.

लग्ने वर्गोत्तमांशस्थे दृश्यमाने नभश्चरैः ।
चतुर्भिः पञ्चभिः षड्भिरपि चेति द्विविंशतिः ॥
चन्द्रे च तादृशे चेत्थं राजयोगान् समासतः ।
जानीहि भो सौम्य चतुश्चत्वारिंशदिदं च ते ॥
वक्ष्यामि लग्नयोगेषु संशयं स्यात्तदान्यथा ।
चन्द्रं पश्यतु कामं ■ द्रष्टृत्वेन न गण्यते ॥

There will be 22 yogas *uz.*

$^6C_4+{}^6C_5+{}^6C_6=15+6+1$ for each of the Lagna and the Moon, or 44 yogas in all.

अश्विन्यामुदयस्थिते भृगुसुते सर्वग्रहैरीक्षिते
जातो राजकुलाग्रजो रिपुकुलध्वंसी बहुस्त्रीरतः ।
हित्वा नीचनवांशमंबरचरैस्त्र्याद्यैः स्वभागान्वितै-
रेको लग्नगतो यदि क्षितिपतिः पञ्चादिकैर्वित्तवान् ॥ ६ ॥

Sloka 6. When Venus occupies the asterism Aswini in the Lagna and is aspected by all the other planets, the person born will be the senior in family destined to destroy the whole host of his enemies and to sport with many women. When there are three or more planets occupying not the Navamsa of their depression sign but one owned by themselves and one such planet is in the Lagna, the person born will be a king and a very wealthy one too, when there are 5 or more such planets.

(*First half*). *Cf.* जातकादेश

अश्विन्यां लग्नगः शुक्रः सर्वग्रहनिरीक्षितः ।
करोति पृथिवीपालं निर्जितारातिमण्डलम् ॥

Also फलदीपिका

अश्विन्यामुदयगतो भृगुर्ग्रहेन्द्रैर्दृष्टश्चेज्जनयति भूपतिं जितारिम् ॥

The following from सारावली (Saravali) mentioning the several asterisms which, when occupied by Venus, confer kingship will also be of interest :

कृत्तिकारेवतीस्वातीपुष्यस्यो भृगोः सुतः ।
करोति भूभुजां नाथमश्विन्यामपि संस्थितः ॥

Latter half. Cf. जातकादेश

नीचांशकान् परित्यज्य त्र्यादिक्षेत्रोच्चसंस्थिता. ।
तेषामेको विलग्नस्थः कुर्वन्ति पृथिवीपतिम् ॥

According to वृहद्यात्रापन्य, वृहज्जातक and other works, three or four planets in their exaltation स्वोच्च (Swochcha), or in their own signs स्वक्षेत्र (Swakshetra) and are at the same time trine to one another, make a person *born in the royal family*, a King Five or more such planets will make *any person* a King. But two such planets in the first case or four such in the second case will only make the person rich. *Cf.* बृहद्यात्रापन्य.

सर्वैस्त्रिचाद्यैः स्वतुङ्गस्थैः सर्वैः स्वक्षेत्रगैस्तु ।
सर्वैर्वा स्वत्रिकोणस्थैर्नृपः स्यान्नृपवंशजः ॥
पञ्चादिभिस्तथा भूतैर्ग्रहैरन्योऽपि नान्यथा ।
द्वाभ्यां चतुर्भिरेते स्युरुभये धनिनः परम् ॥

It has also to be noted here that it is only when the 5 or 6 planets in स्वक्षेत्र (Swakshetra) are strong that the person born becomes a King. If they or any of them be weak, he only becomes rich But seven planets in स्वक्षेत्र will, irrespective of their strength, make the person a King. *Cf.* बृहद्यात्रापन्य.

पञ्चादिभिर्बलोपेतैः स्वगृहस्थैर्नभश्चरैः ।
अस्तु पृथ्वीपतिः स्याच्चेद्बलयुक्तैस्ताबलैः ॥
सप्तभिस्तादृशैः खेटैर्नृपो भवति निश्चयात् ।

बृहज्जातक

कुलसमकुलमुख्यबन्धुपूज्या धनिसुखिभोगिनृपः स्वभैस्त्र्यद्याः ।
परविभवसुहृत्स्वबन्धुपोष्या गणपबलेशनृपाश्च मित्रभेषु ॥

शुक्रेऽरिनीचमपहाय कुटुंबसंस्थे
लग्नेश्वरे बलयुते पृथिवीपतिः स्यात् ।
चन्द्रेऽतिमित्रनिजभागगते निशायां
शुक्रेक्षिते नृपतिरन्यविलोकहीने ॥ ७ ॥

Sloka 7. When Venus is in the 2nd bhava which is neither the planet's depression nor owned by an enemy and when the lord of the Lagna is strong, the person

born will become a king. When the Moon occupies at night its own Navamsa or one belonging to a very friendly planet and is aspected by Venus alone, a king comes into the world.

NOTES.

cf. फलदीपिका

नीचारिगृहमपहाय वित्तसंस्थो लग्नेशः सह कविना बली च भूपम् ॥

Also जातकादेश

शत्रुनीचगृहं त्यक्त्वा कुटुम्बस्थः सभार्गवः ।
लग्नेश्वरो बली यत्र स नरः पृथिवीपतिः ॥

From the two parallel passages above given, it will be seen that Venus and the lord of the Lagna should both be in the 2nd bhava. The text lends itself also to the above interpretation and it may preferably be rendered thus: "When Venus together with the lord of the Lagna, who is also strong, is in the 2nd bhava, which is neither the planet's (Venus') depression sign, nor is owned by an enemy, the person born will become a King."

cf. सारावली

अधिमित्रांशगश्चन्द्रो दृष्टो दानवमन्त्रिणा ।
अनिशं कुरुते लक्ष्मीस्वामिनं भूपतिं नरम् ॥

Also जातकाभरण

नक्षत्रनाथोऽप्यधिमित्रभागे शुक्रेण दृष्टो नृपतिं करोति ।
स्वांशाधिमित्रांशगतोऽथवा स्वान्जीवेन दृष्टः कुरुते नृपालम् ॥

मीने मीननवांशके भृगुसुते लग्नस्थिते भूपतिः
स्वोच्चे लग्नगृहाधिपे बलयुते राजा शशाङ्केक्षिते ।
लग्नस्वामिनि तुङ्गमन्दिरगते नीचारिभागं विना
केन्द्रस्थानगते नभोगवियुते जातो महीपालकः ॥ ८ ॥

Sloka 8. When Venus occupying the Lagna is in Meena and in a Navamsa belonging to Meena, the person born is a king; (2) when the lord of the rising sign is

strong in its exaltation and aspected by the Moon, a royal personage sees the light; (3) when the lord of the Lagna occupies in the exaltation house a Navamsa belonging neither to the depression sign nor to an enemy and that exaltation sign turns out to be a Kendra and has no other planet, a ruler of the earth is born under this Yoga.

cf. जातकादेश

मीने मीनांशके लग्ने शुक्रे जातो नृपो भवेत् ॥

Also सारावली

लग्नाधिपतिः स्वोच्चे पश्यन्मृगलाञ्छनं नृपं कुरुते ।
बहुगजतुरगबलौघैः क्षपितविपक्षं महाविभवम् ॥

(Latter half). *cf.* Sloka 48, *infra.*

भाग्यस्थे निजतुङ्गमित्रभवने संपूर्णगात्रे विधौ
लग्नादास्पदवित्तराशिगतयोः शन्यारयोर्भूपतिः ।
चन्द्रे पूर्णकलान्विते बलयुते लग्नं विना केन्द्रगे
दृष्टे दानवमन्त्रिणा च गुरुणा राजा महीदानकृत् ॥ ९ ॥

Sloka 9. When the full Moon is in the 9th bhava occupying its own, exaltation or a friendly house and when Saturn and Mars occupy the 10th and the 2nd bhavas from the Lagna, a lord of the earth is born. When the Moon is full and strong occupying a Kendra other than the Lagna and is aspected by both Venus and Jupiter, under such a Yoga is born a sovereign who will generously make gifts of land.

NOTES.

(First half). According to सारावली (Saravali), any planet in the 9th bhava identical with its exaltation sign will bestow Kingship if the lord of that bhava occupies or aspects it and two other planets are in their exaltation signs as well. *cf.*

तपोगृहं यस्य भवेत्तदुच्चकं ग्रहेण तेनाथ युतं निरीक्षितम् ।
ग्रहद्वयं स्वोच्चगतं यदा भवेत्तदा कुटुम्बी नियतं महीपतिः ॥

(*Second half*). *cf.* sloka 47, *infra.*

Also जातकादेश

लग्नं विहाय केन्द्रे सकलकलापूरितो निशानाथः ।
भार्गवदेवगुरुभ्यां दृष्टो राजा भवेन्नियतम् ॥

Also सर्वार्थचिन्तामणि

निशाकरे केन्द्रगते विलग्नं त्यक्त्वा त्रिकोणे यदि जीवदृष्टे ।
शुक्रेण दृष्टे बलपूर्णयुक्ते जातो नरो भूपतिभाग्यतुल्यः ॥

This yoga finds an exception when Taurus happens to be the Lagna with the Moon there. *cf.* सारावली.

वृषे शशी लग्नगतः सुपूर्णः सितेन दृष्टो वणिजि स्थितेन ।
बुधोऽपि पातालगतो यदि स्यात्तदान्यजातो भवति क्षितीशः ॥

For a person born in a royal family no aspects are required to place him on the throne. *cf.* सारावली.

लग्नं विहाय केन्द्रे सकलकलापूरितो निशानाथः ।
विदधाति महीपालं विक्रमधनवाहनोपेतम् ॥

एकस्मिन् परमोच्चगेऽतिसुहृदा दृष्टे यदि क्ष्मापति-
स्तत्तुल्यो भृगुनन्दने बलयुते लाभेऽथवा रिःफगे ।
द्वित्र्युच्चचरेषु तुङ्गगृहगेष्विन्दौ कुलीरे स्थिते
लग्ने पूर्णबलान्विते नरपतिः सर्वत्र पूज्यो भवेत् ॥ १० ॥

Sloka 10. When a planet is in the highest exaltation point and is aspected by a very friendly planet, a king is ushered into the world. A king's peer takes birth when Venus is strong occupying the 11th or the 12th bhava. When 2 or 3 planets are in their exaltation signs, the Moon is in Kataka and the rising sign possessed of strength, the person born will be a king honored everywhere.

NOTES.

(*First quarter*). *cf.* फलदीपिका

एकोऽप्युच्चस्थेत्रगो मित्रदृष्टः कुर्याद्भूपं मित्रयोगाद्धनाढ्यम् ।

Also सारावली

एक एव रग्न स्वोच्चे वर्गोत्तमगतो यदि ।
बलवान् मित्रसंदृष्ट करोति पृथिवीपतिम् ॥

(Latter half.) See notes under sloka 6, *supra* According to Yavana's view quoted in Brihat jatal a one or two planets in their exaltation, one of them being in the Lagna and the Moon in कर्क (Kataka) will create Rajayoga 16 such Rajayogas are possible under the above combination *cf* बृहज्जातक

द्व्येकाश्रितेषु तथैकतमे विलग्ने स्वक्षेत्रगे शशिनि षोडश भूमिपा स्यु ॥

Ordinarily 3 or four planets in their exaltation will, it is said, make a person born in a Royal family a King Five or more planets in exaltation will make any person a King *cf* बृहत्प्राजापत्य

त्रिभिर्ग्रहैश्चतुर्भिर्वा स्वोच्चस्थैर्नृपवंशज ।
नृप स्यात्पञ्चषैरन्यवंशजातोऽपि मानव ॥

But there are other special combinations under which 3, 4, 5 or more planets may not be in the r exaltation signs and yet the person born attains royalty The author deals with several such exceptions to the said ordinary yogas handed down by tradition which are difficult to be observed except by men of extraordinary talents

सर्वे चोपचयाश्रिताः शुभखगाः पापा विलग्नस्थिता
मानस्था यदि वा जितारिनिचयः क्रूरो महीपालकः ।
भानौ सप्तमगे निशाकरयुते तुङ्गादिवर्गस्थिते
सौम्यासौम्यनिरीक्षितेऽतिचपलो राजाऽथवा तत्समः ॥ ११ ॥

Sloka 11 If all the benefic planets be in the उपचय (Upachaya) (3rd, 6th, 10th and 11th) places and the malefic ones in the 1st or the 10th bhava, the person born will be a cruel king quelling his numerous foes If the Sun in conjunction with the Moon and in the 7th bhava occupy the exaltation and other Varga positions while benefic and malefic planets aspect them, a king or

a king's equal of a very fickle disposition, will come into the world

NOTES.

A manuscript copy reads the first quarter as follows:

सर्वे चोपचयस्थिताः खलखगाः सौम्या विलग्नस्थिताः ।

Probably this is the correct reading. The translation will then be, "If all the malefic planets be in the उपचय (Upachaya) houses and the benefic ones in the 1st or the 10th bhava, the person born will be a cruel king quelling his numerous foes."

The author desires that malefics should be in the उपचय (Upachaya places *excepting the 10th* as the undermentioned quotation from माण्डव्यजातक makes it clear.

सकलसौम्यखगाश्च निजोच्चगास्तनुधनात्मजसौख्यगतामलाः ।
अरिपराक्रमलाभगताः खला विजयते जगतीं परमायुषः ॥

(*Latter half*). *cf.* सारावली

करोत्युत्कृष्टोद्यद्दिनकृदमृताभीशुसहितः
स्थितस्ताहक्*भूपं सकलनयनानन्दजननः ।
अपूर्वोयं स्मृत्या नयनजलसिक्तोऽपि सततं
रिपुस्त्रीशोकाग्निर्ज्वलति हृदयेऽतीव सुतराम् ॥

* "If placed in a similar position, *i.e.* in the 7th house," has to be understood from यदास्ते in the sloka previous to this in सारावली (Saravali).

चापाजसिंहभवनोदयगे धराजे
मित्रेक्षिते निजबलार्जितराज्यकर्ता ।
दुश्चिक्यधर्मसुतगा रविचन्द्रजीवा
वीर्यान्विता यदि कुबेरसमो नृपालः ॥ १२ ॥

Sloka 12. If, at the birth of a person, Mars occupy Dhanus, Mesha or Simha identical with the Lagna, and be aspected by a friendly planet, he will rule over a kingdom won by his own prowess. If the Sun, the

Moon and Jupiter be in the 3rd, the 9th and the 5th bhavas and have strength, the person born will be a king comparable with the God Kubera in respect to his wealth.

NOTES.

(*First half*). *cf.* फलदीपिका

भौमश्चेदजहरिनापलग्नसंस्थो पृथ्वीशं कल्यति मित्रखेटदृष्टः ॥

(*Latter half.*) *cf* Sloka 49 *infra*. Also मानसागरी

जीवनिशाकरसूर्याः पञ्चमनवमतृतीयगा यस्मात् ।
यदि भवति तदा राजा कुबेरतुल्यो धनैर्यासौ ॥

नीचं गतो जन्मनि यो ग्रहः स्यात्
तद्राशिनाथोऽपि तदुच्चनाथः ।
स चन्द्रलग्नाद्यदि केन्द्रवर्ती
राजा भवेद्धार्मिकचक्रवर्ती ॥ १३ ॥

Sloka 13. If at a birth, a planet be in its depression and if the lord of the sign occupied by the planet or the lord of its exaltation sign be in a Kendra position in respect to the Moon's place or the Lagna, the person born will be a king and a just ruler.

cf. फलदीपिका

यद्येको नीचगतस्तद्राश्यधिपस्तदुच्चपः केन्द्रे ।
यस्य स तु चक्रवर्ती समस्तभूपालवन्द्याङ्घ्रिः ॥
नीचे तिष्ठति यस्तदाश्रितगृहाधीशो विलग्नाद्यदा
चन्द्राद्वा यदि नीचगस्य विहगस्योच्चर्क्षनाथोऽथवा ।
केन्द्रे तिष्ठति चेत्प्रपूर्णविभवः स्याच्चक्रवर्ती नृपो
धर्मिष्ठोऽन्यमहीशवन्दितपदस्तेजोयशोभाग्यवान् ॥
नीचे यस्तस्य नीचोच्चभेशौ द्वावेक एव वा ।
केन्द्रस्थश्चेच्चक्रवर्ती भूपः स्याद्भूपवन्दितः ॥

Also जातकाभरण

चेत् खेचरो नीचगृहं प्रयातस्तद्गीश्वरश्चापि तदुच्चनाथः ।
केन्द्रस्थितौ तौ भवतः प्रसूतौ प्रकीर्त्तितौ भूपतिसंभवाय ॥

Also सर्वार्थचिंतामणि

कर्मेशे रन्ध्रभावस्थे स्वोच्चमित्रांशसंयुते ।
पारावतांशके वाऽपि राजराजो भवेन्नरः ॥

नीचस्थितग्रहनवांशपतौ त्रिकोणे
केन्द्रेऽथवा चरगृहे यदि जन्मलग्ने ।
तद्भावपे चरगृहांशसमन्विते वा
जातो महीपतिरतिप्रबलोऽथवा स्यात् ॥ १४ ॥

Sloka 14. If the lord of the Navamsa occupied by a depressed planet at a birth be in a Kendra or Trikona position and if the जन्मलग्न (Janmalagna) be a moveable sign or if the lord of the जन्मलग्न (Janmalagna), *i.e.* the 1st bhava be in a Navamsa owned by a moveable sign, the person born will be a king or possess great power.

cf. सर्वार्थचिंतामणि

नीचस्थितांशनाथस्तु खेटः केन्द्रत्रिकोणगः ।
चरलग्ने तदीशे तु चरांशादौ नृपो भवेत् ॥

मानस्थानपतौ पराभवगते पारावतांशेऽथवा
स्वोच्चस्वर्क्षसुहृन्नवांशकगते राजाधिराजो भवेत् ।
लग्ने नीचगृहे पुरन्दरगुरौ रन्ध्रे सपापग्रहे
तद्राश्यंशसमन्विते यदि यदा राजाधिराजो भवेत् ॥ १५ ॥

Sloka 15. When the lord of the 10th bhava is in the 8th, occupying a Navamsa owned by its exaltation sign, its own राशि (Rasi) or a friendly राशि (Rasi), or has attained a पारावतांश (Paravathamsa), the person born will be a king of kings. If Jupiter be depressed in the Lagna

and the 8th bhava occupied by a malefic planet, and if the Navamsa of the 8th bhava (64th from the Lagna) be that of a राशि (Rasi) owned by the malefic planet in question, under this yoga also will be born a king of kings

जीवस्य व्ययगे शनौ सहजपे लाभेऽथवा भास्करे
रिःफे लग्नपतौ तु निर्जरगुरावुर्वीशराजो भवेत् ।
भाग्येशस्थनवांशपे तनयगे बन्धुस्थिते वा नृपो
दृष्टे वा शशिजे सुरेन्द्रगुरुणा युक्ते स राजप्रियः ॥ १६ ॥

Sloka 16 When Jupiter, being the lord of the rising sign, occupies the 12th bhava and when Saturn, the lord of the 3rd bhava is in the 12th place in respect to Jupiter or when the Sun occupies the 11th bhava from the Lagna, the person born will be a king of kings If the lord of the Navamsa occupied by the lord of the 9th bhava be in the 5th or the 4th bhava, a king comes into the world If Mercury be in conjunction with or aspected by Jupiter, the person born will be a king's favorite

NOTES

cf. सर्वार्थचिन्तामणि

गुरौ व्यये रवौ लाभे शनौ वा विक्रमाधिपे ।
गुरौ व्यये त्रिलग्नेशे राजराजो भवेन्नर ॥
भाग्याधिपसमायुक्तनवांशाधिपतौ सुखे ।
पुत्रस्थान गते वाऽपि नृपश्रेष्ठो भवेन्नर ॥

धनुर्लग्न (Dhanur lagna) satisfies the conditions of the above Sloka.

भाग्येशेन निरीक्षिते शशिसुते केन्द्रस्थिते भूभुजां
तुल्यत्वं समुपैति जातमनुजो लग्नस्थिते वाक्पतौ ।

केन्द्रे वा यदि कोणगे रविसुते मूलत्रिकोणोच्चगे
लाभेशेन निरीक्षिते बलयुते भूपालतुल्यो भवेत् ॥ १७ ॥

Sloka 17. If Jupiter be in the rising sign and Mercury occupying a Kendra be aspected by the lord of the 9th bhava, the person born will be on a footing of equality with kings. When Saturn in strength occupies the मूलत्रिकोण (Moolatrikona) or exaltation sign happening to be identical with a Kendra or Trikona and is aspected by the lord of the 11th bhava; under this yoga also, will the person born be on a par with sovereigns of the earth.

cf. सर्वार्थचिन्तामणि

लग्ने गुरौ बुधे केन्द्रे भाग्यनाथेन वीक्षिते ।
लग्नेशे वापि संदृष्टे नृपतुल्यो भवेन्नरः ॥

लग्ने शीतकरे गुरौ सुखगते कर्मस्थिते भार्गवे
तुङ्गस्वर्क्षगते दिवाकरसुते राजाऽथवा तत्समः ।
अन्त्योपान्त्यविलग्नवित्तसहजव्यापारगेहेषु वा
सौम्यव्योमचरेषु भूपतिसमो राजाधिराजप्रियः ॥ १८ ॥

Sloka 18. When the Moon is in the rising sign, Jupiter in the 4th, Venus in the 10th, and Saturn in the exaltation or स्वक्षेत्र (Swakshetra), the person born will be either a king or equal to a king. When benefic planets are in the 12th, the 11th, the 1st, the 2nd, the 3rd and the 10th bhavas, the person born will be like a sovereign and in great favor with kings of kings.

cf. सर्वार्थचिन्तामणि

लग्ने चन्द्रे गुरौ सौख्ये कर्मस्थे भृगुनन्दने ।
स्वोच्चस्वर्क्षस्थिते मन्दे नृपतुल्यो भवेन्नरः ॥

दशमैकादशे रि फन्ग्रवित्तमहोत्पभे ।
म्हा।न्तिष्ठन्ति चेत्सौम्या नृपतुल्यो भवेन्नर ॥

मन्दे चोत्तमवर्गगे बलयुते नीचांशवर्ज्ये गुरौ
भानौ शोभनदृष्टिभागसहिते राजप्रियस्तत्समः ।
राहौ कर्मणि लाभगे रविसुते भाग्याधिपेनेक्षिते
लग्नेशे यदि नीचखेटरहिते पृथ्वीशतुल्यो भवेत् ॥ १९ ॥

Sloka 19 When Saturn is in strength and has attained उत्तमवर्ग (Uttamavarga, when Jupiter occupies a Navamsa other than a depression one, and when the Sun is in a benefic Navamsa and is aspected by benefic planets, the person born will be in the good graces of a king and equal to him If Rahu be in the 10th bhava, if Saturn occupying the 11th be aspected by the lord of the 9th bhava, and if the lord of the rising sign be unassociated with a depressed planet, the person born under this yoga will be like a lord of the earth.

cf सर्वार्थचिन्तामणि

मानं राहौ भवेन्मन्दे भाग्यनाथेन वीक्षिते ।
ग्नेशे नीचखेटे नायुते नृपसमो भवेत् ॥

नीचङ्गता द्वित्रिचतुर्ग्रहेन्द्राः षष्ठ्यंशके शोभनभागयुक्ताः ।
स्वतुङ्गराश्यंशसमन्विता वा धरापतिर्धार्मिकचक्रवर्ती ॥ २० ॥

Sloka 20 If two, three or four planets in depression occupy benefic shashtyamsa (षष्ठ्यंश) or 60th portions or Navamsas of their several exaltation signs at the time of birth of a person, he will be a lord of the earth, eminently just and virtuous

cf सर्वार्थचिन्तामणि

त्रयो वा द्वौ खगो वाऽपि चत्वारो नीचसंयुता ।
शुभषष्ट्यंशसंयुक्ता स्वोच्चांशे वा धरापतिः ॥

लग्नात्कर्मशुभाधिपौ शुभगृहाद्व्यापारधर्मेश्वरौ
मानादास्पदभाग्यपौ च सहितावन्योन्यराशिस्थितौ ।
अन्योन्येक्षणकेन्द्रगौ धनपतेः संबन्धिनौ चेद्धनी
जातो यानपकारकेक्षितयुतौ बह्वर्थयानाधिपः ॥ २१ ॥

Sloka 21. The following are the three yogis under any one of which a person born becomes wealthy. In the first yoga, the lords of the 10th and the 9th bhavas counted from the Lagna are in conjunction and associated with the lord of the 2nd bhava, in the 2nd yoga, the lords of the 10th and the 9th, reckoned from शुभ (Subha), *i. e.* the lords of the 6th and the 5th bhavas *from* the Lagna occupy each a sign owned by the other and are associated with धनपति (Dhanapathi) *i.e* the lord of the 2nd bhava, in the 3rd yoga, the lords of the 10th, and the 9th bhava calculated from the 10th, *i. e.* the lords of the 7th and the 6th bhavas from the Lagna occupy mutually aspecting Kendras and are associated with धनपति (Dhanapati). If the several pairs of planets mentioned above be aspected or associated with the lord or the karaka (कारक) of the 4th bhava, the person born under each of the several resulting yogas will have at his command much wealth and many vehicles

NOTES

The first 3 quarters of this sloka are also capable of being interpreted thus —

"If the lords of (1) the 10 and 9th houses counted from the Lagna, (2) the 10th and 9th houses counted from the 9th house and (3) the 10 and 9th houses reckoned from the 10th house be in conjunction, occupy each a sign owned by the other, or occupy mutually aspecting Kendras, or be associated (at the same time) *with the lord of the second house the person born will be wealthy.*'

cf फलदीपिका

कर्मेशो नवमगतश्च भाग्यनाथो मध्यस्थो भवति नृपो जनै प्रशस्त ॥

Out of the 12 yogas caused by the relationship of the lords of any two successive houses out of the 12 ones, our author describes here the 3 Rajayogas

The 12 yogas are

(1) लाभ by the relationship of the lords of the 1st & 2nd houses

(2) राजभृत्य	do	2nd & 3rd	,,
(3) चमूपक	do	3rd & 4th	,,
(4) अमात्य	do	4th & 5th	,
(5) दारुण कर्म	do	5th & 6th	,,
(6) राजयोग	do	6th & 7th	,,
(7) प्रियामृति	do	7th & 8th	,,
(8) भाग्यक्षयम्	do	8th & 9th	,,
(9) राजयोग	do	9th & 10th	,
(10) भूमिद्रव्यम्	do	10th & 11th	,
(11) ऋणव्ययम्	do	11th & 12th	,,
(12) वित्तहानि	do	12th & 1st	,,

cf. भास्कर

लग्नवित्तौ स्वदुश्चिक्यौ त्रितुर्यौ तुर्यपञ्चमौ ।
द्विपात्मजौ षष्ठमारौ स्त्रीरन्ध्रौ मृतिभाग्यकौ ॥
धर्मकर्मौ खलाभौ च रिफलाभौ तनुव्ययौ ।
पुष्कला लाभयोगाद्यं राजभृत्य चमूपकम् ॥
अमात्य दारुण कर्म राजयोग प्रियामृतिम् ।
भाग्यक्षय राजयोग भूमिद्रव्यमृणव्ययम् ॥
वित्तहानिर्द्विदशैते योगा वै सर्वदा स्मृता ॥

The relationship between planets is of four kinds

1 Each one occupying the other s house or Kendra or Kona.
2 Both planets aspecting each other
3 Any one of the two planets aspecting the other.
4 Both planets occupying the same house or Varga, etc.

cf. पराशर

प्रथमः स्थानसम्बन्धो दृष्टिजस्तु द्वितीयकः ।
तृतीयस्त्वेकतो दृष्टिः स्थित्यैकत्र चतुर्थकः ॥
अन्योन्यगौ तथा स्वे स्वे संयुतावन्यभे स्थितौ ।
पूर्णेक्षितौ मिथो वाऽपि चैकवर्गगतौ यदा ॥

The association of the lords of the Kendra and Kona places is capable of producing Rajayogas

cf. जातकचन्द्रिका

केन्द्रत्रिकोणपतयः संबन्धेन परस्परम् ।
इतरैरप्रसक्ताश्चेद्विशेषफलदायकाः ॥

Also

त्रिकोणाधिपयोर्मध्ये संबन्धो येन केनचित् ।
केन्द्राधिपोऽतिबलिनो भवेद्यदि ॥ योगकृत् ॥

Also पराशर

अथातः संप्रवक्ष्यामि राजयोगादिकं परम् ।
ग्रहाणां स्थानभेदेन राशिदृष्टिवशात्फलम् ॥
तपःस्थानाधिपो मन्त्री मन्त्राधीशो विशेषतः ।
उभावन्योन्यसंदृष्टौ जातश्चेदिह राज्यभाक् ॥
यत्र कुत्रापि संयुक्तौ तौ वाऽपि समसप्तमौ ।
राजवंशोद्भवो बालो राजा भवति निश्चितम् ॥
वाहनेशस्तथा माने मानेशो वाहने स्थितः ।
बुद्धिधर्माधिपाभ्यां तु दृष्टौ चेदिह राज्यभाक् ॥
सुतेशकर्मेशसुखेशलग्ननाथा यदा धर्मपसंयुताश्चेत् ।
नृपोन्तरश्चेदिह वारणाढ्यः स्वतेजसा व्याप्तदिगन्तरालः ॥
सुखकर्माधिपौ चैव मन्त्रिनाथेन संयुतौ ।
धर्मेशेनाथवा युक्तौ जातश्चेदिह राज्यभाक् ॥
सुतेश्वरो धर्मपसंयुतश्चेल्लग्नेश्वरेणापि युतो विलग्ने ।

सुखेऽथवा मानगृहेऽथवा स्याद्राज्याभिषिक्तो यदि राज्यवंशः ॥
धर्मस्थाने गुरुक्षेत्रे स्वगृहे भृगुसंयुते ।
पञ्चमाधिपसंयुक्ते जातश्चेदिह राज्यभाक् ॥
निशार्द्धाच्च दिनार्द्धाच्च परं सार्द्धद्विनाडिका ।
शुभा तदुद्भवो राजा धनी वा तत्समोऽपि वा ॥
चन्द्रः कविं कविश्चन्द्रं पश्यत्यपि तृतीयगः ।
शुक्राच्चन्द्रे ततः शुक्रे तृतीये वाहनार्थवान् ॥
बली पुण्यस्वामी दशमभवनाधीशभवने
तपः स्वाम्यागारे भवति दशमेशोऽपि भविनाम् ।
तदा गर्जद्दन्तावलनिकरघण्टाघनरवै-
र्दिगन्तं क्लिश्नाविजयगमने यात्यरिगणः ॥
यदा पुण्यस्वामी दशमभवने पुण्यभवने
बली कर्माधीशो भवति भविनामेव जनने ।
समुद्रान्तं कीर्तिर्विजयगमने वैरिपटली
धनुर्ज्याटङ्कारैर्भजति चकिताभीतिपदवीम् ॥
यदा राज्यस्वामी नवमसुतकेन्द्रेऽर्थभवने
बलाक्रान्तो यस्य प्रभवति स वीरो नरवरः ।
सदा काव्यालापी नवमणिकलापी बहुबली
तुरङ्गालीदन्तावलकलभगन्ता धनपतिः ॥

In these cases it is not very necessary that the lords of the Kendras and Konas should be two different *planets*. One planet may be the lord of two Kendras or a Kendra and a Kona and yet a good result will be produced though not to the same extent as when they are owned by two separate *planets*.

cf. जातकचन्द्रिका

केन्द्रत्रिकोणाधिपयोरैक्ये ते योगकारका. ।
अन्यत्रिकोणपतिना संबन्धो यदि किंपुनः ॥

षट्सु ग्रहेषूच्चगृहस्थितेषु राजाधिराजोऽखिलभूपतिः स्यात् ।
उच्चंगतैः पञ्चभिरिन्द्रवन्द्ये लग्नस्थिते सर्वजनावनीशः ॥ २२ ॥

Sloka 22. When six planets are in their exaltation, the person born will be a king of kings ruling over the whole earth. When five planets occupy their exaltation signs and Jupiter is in the Lagna, the person born will rule all men and all lands.

NOTES.

cf. सर्वार्थचिंतामणि

षड्भिर्ग्रहैरुच्चसमन्वितैः स्याद्राजाधिराजो बहुदेशभर्ता ।
उच्चस्थितैः पञ्चभिरत्र राजा शक्त्यान्वितो देवगुरौ विलग्ने ॥

Also जातकाभरण

नभश्चराः पञ्च निजोच्चसंस्था यस्य प्रसूतौ स तु सार्वभौमः ॥

The author suggests the inference that, in the case of five planets in exaltation, one of them must be in the Lagna, and that preferably Jupiter. In the case of six planets in exaltation, it is not necessary that one of them should be in the Lagna. One, two, three or four planets in exaltation alone do not make a person of ordinary birth a king. *cf.* वृद्धयवन

सुखिनः प्रकृष्टकार्या राजप्रतिरूपकाश्च राजानः ।
एकद्वित्रिचतुर्भिर्जायन्तेऽतः परं दिव्याः ॥

Also बृहत्प्राजापत्य.

त्रिभिर्ग्रहैश्चतुर्भिर्वा स्वोच्चस्थैर्नृपवंशजः ।
नृपः स्यात्पञ्चभिरन्यवंशजातोऽपि मानवः ॥

All the works on astrology are unanimous in the above view. According to Yavana and others, three or four malefic planets in their exaltation makes the king cruel. *cf.*

तैः क्रूरैर्भवति प्रायः क्रूरात्मान्यैस्तथाऽन्यथा ।
अशक्यो नियमः सौम्य कर्ममात्रानुरोधनः ॥

by the Moon becomes a king. Again when Mars, the Sun, and Jupiter occupy respectively मकर (Makara), मेष (Mesha) and कुंभ (Kumbha), the person born is a king.

' *(First half). cf.* सारावली

कुजे विलग्ने च शशी यदास्ते स्फुटांशुमंभागविराजिनाङ्गः ।
राजा तदा शत्रुभिरप्रधृष्यो वेदार्थविद्वेतुशतानुवादैः ॥

लग्नाधिपेतरयुते यदि पूर्णचन्द्रे
शुक्रज्ञदेवगुरुदृष्टियुते तु राजा ।
वर्गोत्तमांशसहिता गुरुशुक्रभौमाः
पापा न केन्द्रभवनोपगता नरेशः ॥ २९ ॥

Sloka 29. If the full Moon in conjunction with a planet other than the lord of the Lagna be aspected by Venus, Mercury and Jupiter, the person born will be a king. Again, if Jupiter, Venus and Mars occupy वर्गोत्तमांश (Vargottamamsa) and malefic planets be not in Kendra houses, the person born under this yoga becomes a ruler of men.

cf. सारावली

वर्गोत्तमे त्रिप्रभृतिग्रहेन्द्राः केन्द्रस्थिता नो शुभसंयुताश्च ।
नोरूक्षधूमोनविवर्णदेहाः कुर्वन्ति राज्ञः प्रसवं प्रसन्नाः ॥

शीर्षोदयेषु निखिलद्युचरेषु चन्द्रे
सौम्यग्रहेक्षणयुते कटके महीपः ।
लग्नाधिपे नवमगे दशमस्थिते वा
लग्ने सुधाकरयुते पृथिवीपतिः स्यात् ॥ ३० ॥

Sloka 30. When all the planets occupy शीर्षोदय (Seershodaya) signs and when the Moon occupying कटक (Kataka) is aspected by benefic planets, the person born is a king. Again when the lord of the rising sign

occupies the 9th or the 10th bhava and when the Moon is in the Lagna, the person born will be a ruler of the earth.

cf. सारावली

शीर्षोदयर्क्षेषु गताः समस्ता नीचारिवर्गे स्वगृहे शशाङ्कः ।
सौम्येक्षितोऽन्यूनकलो विलग्ने दद्यान्महीं रत्नगजाश्वपूर्णाम् ॥

चापार्द्धं गतवान् सहस्रकिरणस्तत्रैव ताराधिपो
लग्ने भानुसुतेऽतिवीर्यसहिते स्वोच्चे च भूनन्दनः ।
यद्येवं भवति क्षितेरधिपतिः सन्त्यज्य शौर्यं भयाद्
दूरादेव नमन्ति तस्य रिपवो दग्धाः प्रतापाग्निना ॥ ३१ ॥

Sloka 31. The Sun has traversed the first half of धनुस् (Dhanus), the Moon is just there; Saturn possessed of much power is in the Lagna and Mars is in the exaltation sign: If this be the planetary position at a person's birth, he will grow into such a mighty king that his enemies, overwhelmed by his fiery valour will do homage to him from afar, regarding him with awe and giving up all idea of measuring their strength with him in battle.

NOTES.

This as well as the two succeeding slokas are from सारावली.

cf. बृहज्जातक

कुजे तुङ्गेऽर्केन्द्वोर्धनुषि यमलग्ने च कुपतिः

cf. Also स्कन्दहोरा

लग्नस्थे भास्वनः पुत्रे सूर्येन्द्वोर्धनुषिस्थयोः ।
मकरस्थः कुजः कुर्याद्भूपालमतिपौरुषम् ॥

लघुमानसम्

धनुर्धरगते सूर्ये सचन्द्रे नक्रगः कुजः ।
अविशेषेण राजानं कुर्याल्लग्नगते शनौ ॥

The reader cannot have failed to observe that the Sun is strong in a quadruped sign. His own as well as his exaltation signs are both quadruped ones. The second half of धनुस् (Dhanus) is also a quadruped sign and the Sun is stronger there than in the first half.

उपचयगृहसंस्थो जन्मपो यस्य चन्द्रात्
शुभगृहनवमांशे केन्द्रयाताश्च सौम्याः ।
सकलबलवियुक्ता ये च पापाभिधानाः
स भवति नरनाथः शक्रतुल्यो बलेन ॥ ३२ ॥

Sloka 32 When the lord of the Lagna occupies an उपचय (Upachaya) place in respect to the Moon, when the benefic planets occupying Kendra positions are in benefic Navamsas, and when the malefic planets have no strength at all, the person born will be a king equal in might to Indra (the ruler of the immortals).

उच्चाभिलाषी सविता त्रिकोणे स्वर्क्षे शशी जन्मनि यस्य जन्तोः ।
स शास्ति पृथ्वीं बहुरत्नपूर्णां बृहस्पतिः कर्कटकोपगश्चेत् ॥ ३३ ॥

Sloka 33. If, at the birth of a person, the Sun be about to go to the exaltation point, the Moon be in स्वक्षेत्र (Swakshetra) and Jupiter occupy कटक (Kataka), the person born will hold sway over a region teeming with many gems and precious stones

स्वस्य त्रिकोणे रविरुच्चगोऽपि वा
स्वांशकस्था रविशुक्रसोमजाः ।
तृतीयषष्ठाष्टमगा निशाकरात्
कुर्वन्ति गोपालमिव क्षितीश्वरम् ॥ ३४ ॥

Sloka 34. If, at a person's birth, the Sun in a Trikona position be in the मूलत्रिकोण (Moola Trikona) or exaltation sign and if the Sun, Venus and Mercury, being respectively in the 3rd, the 6th and the 8th bhavas from the Moon, occupy Navamsas belonging to them

severally, they make the person born a king who will guard his kingdom just as a cowherd guards his kine.

NOTES.

The following is the yoga given in सारावली for the same effect

रविर्निभस्थः स्वत्रिकोणगोऽपि वा स्वराशिसंस्थाः सितजीवचन्द्राः ।
तृतीयषष्ठायगताश्च चन्द्रात् कुर्वन्ति गोपालमिह क्षितीशम् ॥

रविशशिबुधशुक्रैर्व्योम्नि मित्रांशकस्थै-
र्न च रिपुभवनस्थैर्नाप्यदृश्यैर्न नीचैः ।
स भवति नरपुत्रो भूपतिः स्यात् प्रयाणे
गजमदजलसेकैः सिच्यते यस्य रेणुः ॥ ३५ ॥

Sloka 35. If the Sun, the Moon, Mercury and Venus be in the 10th bhava occupying friendly Navamsas in a sign which is not owned by an enemy and where they neither become invisible nor depressed, the person born under this yoga develops into a great king in whose royal progress, the dust is laid by the ruttish flow exuding from elephants composing his train.

NOTES.

This as well as the next four slokas are taken from सारावली.

The yoga mentioned in this sloka is applicable only to persons born in the royal family.

क्षमासुतः स्वोच्चमुपाश्रितो बली
रवीन्दुवाचस्पतिभिर्निरीक्षितः ।
भवेन्नरेन्द्रो यदि कुत्सितस्तदा
समस्तपृथ्वीपरिरक्षणक्षमः ॥ ३६ ॥

Sloka 36. If, at the birth of a person, Mars occupy in strength the exaltation sign and be aspected by the Sun, the Moon and Jupiter, that person though low-born will become an illustrious ruler of men, capable of protecting the whole earth.

बुधोदये सप्तमगे बृहस्पतौ चन्द्रे कुळीरे सुखराशिगेऽमले ।
नियद्गते भार्गवनन्दने ग्रहे प्रशास्ति पृथ्वीमगदो निराकुलः ॥३७॥

Sloka 37. The person at whose birth Mercury is in the rising sign, Jupiter in the 7th bhava, the Moon with unclouded radiance in कर्क (Kataka) representing the 4th bhava and the planet Venus occupies the 10th bhava, this person is destined to rule the earth in health and without any disturbance

NOTES

In वृहज्जातक वृहत्प्राजापत्य and other works the yoga is declared to result from the following combination Mercury in Kanya identical with the Lagna Jupiter and the Moon in the 7th house therefrom (i e Meena) Venus in the 10th (i e Mithuna) and Mars and Saturn in the 5th (i e in Makara) *cf* वृहज्जातक

स्वोच्चसंस्थे बुधे लग्ने भृगौ मेषूरणाश्रिते ।
सजीवेऽस्ते निशानाथे राजा मन्दारयोः सुते ॥

Also वृहत्प्राजापत्य बुधे कन्यागतेऽस्मिन् जाते सिंहगते रवौ ।
चन्द्रे सजीवे मीनस्थे मिथुनस्थे च भार्गवे ॥
मकर गतयोर्भौममन्दयोः पृथिवीपतिम् ।
कुर्यादिसशाम सौम्य गुणवन्त यशस्विनम् ॥

कुळीरे सुखराशिगेऽमले in the text appears therefore to be an error

Jupiter Moon			Venus
Mars Saturn			Sun
			Lagna Merc.

प्रधानबलसंयुक्तः सम्पूर्णः शशलाञ्छनः ।
एकोऽपि कुरुते जातं नराधिपमरिन्दमम् ॥ ३८ ॥

Sloka 38. The full Moon predominant in strength is singly capable of making the person born under its influence a victorious king

देवमन्त्री कुटुम्बस्थो भार्गवेण समन्वितः ।
करोति वसुधानाथं निर्जितारातिमण्डलम् ॥ ३९ ॥

Sloka 39 Jupiter occupying the 2nd bhava in conjunction with Venus at the birth of a person will make him a lord of the earth capable of conquering all enemies.

लग्नेशे केन्द्रराशिस्थे कर्मेशे वृद्धिराशिगे ।
भाग्येशे लाभगे जातश्चिरंजीवी महीपतिः ॥ ४० ॥

Sloka 40. The person at whose birth the lord of the 1st bhava is in a Kendra, the lord of the 10th in the 4th, the lord of the 9th bhava in the 11th, such a person will become a king and be blessed with long life

रविलुप्तकरः सौम्यः स्वस्थे मूलत्रिकोणगः ।
सर्वविद्याधिको राजा नेतरेषां खचारिणाम् ॥ ४१ ॥

Sloka 41. If Mercury with its rays obscured by the Sun occupy its मूलत्रिकोण (Moola Trikona) and be in the स्वस्थ (Swastha) state (*vide* Adhyaya 2 Sl 16), the person born will be a king excelling in his knowledge of every kind of learning Other planets similarly placed do not produce this effect

अर्कज्ञौ सुखराशिस्थौ मन्देन्दू दशमस्थितौ ।
कुजोदये च संजातो यदि राजा न संशयः ॥ ४२ ॥

Sloka 42. If, at a person's birth, the Sun and Mercury occupy the 4th bhava, Saturn and the Moon, the

NOTES

Cf. the latter half of sloka 12, *supra*

चापोदयस्थे बलिनि प्रभाकरे
महीसुते कर्मगते सशीतगौ ।
उपान्त्यगे वा भृगुजे व्ययस्थिते
सुरेन्द्रतुल्यो नृपतिः प्रजायते ॥ ५० ॥

Sloka 50 When the Sun occupies in strength the rising sign Dhanus, when Mars in conjunction with the Moon is in the 10th bhava and when Venus is in the 11th or the 12th, a king comparable to the lord of the immortals comes into the world.

विक्रमायारिगाः पापा जन्मपः शुभवीक्षितः ।
राजा भवति तेजस्वी समस्तजनवन्दितः ॥ ५१ ॥

Sloka 51. When malefic planets occupy the 3rd, the 11th and the 6th bhavas and the lord of the Lagna is aspected by benefic planets, the person born will be a strong energetic king extolled by all people.

cf सारावली

लाभे तृतीयषष्ठे यदि पापा जन्मपस्य शुभदृष्टा ।
भवति तदा धरणीशः समस्तनृपवन्दित साधु ॥

मृगोदयस्थे बलिनि क्षमासुते
शनौ तपःस्थानगतेऽथवान्त्यगे ।
दिवाकरे सप्तमगे सशीतगौ
महीपतिश्चञ्चलमानसो भवेत् ॥ ५२ ॥

Sloka 52 When Mars occupies in strength the rising sign Makara, Saturn is in the 9th or the 12th bhava and the Sun in conjunction with the Moon is in the 7th bhava, the person born will be a fickle-minded sovereign.

cf सारावली

मृगोदये भूमिसुते सुनिर्मले शनैश्चरे धर्मगृहे व्य (य ?) वस्थिते ।
दिवाकरे सप्तमगे सहेन्दुना (च) चलस्वभावो नृपति प्रजायते ॥

लाभे सुखे वा दशमे समन्दश्चन्द्रमा यदि ।
जातो नृपकुलो राजा तत्समो वा धनी भवेत् ॥ ५३ ॥

Sloka 53. If the Moon in conjunction with Saturn be in the 11th, the 4th or the 10th bhava, the person born, if of a royal family, will become a king or a wealthy man equal in rank to a king.

जातश्चोपचयस्थिते तनुपतौ चन्द्रे तपःस्थानगे
केन्द्रस्थाः शुभवर्गगा यदि शुभा वीर्यान्विता भूपतिः ।
जीवेन्दू वृषभस्थितौ बलयुतः कोणस्थितो लग्नप
शन्यारेक्षणवर्जितो यदि यदा जातोऽवनीशो भवेत् ॥ ५४ ॥

Sloka 54 If, at a person's birth, the lord of the Lagna occupy an उपचय (Upachaya) place, the Moon the 9th bhava and the benefic planets occupying benefic Vargas in Kendra positions have strength, the person born will be a king If Jupiter and the Moon be in Vrishabha, and the lord of the rising sign occupying a कोण (Kona) be exempt from the aspect of Saturn and Mars, the person at whose birth this yoga obtains will become a ruler of the earth

(Latter half) *cf* सारावली

सुरपतिगुरु सेन्दुर्लग्ने वृषे समवस्थितो
यदि बलयुतो लग्नेशश्च त्रिकोणगृह गत ।
रविशनिकुजैर्योगैर्पतेर्नयुक्तनिरीक्षितो
भवति स नृप कीर्त्या युक्तो हताखिलकण्टक ॥

दिवाकरे मीनगृहोपयाते कुलीरलग्ने शशिनि क्षितीशः ।
अरातिनीचग्रहदृष्टियुक्ता भूपालयोगं न दिशन्ति सर्वे ॥ ५५ ॥

Sloka 55. If, at a person's birth, the Sun be in Meena and the Moon in Kataka, the person born becomes a king. The planets one and all fail to bestow the royal fortune when aspected by inimical or depressed planets.

जनयति नृपमेकोऽप्युच्चगो मित्रदृष्टः
प्रचुरधनसमेतं मित्रयोगाच्च सिद्धम् ।
विधनविसुखमूढव्याधितो बन्धतप्तो
वधदुरितसमेतः शत्रुनीचर्क्षगेषु ॥ ५६ ॥

Sloka 56. A single planet occupying his highest exaltation point and aspected by friendly planets produces a king (or a leader of men) Such a planet though single will make the person immensely wealthy if he be also associated with another friendly planet. But when planets are in inimical or depression signs, the persons born under the inauspicious yoga, are (1) without wealth, (2) without comfort, (3) without intellect, (4) sickly, (5) afflicted with captivity, (6) involved in murders and (7) other equally wicked crimes (successively as the number of the badly placed planets rise gradually from 1 to 7).

NOTES

This sloka is from Brihat Jataka By the word मित्र (Mitra) in मित्रयोगात् (Mitrayogat), it is natural friendship निसर्गमैत्रत्व (Nisarga maitratva) that is meant and not the तात्कालिक (Tatkalika)

First half The interpretation given above is what has been given by Bhattotpala, and in the face of it appears as most unlikely For, from a reference to Brihat Jataka XIX I, it will be seen that the Moon in Taurus aspected by the Sun, Mars and Mercury produces no good effects, *vide* also XIII 1 of the same work.

The word उच्चगः (Uchchagaha) has been translated in the text as "occupying his *highest* exaltation point." *Cf.* जातकपारिजात—एकस्मिन् परमोच्चगेऽनिसुहृदा दृष्टे यदि क्ष्मापतिः VII-10 *Supra*.

May not the word मित्र (Mitra) in मित्रदृष्टः (Mitradrishtaha) mean the Sun ?

By the word उच्चगः (Uchchagaha) Varahamihira appears to imply Jupiter, Mars and Saturn. Mercury and Venus are not taken into consideration as these can never come in opposition to be aspected by the Sun. This yoga is possible in the following way :—

(1) Mars in Makara and the Sun in Kataka.
(2) Jupiter in Kataka and the Sun in Makara.
(3) Saturn in Tula and the Sun in Mesha.

The Sun thus in opposition to any one of these three planets in exaltation together with a friendly planet makes the native wealthy as well besides a नृप (Nripa a king or leader of men). It is only such rich people that suffer from very longstanding diseases such as diabetes, pleurisy, etc., (Brihat Jataka, XXIII—7-9)

धनुर्मीनतुलामेषमृगकुंभोदये शनौ ।
चार्वङ्गो नृपतिर्विद्वान् पुरग्रामाग्रणीर्भवेत् ॥ ५७ ॥

Sloka 57. When Saturn is in the rising sign identical with Dhanus, Meena, Thula, Mesha, Makara, or Kumbha, the person born will be a lord of men, handsome, intelligent and wise, and will lead a town or a village.

NOTES.

Garga, as already pointed in II 67 (page 82) *supra*, has stated that Saturn in Thula, Dhanus or Meena identical with the Lagna is capable of producing kingship. The author says that Saturn in Mesha (though his depression sign) identical with the rising sign will bestow kingship, (malefic in depression is not bad). As regards Makara, जातकाभरण (Jatakabharana) says—

नरपतेरिव गौरवतां भजेद्रविसुते मृगराशिगते नरः ।
अगुरुणा कुसुमैर्मृगराजता (जातया) विमलयामलयानरनैः सुखम् ॥

Saturn in Makara is therefore capable of conferring the appearance of royalty. As for Kumbha, Satyacharya has declared that sign Kumbha as ascendant is not auspicious. The Yavanas did not agree with the above view, but were of opinion that it is only the Kumbha Dwadasamsas (in all lagnas) that are bad This view has been supported by श्रुतकीर्ति (Srutakirti) but again opposed by Vishnugupta विष्णुगुप्त *cf*

सत्य

होरा न भवेदिष्टा द्विपदेष्विह कुंभवर्ज्यं हि ।
कुंभविलग्ने जातो भवति नरो दुःखशोकसंतप्तः ॥

Also श्रुतकीर्ति

सर्वस्मिँल्लग्नगते कुंभद्विरसांशको यदा भवति ।
राशौ न तदा सुखितः परान्नभोजी भवेत्पुरुषः ॥

विष्णुगुप्त

कुंभद्वादशभागो लग्नगतो न प्रशस्यते यवनैः ।
यद्येवं सर्वेषां लग्नगतानामनिष्टफलता स्यात् ॥
सद्योगाद्राशीनां न मतं तत्सर्वशास्त्रकाराणाम् ।
तस्मात्कुंभविलग्नो जन्मन्यशुभो न तद्भागः ॥

वराहमिहिर

न कुंभलग्नं शुभमाह सत्यो न भागभेदाद्यवना वदन्ति ।
कस्यांशभेदो न तथाऽस्ति राशेरतिप्रसङ्गस्त्विति विष्णुगुप्तः ॥

Varahamihira, does not agree with Satyacharya's views. Nor does he appear to agree with Vishnugupta in thinking that the above views of Yavana are incorrect and that it is only the Kumbha lagna in a birth that is bad and not the *Kumbha* dwadasamsa. For Aquarius as Ascendant is one among the several ascendants for Rajayogas and leaders of men according to Varahamihira.

The acceptance of Kumbha in the present case seems therefore reasonable

स्वोच्चत्रिकोणस्वसुहृच्छत्रुनीचगृहार्कगैः ।
शुभं सम्पूर्णपादोनदलपादाल्पनिष्फलम् ॥ ५८ ॥

Sloka 58. The good influence of planets is at its maximum, three quarters, half, a quarter, at its minimum or nil according as the planets are in the exaltation sign, मूलत्रिकोण (Moolatrikona), स्वक्षेत्र (Swakshetra), मित्रक्षेत्र (Mitrakshetra = friendly sign), शत्रुक्षेत्र (Satrukshetra = inimical sign), depression sign or (combustion) conjunction with the Sun.

NOTES.

In the case of benefics,

उच्च (Uchcha)	Full	effect
मूलत्रिकोण (Moolatrikona)	$\frac{3}{4}$	,,
स्वक्षेत्र (Swakshetra)	$\frac{1}{2}$	,,
मित्रक्षेत्र (Mitrakshetra)	$\frac{1}{4}$	,,
शत्रुक्षेत्र (Satrukshetra)	$\frac{1}{8}$	,,
नीच (Neecha)	$\frac{1}{16}$	,,
अर्कग (Arkaga-Combustion)	$\frac{1}{32}$	,,

This order should be reversed for the malefics.

शुभफल (Subhaphala) will increase if in उच्च (Uchcha). अशुभभाव फल (Asubhabhavaphala) will increase only in नीच (Neecha). Benefics are good in exaltation. Malefics are good in depression. Malefics are bad in उच्च (Uchcha).

The proportions given above are with respect to benefics. In the case of malefics we must reverse the effects, *e.g.* a benefic in exaltation gives very good results (*i.e.* full); in depression 1/16 effect. A malefic in नीच (Neecha) must give $\frac{3}{4}$ good effect and in उच्च (Uchcha) 1/32 good effect This will be found to hold good for finance.

सुगमतर:—

पूर्णः स्वोच्चे चरणरहितं स्वत्रिकोणे स्थिते स्या-
दर्द्धं स्वर्क्षे तदनुचरणो मित्रभे शत्रुभेऽफम् ।
अस्तं याते किमपि न शुभं खेचरे नीचगेऽपि
प्रोक्तं तज्ज्ञैरमलमतिभिर्व्यत्ययात्पापसंज्ञम् ॥

Also सारावली

स्वगृहोच्चमौल्यभवनेषु ग्रहः फलं पूर्णमेव विदधाति ।
नीचारिगृहस्थो विफलः कीर्तितो मुनिभिः ॥

See also VIII 116 *infra*

॥ पञ्चमहापुरुषयोगाः ॥

मूलत्रिकोणनिजतुङ्गगृहोपयाता
भौमज्ञजीवसितभानुसुता बलिष्ठाः ।
केन्द्रस्थिता यदि तदा रुचभद्रहंस-
मालव्यचारुशशयोगकरा भवन्ति ॥ ५९ ॥

Sloka 59. According as Mars, Mercury, Jupiter, Venus or Saturn possessing the greatest strength and occupying a Kendra is in the मूलत्रिकोण (Moolatrikona), स्वक्षेत्र (Swakshetra) or स्वोच्च (Swochcha), will the resulting Rajayoga be named रुचक (Ruchaka), भद्र (Bhadra), हंस (Hamsa) मालव्य (Malavya) or शश (Sasa) the beautiful

cf सारावली

स्वक्षेत्रे च चतुष्टये च बलिभिः स्वोच्चस्थितैर्वा ग्रहैः
शुक्राङ्गारकमन्दजीवशशिजैरेतैर्यथानुक्रमम् ।
मालव्यो रुचकः शशोऽथ कथितो हंसश्च भद्रस्तथा ॥

Also जातकाभरण

स्वगेहतुङ्गाश्रयकेन्द्रसंस्थैरुच्चोपगैर्वाऽवनिसूनुमुख्यैः ।
क्रमेण योगा रुचभद्रहंसमालव्यमालव्यशशाभिधानाः ॥

जातः श्रीरुचके बलान्वितवपुःश्रीकीर्तिशीलान्वितः
शास्त्री मन्त्रजपाभिचारकुशलो राजाऽथवा तत्समः ।
लावण्यारुणकान्तिकोमलतनुस्त्यागी जितारिर्धनी
सप्तत्यब्दमितायुषा सह सुखी सेनातुरङ्गाधिपः ॥ ६० ॥

Sloka 60 The person born under the auspicious रुचक (Ruchaka) yoga will possess physical strength, fotrune, fame and fine qualities. He will have a knowledge of sciences; he will be versed in the sacred hymns, the method of praying with them and the art of producing magic spells. He will become a king or a king's compeer. He will have a lovely attractive person; he will be liberal, victorious and wealthy. He will live 70 years in comfort and happiness, commanding an army with a good supply of fleet horses.

NOTES.

In the following 3 slokas from सारावली the effect of birth in the रुचकयोग is given in more detail.

दीर्घास्यः स्वच्छकान्तिर्बहुरुचिरबलः साहसावाप्तकार्य-
श्चारुभ्रूर्नीलकेशश्चरणरणरतो मन्त्रविच्चोरनाथः ।
रक्तश्यामोऽतिशूरो रिपुबलमथनः कम्बुकण्ठः प्रधानः
क्रूरो भर्त्ता नराणां द्विजगुरुविनतः क्षामसज्जानुजङ्घः ॥
खट्वाङ्गपाशवृषकार्मुकचक्रवीणारेखाङ्कहस्तचरणश्च शताङ्गुलश्च ।
मन्त्राभिचारकुशलस्तुलया सहस्रं मध्ये च तस्य कथितं मुखदैर्घ्यतुल्यम् ॥
विन्ध्याचलमह्यगिरीन् भुनक्ति सप्ततिसमा नगरदेशान् ।
शस्त्रानलकृतमृत्युः प्रयाति देवालयं रुचकः ॥

Also फलदीपिका. ch. VI-Sl. 2.

धर्मेशलाभेशधनेश्वराणामेकोऽपि शीतद्युतिकेन्द्रवर्ती ।
स्वयं च लाभाधिपतिर्गुरुश्चेदखण्डसाम्राज्यपतित्वमेति ॥ ६१ ॥

Sloka 61. If, out of the lords of the 9th, the 11th and the 2nd bhavas, there be but one that occupies a Kendra position in respect to the Moon and if Jupiter be the lord of the 11th bhava, the person born under the yoga will become the ruler of a full-blown empire.

NOTES

It is not clear why this sloka has been brought in here. The reading is slightly different in फलदीपिका also.

लाभेशधर्मेशधनेश्वराणामेकोऽपि चन्द्रग्रहकेन्द्रवर्ती ।
स्वपुत्रलाभाधिपतिर्गुरुश्चेदखण्डसाम्राज्यपतित्वमेति ॥

The following slokas from वसिष्ठजातक describing in detail the yogas caused by the lords of the several houses each occupying a Kendra position with respect to the जन्मलग्न will be found to be useful in this connection

सुकृतनिलयनाथे केन्द्रगे जन्मलग्नात्
प्रभवति खलु योगः सार्वभौमाभिधान ।
बहुतरगुणपूर्णो बुद्धिमान्दानशीलो
भवति नृपतिवर्यो धार्मिको भूपभूप ॥
दुश्चिक्यनाथे खलु केन्द्रयाते स्यात्कल्पवृक्षो नृपयोगमुख्य ।
जातो भवेदत्र नरेन्द्रपूज्यो गजाश्वचामीकरयुक्प्रतापी ॥
धनाधिप केन्द्रगत करोति श्रीवत्सयोग जनितोऽत्र योगे ।
धनान्वित स्याद्विनयो नितान्त सुवर्णकर्ता व्यवसाययुक्तः ॥
लग्नाधिप केन्द्रगत करोति योगाधिराज कुलभूषणाख्यम् ।
स्वकदाराम्यादधिकप्रतापी साक्षमवर्ती खलु तत्र जात ॥
पुत्राधिपे केन्द्रगते च योग स्यात्पद्मरागो नृपयोगवर्यः ।
जातोऽत्र योगेऽखिलशत्रुहन्ता महार्थयुक्तो नृपतिप्रसिद्ध ॥
पुण्याधिपे पुण्यनिधानसस्थे रत्नाङ्गुलि स्यान्नृप एष योग ।
अस्मिन् प्रसूतो बहुभाग्ययुक्तो नरेन्द्रपूज्यो गजवाजियुक्त ॥
राज्याधीशे केन्द्रगे सौम्यदृष्टे योगेन्द्र स्यात्सुप्रतापाभिधान ।
जातो नित्यं भूमिप सेवनीयो योगासक्त स्वप्रतापाच्च सिद्धि ॥
लाभाधीशे केन्द्रगे कामधेनु संज्ञो योगो जायते तत्र जात ।
भूमीपालै सेवितो द्रव्ययुक्तो स्त्रीरत्नाढ्य सस्पृही बुद्धियुक्त ॥

शार्दूलप्रतिमाननो गजगतिः पीनोरुवक्षःस्थलो
लम्बापीनसुवृत्तबाहुयुगलस्तत्तुल्यमानोच्छ्रयः ।
मानी बन्धुजनोपकारनिपुणः श्रीभद्रयोगोद्भवो
राजाऽशीतिमितायुरेति विपुलप्रज्ञायशोवित्तवान् ॥ ६२ ॥

Sloka 62. With the face of the tiger, with the majestic gait of the elephant, with a broad massive chest, with long brawny rounded arms and of a commanding stature, the man born under the Bhadra (भद्र) yoga will be a king high-spirited and diligently devoted to the befriending of kinsmen and well-wishers He will reach the age of 80 displaying commanding genius and enjoying vast fame and extensive wealth.

NOTES.

This sloka is taken from मानसागरी Three more slokas from that work on the same yoga are extracted below

शङ्खासिकुञ्ज गदाकुसुमेषुकेतुचक्राब्जलाङ्गलविचिह्नितपाणिपादः ।
यात्रागुरुद्विपमदप्रथमाम्बुसिक्तभूकुङ्कुमप्रतिमगन्धतनुः सुघोषः ॥
शास्त्रार्थविद्धृतियुतः सममङ्गभूर्नागोपमो भवति चाथ निगूढगुह्य ।
सत्कुक्षिधर्मनिरत सुललाटशङ्खो धीरः स्थिरस्त्वसितकुञ्चितकेशभारः ॥
स्वतन्त्र सर्वकार्येषु स्वजनप्रीणनक्षमी ।
भुज्यते विभवश्चास्य नित्यं मन्त्रिजनैः परैः ॥

रक्तास्योन्नतनासिकः सुचरणो हंसस्वरः श्लेष्मको
गौराङ्गः सुकुमारदारसहितः कन्दर्पतुल्यः सुखी ।
शास्त्रज्ञानपरायणो तिनिपुणः श्रीहंसयोगे गुणी
यातोऽशीतिकमायुरेति सयुगं साधुक्रियाचारवान् ॥ ६३ ॥

Sloka 63. The person whose good fortune it is to be born under the हंसयोग has these characteristics He has a red mouth and a prominent nose; his legs are

well-formed, he has the voice and the phlegm of the swan; he is fair limbed; he is blessed with a beautiful wife, he is himself lovely like the God of love, he has every comfort at his command; he is intent on acquiring a knowledge of the sacred scriptures; he is acute, has great merits, his life is 82 years, he is beneficient and devoted to virtue.

Notes

The following slokas from सारावली give more information about this yoga

रक्ताढ्योन्नतनासिकः सुचरणो हसः प्रसन्नेन्द्रियो
गौरः पीनकपोलरक्तकरजो हंसस्वरः श्लेष्मलः ।
शंखाब्जाङ्कुशचापमत्स्ययुगलैर्निस्त्रिंशमालाघटै-
श्चिह्नैः पादकराङ्कितौ मधुनिभे नेत्रे च वृत्तं शिरः ॥
सलिलाशयेषु रमते स्त्रीषु न तृप्तिं प्रयाति कामार्तः ।
षोडशशतानि तु स्तोऽङ्गुलानि दैर्घ्येण षण्णवति ॥
पातीह देशान् खलु शूरसेनान् गान्धारगङ्गायमुनान्तरालान् ।
जीवन्नशीत्या दशवर्षसंख्यया पश्चाद्वनान्ते समुपैति नाशम् ॥

See also फलदीपिका ch 6 Sl 3.

स्त्रीचेष्टाललिताङ्गसन्धिनयनः सौन्दर्यशाली गुणी
तेजस्वी सुतदारवाहनधनी शास्त्रार्थवित्पण्डितः ।
उत्साहप्रभुशक्तिमन्त्रचतुरस्त्यागी परस्त्रीरतः
सप्तत्यन्दमुपैति सप्तसहितं मालव्ययोगोद्भवः ॥ ६४ ॥

Sloka 64. The person born under the मालव्ययोग has the gestures, the graceful bodily structure and the eyes of a female, he is handsome, meritorious and powerful, he is blessed with children, wife, vehicles and wealth, he knows the meaning of the sacred scriptures, he is learned, he is clever in the application of

the three regal powers—energy, capacity and counsel; he is liberal; he is fondly addicted to other women and he will attain to the age of 77.

cf. सारावली

> न स्थूलोष्ठो न विषमवपुर्नातिरक्ताङ्गसन्धि-
> मध्ये क्षामः शशधररुचिर्हस्तिनादः सुगन्धः ।
> सन्नीलाक्षः समसितरदो जानुदेशाप्तपाणि-
> र्मालव्योऽयं विलसति नृपः सप्ततिर्वत्सराणाम् ॥

वक्त्रं त्रयोदश मितानि दशाङ्गुलानि दैर्घ्येण कर्णविवरं दश विस्तरेण ।
मालव्यसंज्ञमनुजः स भुनक्ति नूनं लाटान् समालवसिन्धुसपारियात्रान् ॥

> भूपो वा सचिवो वनाचलरतः सेनापतिः क्रूरधी-
> र्धातोर्वादविनोदवञ्चनपरो दाता सरोषेक्षणः ।
> तेजस्वी निजमातृभक्तिनिरतः शूरोऽसिताङ्गः सुखी
> जातः सप्ततिमायुरेति शशके जारक्रियाशीलवान् ॥ ६५ ॥

Sloka 65. The person born in the शशयोग (Sasa yoga) may be a king, a minister, or a general haunting woods and mountains; he is cruel hearted, and would even deceive in his eager pursuit of metallurgy; he is bountiful; he has wrathful eyes; he is spirited; he is lovingly devoted to his mother, he is brave; he has a dark form; he lives for 70 years. He is a voluptuary and inclined to play the paramour with the objects of his guilty love

cf. सारावली

> तनुद्विजः शीघ्रगतिः शशोऽयं शठोऽतिशूरो निभृतप्रचारः ।
> वनाद्रिदुर्गेषु नदीषु शक्तः क्षयोदरी नातिलघुप्रदिष्टः ॥
> सेनानाथो जननिरतो दन्तुरश्चापि किंचि-
> द्धातोर्वादे भवति निरतश्चञ्चलः कोपनेत्रः ।

स्त्रीमयुक्त परधनगृहो मातृभक्त भुजगो
मध्ये क्षामो बहुविभवती रन्ध्रवेदी परेषाम् ॥
पर्यङ्कशखशरशरासमृदङ्गमात्रा वीणोपमा यदि करे चरणे च रेखा ।
वर्षाणि सप्ततिमितानि करोति राज्य प्राप्यन्ति क्षितिपानि कथितो मुनीन्द्रैः ॥

Cf सर्वार्थचिन्तामणि ch 6 sloka 4

यस्य योगस्य यः कर्ता बलवान् जितदृग्युतः ।
अधियोगादियोगेषु स्वदशायां फलप्रदः ॥ ६६ ॥

Sloka 66 In such planetary conjunctions as अधियोग (Adhi yoga, *vide* slokas 113 115 *infra*) the powerful planet to which the yoga is due and which has the aspect on itself of less powerful planets will produce the effect of the yoga in its दशा (dasa) period

NOTES

This is a quotation from गगहाग The time when a yoga takes effect is as described in this sloka in the case of all yogas except those which are effective all through life and the Rajayogas where the दशा (dasa) and अन्तर्दशा (Antardasa) periods of the lord or the occupant of the Lagna or the 10th bhava will bring about kingship

cf बृहज्जातक

कर्मलग्नयुतपाकदशायां राज्यलब्धिरथवा प्रबलस्य ।
शत्रुनीचगृहयातदशायां छिद्रसंश्रयदशा परिकल्प्या ॥

॥ भास्करादियोगः ॥

भानोरर्थगते बुधे शशिसुताल्लाभस्थितश्चन्द्रमाः
चन्द्रात्कोणगतः पुरन्दरगुरुर्योगस्तदा भास्करः ।
शूरो भास्करयोगजः प्रभुसमः शास्त्रार्थविद्रूपवान्
गान्धर्वश्रुतिवित्तवान् गणितविद्धीरः समर्थो भवेत् ॥६७॥

Sloka 67 If Mercury be in the 2nd bhava with respect to the Sun, if the Moon be in the 11th with

respect to Mercury and if Jupiter be in a कोण (Kona) with reference to the Moon, the yoga is called Bhaskara (भास्कर) The person born in the भास्करयोग (Bhaskarayoga) is brave, lord like, versed in the interpretation of the scriptures, handsome, with a wealth of musical tones, good at reckoning, resolute and competent.

चन्द्राद्विक्रमगः कुजो यनिसुतादस्ते शनिः सूर्यजात्
अस्ते दैत्यगुरुः सितान्मदनगो जीवो यदीन्द्राह्वयः ।
ख्यातस्तत्रभवः सुशीलगुणवान् भूपोऽथ वा तत्समो
वाग्मी वित्तविचित्रभूषणयशोरूपप्रतापान्वितः ॥ ६८ ॥

Sloka 68. If Mars be in the 3rd bhava from the Moon, Saturn in the 7th from Mars, Venus in the 7th from Saturn, and Jupiter in the 7th from Venus, the yoga is styled *Indra*. The person born in this yoga will be celebrated, amiable, worthy of royal rank or in some similar position, eloquent and possessed of wealth, diverse ornaments, fame, beauty and prowess

शुक्रात् कोणगतो गुरुः सुरगुरो पुत्रे शशी शीतगोः
केन्द्रस्थानसमाश्रितो दिनकरो योगो मरुत्संज्ञकः ।
वाग्मी वायुभवो विशालहृदयः स्थूलोदरः शास्त्रवित्
संपन्नः क्रयविक्रयेषु कुशलो राजाऽथवा तत्समः ॥ ६९ ॥

Sloka 69. If Jupiter occupy a Kona from Venus, the Moon the 5th bhava from Jupiter, the Sun a Kendra from the Moon, the resulting yoga is termed मरुद्योग (Maruthyoga), *i.e.* wind yoga The person who has his birth in the वायुयोग (Vayuyoga) will be eloquent, broad-breasted, big-bellied, conversant with the scriptures, thriving, clever in striking bargains, and of royal rank or in some position approaching thereto.

लग्नेड्यो गुरुकेन्द्रगो हिमकरश्चन्द्राद्दाहिर्वित्तगः
शौर्यस्थानगतौ च भानुरुधिरौ योगो बुधः कीर्तितः ।
राजश्रीर्बुधयोगजोऽतुलबलप्रख्यातनामा विदुः
शास्त्रज्ञः क्रयविक्रयेषु चतुरो धीमानशत्रुर्भवेत् ॥ ७० ॥

Sloka 70. When Jupiter is in the Lagna, the Moon in a Kendra from Jupiter, Rahu in the 2nd bhava from the Moon, the Sun and Mars in the 3rd bhava from the same, the resulting yoga is designated बुधयोग (Budha yoga). The person born in the बुधयोग (Budhayoga) has the majesty of a king. His strength will be matchless and his name celebrated; he will be conversant with the scriptures. He will be skilled in traffic, talented and without enemies.

॥ केमद्रुमयोगः ॥

लग्नस्थिते हिमकरे यदि वा मदस्थे
केमद्रुमो भवति जीवदृशा विहीने ।
अत्यल्पबिन्दुसहिता यदि खेचरेन्द्राः
केमद्रुयोगफलदा विबलाश्च सर्वे ॥ ८१ ॥

Sloka 71. When the Moon occupying the 1st or the 7th bhava is without the benefic aspect of Jupiter upon it, the result is केमद्रुमयोग (Kemadrumayoga) If the number of dots in the places occupied by planets (*vide* Adhyaya 10) be very deficient, these as well as all weak planets produce the effect of केमद्रुमयोग (Kemadrumayoga).

द्वितीये द्वादशे पार्श्वे द्वये खेचरसंयुते ।
शीतांशोः सुनफायोगस्त्वनफा नाम कीर्तितः ॥ ७२ ॥

योगो धुरधराख्यः स्याद्विना सर्वत्र भास्करम् ।
एतद्योगत्रयाभावे केमद्रुमफलं वदेत् ॥ ७३ ॥

Slokas 72 73. If the 2nd, the 12th and both the houses from the Moon be occupied by planets other than the Sun, the yogas are termed सुनफा (Sunapha) अनफा (Anapha) and धुरधरा (Dhuradhara) respectively. In the absence of these three yogas, the astrologer may declare the effect of केमद्रुमयोग (Kemadrumayoga)

NOTES

cf. फलदीपिका

निवोस्तु सुनफाऽनफादुरुधुराख्यरि·फोभय
स्थितैर्विरविभिर्ग्रहैरितरथा तु केमद्रुम. ॥

Vide also sloka 83, *infra*

चन्द्रे सभानौ यदि नीचदृष्टे पापांशके याति दरिद्रयोगम् ।
क्षीणेन्दुलग्नाच्चिधने निशायां पापेक्षिते पापयुते तथा स्यात् ॥ ७४ ॥

Sloka 74. When the Moon in conjunction with the Sun occupies a malefic Navamsa and is aspected by a depressed planet, the person born experiences the effect of the दरिद्रयोग (Daridrayoga). The very same effect follows also in the case of the person whose birth takes place at night time when the 8th bhava from the waning Moon is either aspected or occupied by a malefic planet.

विधुन्तुदादिग्रहपीडितेन्दौ पापेक्षिते चाशु दरिद्रमेति ।
लग्नाचतुष्केन्द्रगृहे सपापे निशाकराढ्या यदि तद्वदन्ति ॥ ७५ ॥

Sloka 75. When the Moon seized by Rahu or Ketu is aspected by a malefic planet, the person born soon gets into poverty. When the house representing

the 4th bhava from the Lagna or the Moon is occupied by a malefic planet, the same effect follows, say the astrologers

चन्द्रे पराजितशुभग्रहदृष्टियुक्ते राह्वादिपीडिततनौ तु दरिद्र एव ।
नीचारिवीक्षणयुते रिपुराशिवर्गे चन्द्रे तुलाधरगते तु तथा वदन्ति ॥

Sloka 76. When the Moon aspected by a benefic planet worsted in planetary fight is seized by Rahu or Ketu in an eclipse, the person born is indigent. The same is the effect when the Moon occupies in the sign Thula the वर्ग (Varga) owned by an inimical sign and is aspected by a depressed or inimical planet

केन्द्रे वा यदि कोणगे हिमकरे नीचारिवर्गस्थिते
चन्द्रादन्त्यसपत्नरन्ध्रगृहगे जीवे दरिद्रो भवेत् ।
पापांशे रिपुवीक्षिते चरगृहे चन्द्रे चरांशेऽथवा
जातो याति दरिद्रयोगमतुलं देवेज्यदृग्वर्जिते ॥ ७७ ॥

Sloka 77. When the Moon occupying a Kendra or a Kona is in the वर्ग (Varga) of its depression or inimical sign and when Jupiter is in the 12th, the 6th or the 8th bhava from the Moon, the person born will be indigent. Again, if the Moon occupying a malefic अंश (Amsa) and aspected by an inimical planet be in a moveable sign or if the malefic amsa occupied by the Moon thus aspected belong to a moveable sign and if the Moon have not the aspect of Jupiter upon it, the poverty of the person born in this yoga will be unparalleled

अन्योन्यदृष्टौ शनिदानवेज्यौ नीचारिपापग्रहवर्गयातौ ।
एकर्क्षगौ वा यदि राजवंशे जातोऽपि केमद्रुमयोगमेति ॥ ७८ ॥

Sloka 78. If Saturn and Venus occupying the Vargas of depressed or inimical malefic planets be aspected

each by the other or occupy one and the same sign, the person born under this yoga, though of a princely family will experience the effects of केमद्रुमयोग (Kemadrumayoga).

चन्द्रे पापयुते तु पापभवने पापांशके वा निशि
व्योमेशेन निरीक्षिते गतबले केमद्रुयोगो भवेत् ।
भाग्यस्थानपवीक्षिते खलयुते नीचांशकेऽब्जे तथा
चन्द्रे नीचयुते निशि क्षयतनौ जातस्य केमद्रुमः ॥ ७९ ॥

Sloka 79. When the Moon in conjunction with a malefic planet and occupying at night a malefic house or malefic Navamsa, is aspected by the lord of the 10th bhava and is void of strength, the result is केमद्रुमयोग (Kemadrumayoga). Again when the Moon in the depression Navamsa is associated with a planet in the खल (Khala) state (*vide* Adhyaya 2, *slokas* 16-18) and aspected by the lord of the 9th bhava, there is the yoga केमद्रुम (Kemadruma). Thirdly when the Moon is on the wane and occupies the depression sign, the person born at night has to experience the effect of केमद्रुमयोग (Kemadrumayoga).

॥ केमद्रुमयोगापवादः ॥

निशाकरे केन्द्रगते भृगौ वा जीवेक्षिते नैव दरिद्रयोगः ।
शुभान्विते वा शुभमध्यगेन्दौ जीवेक्षिते नैव दरिद्रयोगः ॥ ८० ॥

Sloka 80. There is no yoga producing poverty when the Moon or Venus occupying a Kendra is aspected by Jupiter. Again when the Moon associated with a benefic planet or between two benefic planets is aspected by Jupiter, the दरिद्रयोग (Daridrayoga) does not exist.

चन्द्रेऽतिमित्रनिजतुङ्गगृहांशकस्थे
जीवेक्षिते यदि दरिद्रतया विहीनः ।
पूर्णे तनौ शुभयुते दिवि तुंगयाते
जीवेक्षिते हिमकरे न भवेद्दरिद्रः ॥ ८१ ॥

Sloka 81. If the Moon occupying the Navamsa of a sign of a very friendly planet or of its exaltation राशि (Rasi) and is aspected by Jupiter, the person born will be exempt from poverty. Again, when the full Moon occupies the Lagna in conjunction with a benefic planet, or when the Moon occupying the 10th bhava is in its exaltation and aspected by Jupiter, the person born will not be poor

योगे केमद्रुमे प्राप्ते यस्मिन् कस्मिंश्च जातके ।
राजयोगा विनश्यन्ति हरिं दृष्ट्वा यथा द्विपाः ॥ ८२ ॥

Sloka 82. If in any horoscope केमद्रुमयोग (Kemadrumayoga) comes in, the Rajayogas disappear like elephants on seing a lion

हित्वार्कं सुनफाऽनफा दुरुधुरा स्वान्त्योभयस्थैर्ग्रहैः
शीतांशोः कथितोऽन्यथा तु बहुभिः केमद्रुमोऽन्यैस्त्वमौ ।
केन्द्रे शीतकरेऽथवा ग्रहयुते केमद्रुमो नेष्यते
केचित्केन्द्रनवांशकेषु च वदन्त्युक्तिः प्रसिद्धा न ते ॥ ८३ ॥

Sloka 83. When planets other than the Sun occupy the 2nd, the 12th, or both the 2nd and the 12th houses from the Moon, the resulting 3 yogas are respectively styled सुनफा (Sunapha), अनफा (Anapha) and दुरुधरा (Dhurudhara) It is declared by the majority of astrologers that in the absence of the 3 yogas defined above, there is the केमद्रुमयोग (Kemadrumayoga) But there are others who would

not allow the केमद्रुमयोग (Kemadrumayoga) where the केन्द्र (Kendra) (calculated from the Lagna or the Moon) is associated with a planet. Some there are who declare that the 3 yogas सुनफा (Sunapha), अनफा (Anapha) and दुरुधरा (Dhurudhara) are to be reckoned from the presence of planets other than the Sun in the 4th and the 10th Kendra from the Moon instead of from the 2nd and the 12th houses from the Moon; and the absence of any of these 3 yogas indicates the presence of केमद्रुम (Kemadruma). Another class would declare the three yogas in reference to the Navamsa occupied by the Moon, i.e. find the Rasi owning the Navamsa which the Moon occupies; if reckoning from this Rasi, the 2nd or the 12th Rasi or both be occupied by planets other than the Sun, these three yogas exist. केमद्रुम (Kemadruma) is the absence of any of these 3 yogas. But the holders of these last two views* are not recognised as authorities in the science of astrology.

NOTES.

This and the next two slokas are taken from बृहज्जातक.

Note —In the yogas propounded by this sloka, the Sun is always kept out of consideration

(First half). The authorities relied on by वराहमिहिर with regard to this half of the sloka appear to be स्कन्दहोरा, प्राजापत्य and बृहत्प्राजापत्य and such other works, where, in the absence of the 8 yogas (*viz.*) (सुनफा, अनफा and दुरुधुरा), केमद्रुम is declared as positive.

cf. स्कन्दहोरा.

अर्कास्तिष्ठतु धनं भं व्ययं हित्वोऽस्यस्थितवत्सरेन,।

अतो भौमादिभिः खेटैरिन्दोः स्वान्त्योभयस्थितैः ॥

सुनफा चानफा चानुभवेद्धुरुधुराऽपि च ।

अन्यथा वर्तमानैस्तैर्योगः केमद्रुमः स्मृतः ॥

* But Parasara has recognised the last two views.

Also प्राजापत्य

अर्केण सह वा तेन विना वा तुहिनत्विषः ।
स्यान्त्योभयस्थैर्भौमाद्यैर्यैन्योगान् सौम्य धारय ॥
विद्धि त्वं सुनफामाद्यां द्वितीयामनफांति च ।
तत्र विद्धि तृतीयां त्वमेवं धुरुधुरेत्यपि ॥
इन्दोरुभयतः शून्ये योगः केमद्रुमः स्मृतः ।
सत्रान्यसद्वदर्कोऽत्र भवान्विज्ञातुमर्हति ॥

(Third quarter). वरा मिहिर (Varahamihira) relies on गर्ग (Garga), for the principle laid down in this पाद (pada) of the sloka, who says that, in the absence of any of the 3 yogas above stated, the केमद्रुमयोग (Kemadruma) will be mitigated or nullified by the presence of any of the five planets Mars, Mercury, Jupiter Venus and Saturn in a Kendra or by the Moon s association with any one of them.

The words "केन्द्रे शीतकरेऽथवा ग्रहयुते" are also capable of being interpreted "केन्द्रे शीतकरे वर्तमाने अथवा ग्रहयुते" that is, if the Moon occupy a Kendra (calculated from the Lagna) or be associated with a planet (one of the five above named). But this has to be rejected on the authority of वराहमिहिर who says प्रत्येक शशिवाप्रसंगैः केन्द्रैर्वा सविता शस्तुपैति—(बृहज्जातक Ch VI Sloka 1) and on the authority of sloka 77 *supra*. The above interpretation is also opposed to the principle laid down by Garga who has said

व्ययार्थकेन्द्रगश्चन्द्राद्विना भानुं न चेद्ग्रहः ।
कश्चित्स्याद्विना चन्द्रं लग्नात्केन्द्रगतोऽथवा ॥
योगः केमद्रुमो नाम तदा स्यात्तत्र गर्हितः ।
भवन्ति निन्दिताचारा दारिद्र्यापत्तिसंयुताः ॥

That is, if the 2nd or the 12th house counted from the Moon, or any of the Kendras—whether reckoned from the Moon or the Lagna—be not be occupied by any one of the five planets, Mars, Mercury, Jupiter, Venus and Saturn, the resulting yoga is Kemadruma, &c.

cf. Also गुणाकर

> भवन्ति सुनफानफादुरुधुरा धनान्त्योभयैः
> ग्रहैर्विरविभिर्विधोर्विरहितश्च केमद्रुमः ।
> न कण्टकगते ग्रहे शशियुते च केमद्रुमो
> निधोः स्वसुखगैर्ग्रहैः शशिनवांशकात्स्वान्त्यगैः ॥

The correct interpretation of the words therefore are (1) केन्द्रे अथ शीतकरे वा ग्रहयुते नति — That is, "if one of the Kendras or the Moon be associated with a planet" (any one of the five above named), (2) केन्द्रेऽशीतकरेऽथवा ग्रहयुते — "If Kendra be devoid of the Moon or be occupied by a planet" (any one of the five above named). This interpretation will correspond with the above quoted Garga's principle as also that of Kalyanavarman who says:

> सुनफानफादुरुधुराः क्रमेण योगा भवन्ति रविरहितैः ।
> वित्तान्त्योभयसंस्थैः कैरवकवबान्धवाद्विहगैः ॥
> एते न यदा योगाः केन्द्रग्रहवर्जितः शशाङ्कश्च ।
> केमद्रुमोऽतिकष्टः शशिनि च सर्वग्रहादृष्टे ॥

From the above, it will be seen that, according to Garga though the position of any one of the five planets in any one of the Kendras will annul or annihilate the effects of the Kemadruma-yoga, it does not produce any of the 3 yogas Sunapha, Anapha and Dhurudhura.

[*Note.—The Moon in a Kendra associated with one of the five planets does not destroy the effect of the Kemadrumayoga*].

(Fourth quarter). But the Yavanas went further. Srutakirti, one of the Yavanas declared that the presence of any of the planets (1) in the 4th house from the Moon is Sunapha (2) in the 10th house Anapha and (3) in the 4th and 10th houses is Dhurudhura. *cf.*

> चन्द्रचतुर्थैः सुनफा दशमस्थैः कीर्तिताऽनफा विहगैः ।
> उभयस्थितैर्दुरुधुरा केमद्रुमसंज्ञितोऽन्यथा योगः ॥

विविधयोगसुखैकनिधिः सदा दुरुधुराप्रभवः प्रथितो भवेत् ॥
प्रेष्यः खलो लोकविरुद्धवृत्तिः दारिद्र्यदुःखैरपनसंदेहः ।
कान्तासुहृद्वस्त्रधनैर्विहीनः केमद्रुमेयो नृपवंशजोऽपि ॥

Also सारावली

वाग्बुद्धिविक्रमगुणैः प्रथितः पृथिव्यां
स्यातन्त्रचसौख्यधनवाहनभोगभोगी ।
दाता कुटुम्बधनपोषणलब्धखेदः
सद्वृत्तवान्दुरुधुराप्रभवो धुरिस्थः ॥
कान्तान्नपानगृहवस्त्रसुहृद्विहीनो
दारिद्र्यदुःखगददैन्यमलैरुपेतः ।
प्रेष्यः खलः सकललोकविरुद्धवृत्तिः
केमद्रुमे भवति पार्थिववंशजोऽपि ॥

॥ कुजादिग्रहयुतसुनफायोगः ॥

जातश्च भूपतिश्चण्डो हिंस्रो दम्भी सुधीरधीः ।
धनविक्रमवान् कोपी चन्द्राद्धनगते कुजे ॥ ८६ ॥

Sloka 86. The person at whose birth Mars is in the 2nd bhava from the Moon will become a king and in that capacity he will be fierce, cruel, hypocritical, strong minded, wealthy, valiant and irritable.

NOTES

Varahamihira does not differentiate the effect of the planets by their positions in the 2nd or in the 12th house so far as the yogas mentioned in slokas 86 105 are concerned. He attributes the effects to the planets causing the yoga without reference to their being in the 2nd or the 12th house.

cf. बृहज्जातक

उत्साहशौर्यधनसाहसवान्महीनः
सौम्यः पटुः सुवचनो निपुणः कलासु ।

जीवोऽर्थधर्मसुखभाङ् नृपपूजितश्च
कामी भृगुर्बहुधनो विषयोपभोक्ता ॥
परनिमग्नपरिच्छन्नोपभोक्ता रवितनयो बहुकार्यकृद्गणेश ॥

वेदशास्त्रकलागेयकुशलः सुशरीरवान् ।
मनस्वी हितवाक् धर्मी चन्द्राद्द्वितगते बुधे ॥ ८७ ॥

Sloka 87. Conversant with vedic ordinances, fine arts and music, well-shaped, highly intelligent, of agreeable speech and pious will the person be at whose birth Mercury occupies the 2nd house from the Moon.

सर्वविद्याधिकः श्रीमान् कुटुम्बी नृपवल्लभः ।
राजतुल्ययशस्वी च चन्द्राद्द्वितगते गुरौ ॥ ८८ ॥

Sloka 88. The person born in the सुनफा (Sunapha) with Jupiter in the 2nd house from the Moon excels in every branch of knowledge, is prosperous, has a good family, gets into the good graces of his sovereign and becomes lordly and famous

विक्रमस्त्रीधनक्षेत्रकर्मवान् बहुवित्तवान् ।
चतुष्पदाढ्यो राजश्रीः सिते चन्द्रात्कुटुम्बगे ॥ ८९ ॥

Sloka 89 In the सुनफा (Sunapha) in which Venus occupies the 2nd house from the Moon, the person born will be valiant, married, wealthy, possessed of agricultural lands, engaged in work, with much property, rich in cattle and horses (quadruped) and will live in regal splendour.

पुरग्रामस्थिताशेषैः पूजितो धनवान् सुधीः ।
निपुणः सर्वकार्येषु चन्द्राद्द्वितगते शनौ ॥ ९० ॥

Sloka 9.. When Saturn is in 'the 2nd bhava in respect to the Moon, the person born will get the esteem

of all people in towns and villages, and will be wealthy, talented and versed in every kind of business

॥ कुजादिग्रहयुतानफायोगः ॥

मानी रणोत्सुकः क्रोधी धृष्टश्चोरजनप्रभुः ।
धीरः सततुलोभी स्याचन्द्रादन्त्यगते कुजे ॥ ९१ ॥

Sloka 91 When Mars occupies the 12th house from the Moon, the person born will be arrogant, eager for war, wrathful bold, at the head of a band of marauders, resolute and of an alluring presence

गान्धर्वलेख्यपटुवाक् कविर्वक्ता सुदेहवान् ।
यशस्वी राजपूज्यः स्याचन्द्राद्व्ययगते बुधे ॥ ९२ ॥

Sloka 92 When Mercury occupies the 12th bhava from the Moon, the person born will be capable of discoursing cleverly on music and drawing, learned, eloquent, handsome, of great renown and held in veneration by kings

राजपूज्योऽतिमेधावी गाम्भीर्यगुणसत्ववान् ।
शुचिः स्थानधनाढ्यः स्यात् चन्द्राद्द्वादशगे गुरौ ॥ ९३ ॥

Sloka 93 The person at whose birth Jupiter is in the 12th bhava in respect to the Moon will be honoured by kings, very intelligent, endued with earnestness and energy, upright and possessed of a great deal of status and wealth

युवतीजनकन्दर्पः पश्वादिधनवान् सुधीः ।
धनधान्याधिकश्चन्द्रादन्त्यस्थानगते भृगौ ॥ ९४ ॥

Sloka 94 A charmer of young women, owning numerous cattle and similar possessions, highly intelligent, rich in money and grain, will the person be at

whose nativity, Venus is in the 12th bhava from the Moon

विस्तीर्णबाहुर्गुणवान् नेता पश्वादिवित्तवान् ।
गृहीतवाक्यो दुःस्त्रीकश्चन्द्रादन्त्यगते शनौ ॥ ९५ ॥

Sloka 95. When Saturn occupies the 12th bhava from the Moon, the person born is long armed, meritorious, possessed of numerous cattle and similar possessions · he is a leader and his words carry weight and are accepted, he is yoked to a bad woman

॥ दुरुधरायोगः ॥

असत्यवादी गुणवान् निपुणोऽतिशठो घृणी ।
लुब्धो वृद्धासतीसक्तश्चन्द्रे सौम्यारमध्यगे ॥ ९६ ॥

Sloka 96. The person at whose birth the Moon is between Mercury and Mars is untruthful though possessed of merits, clever but very depraved, censorious and avaricious, and addicted to unchaste women past their prime.

स्वकर्मविभवोद्दृप्तो यशस्वी रिपुपीडितः ।
स्वगेहशीलकृच्चन्द्रे मध्यगे कुजजीवयोः ॥ ९७ ॥

Sloka 97 When the Moon is betwixt Mars and Jupiter, the person born will be a renowned individual, owing his fortune to his own mighty exertion, but harassed by foes. The moral tone of his house-hold would wholly be due to his powerful example.

व्यायामी सुभगः क्रूरो दृढः सत्कामवित्तवान् ।
मयादशीलः शीतांशौ मध्यगे कुजशुक्रयोः ॥ ९८ ॥

Sloka 98. If at a person's birth, the Moon be between Mars and Venus, he will be athletic, handsome,

cruel, cheerful, virtuously inclined and wealthy, but liable to swerve from morality under the influence of fear

कुत्सितस्त्रीरतः क्रोधी धनवान् पिशुनोऽरिमान् ।
असन्तप्तो निशानाथे मध्यगे कुजमन्दयोः ॥ ९९ ॥

Sloka 99 The individual at whose birth the Moon is between Mars and Saturn will be addicted to vile women, wrathful rich treacherous, contending with numerous enemies but unscathed and uncontrite

धर्मात्मा शास्त्रविद्वाग्मी सत्कविः सज्जनान्वितः ।
यशस्वी च निशानाथे मध्यगे बुधजीवयोः ॥ १०० ॥

Sloka 100 When the Moon is in the midst of the two planets Mercury and Jupiter at a person's birth he will be pious, conversant with the sacred scriptures, eloquent, facile in composition associated with good men and of great fame

नृत्यगानरतः कान्तः प्रियवाक् सुभगः सुधीः ।
शूरप्रकृतिकश्चन्द्रे मध्यगे बुधशुक्रयोः ॥ १०१ ॥

Sloka 101 The person at whose birth the Moon is between Mercury and Venus will be an amateur in dancing and music beloved of agreeable speech, hand some, highly intelligent and of a heroic temperament

देशाद्देशं गतः पूज्यो नातिविद्याधनान्वितः ।
स्वबन्धुजनविद्वेषी चन्द्रे मन्दज्ञमध्यगे ॥ १०२ ॥

Sloka 10? When the Moon is between Saturn and Mercury, the person born may have to go from one country to another, he will be revered, have moderate learning and wealth but evince great aversion to his kith and kin

नृपतुल्यकरः श्रीमान् नीतिज्ञो विक्रमान्वितः ।
ख्यातोऽदुष्टमतिश्चन्द्रे मध्यगे गुरुशुक्रयोः ॥ १०३ ॥

Sloka 103. Acting in a princely fashion, prosperous, politic, valiant, celebrated and guiltless in thought will the person be at whose nativity the Moon holds a place between Jupiter and Venus.

सुखी विनयविज्ञानविद्यारूपगुणान्वितः ।
धनी शान्तिकरश्चन्द्रे मध्यगे शनिजीवयोः ॥ १०४ ॥

Sloka 104. The person at whose birth the Moon has got between Saturn and Jupiter will be comfortable; possessed of humility, knowledge, learning, beauty and worth; owning much wealth and of a conciliatory conduct.

वृद्धाचारकुलाढ्यश्च निर्गुणस्त्रीजनप्रभुः ।
धनी नृपप्रियश्चन्द्रे सितादित्यसुतान्तरे ॥ १०५ ॥

Sloka 105. If at a birth, the Moon be between Venus and Saturn in a धुरुधुरायोग (Dhurudhura yoga), the person born will be an important personage in a tribe wedded to ancient customs and the lord of a band of worthless females; he will have much wealth and enjoy royal favour.

स्वोच्चस्वमित्रभवनोपगतेषु सर्वं
प्राप्नोति जातमनुजो नियतं यदुक्तम् ।
स्वांशेषु वा निजसुहृद्गृहसंयुतेषु
प्राहुस्तथैव फलमस्ति पराशराद्याः ॥ १०६ ॥

Sloka 106. The whole effect of any yoga such as has been described is invariably realised by the person born under the yoga, when the yoga-making planets

occupy their exaltation, their own or friendly houses. The same is equally true, say Parasara and other authorities, when the Navamsas occupied by the yoga-making planets relate to their own or friendly houses.

चन्द्रः सराहुर्यदि वा सकेतुश्चन्द्राद्दिर्वा यदि रिःफयातः ।
नीचास्तगो वा यदि योगकर्ता जातस्य मिश्रं फलमाहुरार्याः १०७

Sloka 107 If the Moon be in conjunction with Rahu or Ketu or if Rahu occupy the 12th bhava from the Moon, or if the planet producing the yoga be depressed or obscured by the Sun's rays, the effect of the yoga will be mixed to the person born therein

NOTES

With regard to the Moon's capacity of doing good or evil with reference to these three yogas Varahamihira says

अशुभकृदुडुपोऽह्नि दृश्यमूर्तिर्गलिततनुश्च शुभोऽन्यथाऽन्यदूह्यम् ॥

That is for persons born in the day time, the Moon in any of the first 6 houses is auspicious and in any of the other 6 houses is inauspicious The reverse effect is to be understood in the case of persons born in the night time

Skanda and Prajapati and others also say so with reference to these yogas These therefore deserve consideration

॥ अथ शकटादियोगः ॥

षष्ठाष्टमगतश्चन्द्रात्सुरराजपुरोहितः ।
केन्द्रादन्यगतो लग्नाद्योगः शकटसंज्ञितः ॥ १०८ ॥

Sloka 108 If Jupiter occupying the 6th or the 8th bhava from the Moon be else where than in the Kendra in respect to the Lagna, the resulting yoga is termed शकट (Sakata).

NOTES.

Cf. फलदीपिका

"जीवादष्टारिसंस्थे शशिनि तु शकटः केन्द्रगे नास्तिलग्नात्"

But Parasara says

"लग्नास्तसंस्थे शकटः समस्तैः"

If all the planets be in the 1st and the 7th bhavas, the resulting yoga is called शकट (Sakata) Also वराहमिहिर (Varahamihira) in his बृहज्जातक (Brihat Jataka) ch 12, Sl 3 gives the following definition of शकट (Sakata) identical with Parasara's

"तन्वस्तगेषु शकटम्."

The शकटयोग (Sakata yoga) mentioned in sloka 168 *infra* is different from this. The yoga referred to in this sloka is devoid of its bad effects if Jupiter, while being in the 6th or the 8th house from the Moon, is in a Kendra from the Lagna

अपि राजकुले जातो निःस्वः शकटयोगजः ।
क्लेशायासवशान्नित्यं सन्तप्तो नृपविप्रियः ॥ १०९ ॥

Sloka 109. The person born in the शकटयोग (Sakata yoga) be he of a royal family, becomes indigent and in consequence of the trouble and fatigue falling to his lot, he is always distressed and becomes an object of aversion to the king.

cf. फलदीपिका

क्वचित् क्वचिद्भाग्यपरिच्युतः सन् पुनः पुनः सर्वमुपैति भाग्यम् ।
लोके प्रसिद्धो परिहार्यमन्तः शल्यं प्रपन्नः शकटेऽतिदुःखी ॥

॥ अथ पारिजातादियोगः ॥

सपारिजातद्युचरः सुखानि नीरोगताद्युत्तमवर्गयातः ।
सगोपुरांशो यदि गोधनानि सिंहासनस्थः कुरुते विभूतिम् ॥११०॥

Sloka 110. To the person born under its influence, a planet secures comforts if in the पारिजातांश (Parijatamsa),

sound health if in the उत्तमवर्ग (Uttama Varga); numerous cattle if in the गोपुरांश (Gopuramsa); and dominion if in the सिंहासनांश (Simhasanamsa, *vide* Adhyaya 1, Sl. 45-46).

करोति पारावतभागयुक्तो विद्यायशःश्रीविपुलं नराणाम् ।
सदेवलोको बहुयानसेनामैरावतस्थो यदि भूपतित्वम् ॥ १११ ॥

Sloka 111. A planet that attains the पारावतवर्ग (Paravatha Varga) brings to the men born under its auspices, learning and renown accompanied by great prosperity. If the planet reach the higher देवलोकभाग (Devalokabhaga), the lucky person coming into the world under the happy yoga comes to possess an army containing a large number of cars, horses and elephants. If the planet in power at the time of birth be in the highest ऐरावतांश (Iravathamsa), it secures a kingship to the person born.

NOTES.

These are the effects of the yogas mentioned in slokas 45 46½ of Adhyaya I and are taken from पराशरहोरा.

अधमादियोगः

अधमसमवरिष्ठान्यर्ककेन्द्रादिसंस्थे
शशिनि विनयवित्तज्ञानधीनैपुणानि ।
अहनि निशि च चन्द्रे स्वाधिमित्रांशके वा
सुरगुरुसितदृष्टे वित्तवान् स्यात् सुखी च ॥ ११२ ॥

Sloka 112. According as the Moon occupies a Kendra, a Panapara or an Apoklima in respect to the Sun, will the moral training, the wealth, the knowledge and the intellectual precision of the person born, be the lowest, middling or highest. If the Moon be in its own Navamsa or in that of a very friendly planet and

if it be aspected by Jupiter, the person born will be wealthy, if it be aspected by Venus, he will be happy—in both cases without regard to when the birth takes place—which may be by day as well as by night.

NOTES.

This and the next sloka are taken from Brihat Jataka.

From the effects mentioned, it will be seen that the Moon in a Kendra from the Sun is bad whether in the conjunction (1st), in a square (4th or 10th) or in opposition (7th). Here Varahamihira differs from Parasara with regard to पूर्णिमाचन्द्र (Purnima Chandra)

The Moon situated in the 2nd, 5th, 8th and 11th from the Sun is middling, 5th is a negative trine and 9th is a positive one.

The Moon situated in the 3rd, 6th, 9th and 12th from the Sun is good in result. Here Parasara also agrees *Cf.*

सहस्ररश्मितश्चन्द्रे कण्टकादि गते सति ।
न्यूनमध्यवरिष्ठानि धनधीनैपुणानि च ॥
स्वांशेऽधिमित्रस्यांशे वा स्थिते वा दिवसे शशी ।
गुरुणा दृश्यते तत्र जातो वित्तसुखान्वितः ॥
स्वाधिमित्रांशगश्चन्द्रो दृष्टो दानवमन्त्रिणा ॥
निशासु कुरुते लक्ष्मीं छत्रध्वजसमाकुलाम् ।
विपर्ययस्थे शीतांशौ जायन्तेऽल्पधना नराः ॥

Also यवनेश्वर

मूर्खान् दरिद्रांश्चपलान्विशीलांश्चन्द्रः प्रसूतेऽर्कचतुष्टयस्थः ।
कुर्याद्द्वितीये धनिनां प्रसूतिमापोक्लिमस्थे कुलजाग्रनानाम् ॥
स्वांशे शशी भार्गवदृष्टमूर्तिर्निशीश्वरोत्पत्तिकरः प्रदिष्टः ।
तदुत्तमोद्भूतिकरः स तु स्याद् दृष्टो दिवा देवपुरोहितेन ॥

The sloka in the text can also bear the following two interpretations —

(1) If the birth be in day time and the Moon be aspected by Jupiter, the person becomes wealthy. If the birth be at nig

time and the Moon be aspected by Venus, the person born becomes happy If the Moon be in his own Navamsa and aspected by Jupiter, the native will be wealthy If the Moon should be in the Navamsa of a very friendly planet and aspected by Venus, then the person born will be happy

(2) Whether the birth be at night or day, if the Moon be aspected by Jupiter and Venus together, the native is sure to be rich and happy The amount of wealth will be in a less degree if the Moon at birth be in his own or in a friend s Navamsa and be aspected by Jupiter In the same way the happiness will be slightly less if at birth the Moon being, in his own or in a friend s Navamsa be aspected by Venus

cf. सारावली

सूर्यात्केन्द्रादिगतो निशाकरः स्वल्पमध्यभूयिष्ठान् ।
कुर्यात्क्रमेण धनधीनैपुणविज्ञाननिनयांश्च ॥

चन्द्राधियोगः

सौम्यैः स्मरारिनिधनेष्वधियोग इन्दोः
तस्मिंश्चमूपसचिवक्षितिपालजन्म ।
सम्पत्तिसौख्यविभवाहतशत्रवश्च
दीर्घायुषो विगतरोगभयाश्च जाताः ॥ ११३ ॥

Sloka 113. With the benefic planets occupying the 6th, the 7th and the 8th houses from the Moon there results what is called the Moon's अधियोग (Adhiyoga) wherein takes place the birth of a commander (Police Superintendent or head), a minister or a ruler (of a district or Province). Those that are born in the Moon's अधियोग (Adhiyoga) are at the height of prosperity and pleasure, overcome their foes and live a long life, being exempt from diseases and dangers

NOTES

The yoga will be lowered a little in effect if the Sun should

be in opposition to the Moon. The effects described in the third quarter of the sloka will take place if only two benefics instead of three as above be in the above places from the Moon, and those mentioned in the last quarter result if only one benefic is present in one of the above places from the Moon. The benefic planets referred to are Mercury, Jupiter and Venus

Bhattotpala says that the interpretation put by some that all the three places, *viz*. 6th, 7th and 8th houses from the Moon, should be occupied each by one of the three to constitute an अधियोग (Adhiyoga) is not correct, and quotes in support thereof the following from श्रुतकीर्ति (Srutakeerti) who recognises 7 sorts of अधियोग (Adhiyoga).

> निधनं द्युनं षष्ठं चन्द्रस्थानाद्यदा शुभैर्युक्तम् ।
> अधियोगः स प्रोक्तो व्यासकृतौ सप्तधा पूर्वैः ॥

The seven sorts are caused according as the three benefic planets occupy one or more of the three houses, 6th, 7th and 8th places from the Moon. That is, they might occupy (1) all the 3 houses, 6th, 7th and 8th, (2) 6th and 7th, (3) 6th and 8th, (4) 7th and 8th, (5) 6th only, (6) 7th only and (7) 8th only. He also adds

> षट् सप्तमाष्टसंस्थैश्चन्द्रात्सौम्यैः शुभोऽधियोगः स्यात् ।
> पापः पापैरेव मिश्रैर्मिश्रस्तथैवोक्तः ॥

Badarayana (बादरायण) and Parasara are of opinion that according as all the benefic planets happen to possess superior, medium or ordinary strength, a person born under the yoga will become a king, a minister or a commander.

> शशिनः सौम्याः षष्ठे द्युने वा निधनसंस्थिता वा स्युः ।
> जातो नृपतिर्ज्ञेयो मन्त्री वा सैन्यनायको वाऽपि ॥
> स्यादधियोगे जातः सौम्यैः सबलैर्नराधीशः ।
> मध्यबलैर्मन्त्री स्यादधमबलैः सैन्यनायकः स्यात् ।

Also चन्द्रिका

> सौम्यैरिन्दोर्द्यूनषडन्ध्रसंस्थैस्तद्वद्ग्लग्नात्संस्थितैर्वाऽधियोगः ।
> नेता मन्त्री भूपतिः स्यात्क्रमेण ख्यातः श्रीमान् दीर्घजीवी मनस्वी ॥

But कल्याणवर्मन् (Kalyanavarman) classes the चन्द्राधियोग (Chandradhiyoga) with Raja yoga when the planets Mercury, Jupiter and Venus are not eclipsed nor aspected by malefics. *cf.* सारावली

> द्यूनं षष्ठमथाष्टमं शिशिरगो प्राप्ता समस्ताः शुभाः
> क्रूराणां यदि गोचरे न पतिता. सूर्यालयाद्दूरतः ।
> भूपाल: प्रभवेत्स यस्य जलधेर्वेलावनान्तोद्भवैः
> सेनामत्तकरीन्द्रदानसलिलं भृङ्गैर्मुहु पीयते ॥

Mandavya is also of the same opinion *cf*

> अमित्रं थामिन निधनमथवा शीतरुचितो
> गत. सर्वे सौम्यास्तमिह जनयेयुर्नरपतिम् ।
> घृतैर्नैवासेकं गतवति विपादाश्रुपयसा
> प्रतापाग्निर्यस्य ज्वलति हृदये शत्रुषु भृशम् ॥

॥ लग्नाधियोगः ॥

> लग्नादरिद्यूनगृहाष्टमस्थैः शुभैर्न पापग्रहयोगदृष्टैः ।
> लग्नाधियोगो भवति प्रसिद्धः पापैः सुखस्थानविवर्जितैश्च ॥ ११४ ॥

Sloka 114. When benefic planets occupy the 6th, the 7th and the 8th bhava from the Lagna and are neither in conjunction with nor aspected by malefic planets which are in positions other than the 4th bhava, the celebrated लग्नाधियोग (Lagnadhiyoga) is produced.

NOTES

This and the next six slokas are from Parasara. From the quotation from Phaladeepika quoted under the previous sloka, it will be seen that Mantreswara recognises Chandradhiyoga and Lagnadhiyoga alike

cf. जातकादेश

> षष्ठसप्ताष्टमस्थैर्लग्नात्सौम्यैरपापदृष्टियुतैः ।
> लग्नाधियोगमेतत् पापै सुखवर्जितो भवति ॥

लग्नाधियोगे बहुशास्त्रकर्ता विद्याविनीतश्च बलाधिकारी ।
मुख्यस्तु निष्कापटिको महात्मा लोके यशोवित्तगुणान्वितः स्यात् ॥

Sloka 115. The person born in the लग्नाधियोग (Lagnadhiyoga) will produce many scientific works, possess philosophical training, hold a chief command in the army, will be unsophisticated and generous, enjoying the eminent advantages which fame and fortune give in the world.

NOTES.

cf. जातकादेश

लग्नाधियोगजातो मन्त्री पृतनापतिर्धरास्वामी ।
बहुदारवान्विनीतो दीर्घायुर्धर्मवानशत्रुगणः ॥

For the लग्नाधियोग (Lagnadhiyoga) the following effects are given in सारावली—

लग्नात्षष्ठमदाष्टमे यदि शुभाः पापैर्न युक्तेक्षिताः
मन्त्रीदण्डपतिः क्षितेरधिपतिः स्त्रीणां बहूनां पतिः ।
दीर्घायुर्गदवर्जितो गतभयो लग्नाधियोगे भवेत्
सच्छीलो यवनाधिराजकथितो जातः पुमान् सौख्यभाक् ॥

॥ गजकेसरीयोगः ॥

केन्द्रस्थिते देवगुरौ मृगाङ्कात् योगस्तदाहुर्गजकेसरीति ।
दृष्टे सितार्येन्दुसुतैः शशाङ्के नीचास्तहीनैर्गजकेसरी स्यात् ॥ ११६ ॥

Sloka 116. When Jupiter occupies a kendra from the Moon, the yoga produced is called गजकेसरी (Gajakesari). *Again if the Moon be aspected by planets,* Venus, Jupiter and Mercury without being depressed or obscured by the Sun, the yoga produced is गजकेसरी (Gajakesari).

गजकेसरीसंजातस्तेजस्वी धनधान्यवान् ।
मेधावी गुणसंपन्नो राजप्रियकरो भवेत् ॥ ११७ ॥

Sloka 117 The person born in the गजकेसरियोग (Gajakesariyoga) is energetic, has much money and grain, is intelligent and meritorious and does what will please his king

cf जातकादेश

हन्ति सर्वग्रहारिष्टं चन्द्रकेन्द्रे बृहस्पतिः ।
यथा गजसहस्राणि निहन्त्येकोऽपि केसरी ॥
केसरियोगे जातो धनवान् स्वकुलाधिपो महाप्राज्ञः ।
ग्रामपुरनगरकर्ता सहस्रमासेषु जीवति विद्वान् ॥

॥ अमलायोगः ॥

यस्य जन्मसमये शशिलग्नात् सद्ग्रहो यदि च कर्मणि संस्थः।
तस्य कीर्तिरमला भुवि तिष्ठेदायुषोऽन्तमविनाशनसंपत् ॥ ११८ ॥

Sloka 118 If at the birth of any person, a benefic planet be in the 10th house reckoned from the Moon or the Lagna, the fame of that person will remain unclouded in the country and his prosperity will be unfailing till the end of his life

लग्नाद्वा चन्द्रलग्नाद्वा दशमे शुभसंयुते ।
योगोऽयममला नाम कीर्तिराचन्द्रतारकी ॥ ११९ ॥

Sloka 119 When the 10th bhava from the rising sign or the Moon is occupied by a benefic planet, the yoga is styled अमला (Amala—spotless) and the fame of the person born in the yoga lasts as long as the Moon and stars endure

cf. फलदीपिका

चन्द्राद्व्योम्न्यमलाह्वयः शुभखगैर्योगो विलग्नादपि ॥

राजपूज्यो महाभोगी दाता बन्धुजनप्रियः ।
परोपकारी गुणवानमलायोगसंभवः ॥ १२० ॥

Sloka 120. The person born in the अमलायोग (Amalayoga) is highly revered by his sovereign, has great enjoyments, is liberal, kind to his relatives, benevolent and worthy.

NOTES.

The effect of birth in an अमलयोग (Amalayoga) is thus described in फलदीपिका (Phaladeepika).

क्ष्मेशः स्यादमले धनी सुतयशःसम्पद्युतो नीतिमान् ।

॥ वेशीयोगादि ॥

व्ययधनयुतखेटैर्वेसिवेशी दिनेशा-
दुभयचरिकयोगश्चोभयस्थानसंस्थैः ।
निजगृहसुहृदुच्चस्थानयातैश्च जाता
बहुधनसुखयुक्ता राजतुल्या भवन्ति ॥ १२१ ॥

Sloka 121. If planets occupy the 12th, the 2nd or both the bhavas from the Sun, the resulting yogas are respectively named वेसि (Vesi), वेशि (Vesi) and उभयचरि (Ubayachari). When the planets concerned occupy their own, friendly or exaltation signs, the persons born *in the resulting yogas will be on a par with kings in* regard to the vast wealth and comforts they can command.

जातः सुशीलः शुभवेशियोगे वाग्मी धनी वीतभयो जितारिः ।
पापग्रहे दुष्टजनानुरक्तः पापात्मको वित्तसुखादिहीनः ॥ १२२ ॥

Sloka 122. The person born in an auspicious वेशियोग (Vesiyoga) is amiable, eloquent, wealthy, intrepid and triumphant over his foes while the one born in a वेशियोग (Vesiyoga) with an inauspicious planet is fond of bad company, evil-minded and bereft of riches and comfort.

वेसौ शुभग्रहयुते निपुणः प्रदाता
विद्याविनोदसुखवित्तयशोबलाढ्यः ।
पापान्विते यदि विदेशगतोऽतिमूर्खः
कामातुरो वधरुचिर्विकृताननः स्यात् ॥ १२३ ॥

Sloka 123 The person whose birth takes place in a वेसियोग (Vesiyoga) with a benefic planet is intelligent, liberal, delighting in scientific pursuits, and possessed of comfort, wealth, fame and strength, but the man born in a वेसियोग (Vesiyoga) with a malefic planet will be very stupid, afflicted with lust, delighting in murder, and ugly-faced and he may have to go into exile

सौम्यान्वितोभयचरिप्रभवा नरेन्द्रा-
स्तत्तुल्यवित्तसुखशीलदयानुरक्ताः ।
पापान्वितोभयचरी यदि पापकृत्या
रोगाभिभूतपरकर्मरता दरिद्राः ॥ १२४ ॥

Sloka 124 Those that have their birth in the उभयचरियोग (Ubhayachariyoga) produced by benefic planets are princely individuals possessed of corresponding wealth and comforts and beloved for their amiability and compassionate nature But those that are born in the उभयचरि (Ubhayachari) with malignant planets are wicked, afflicted with diseases, engaged in service for other people and in indigent circumstances

cf जातकाभरण

सूर्याद्व्ययगैर्वासिर्वित्तगतैश्चन्द्रवर्जितैर्वेसि ।
उभयस्थितैर्ग्रहेन्द्रैरुभयचरी नामतो योगा ॥
मन्दगतिर्मृदुवचनो दीनाक्षो बन्धुवत्सलो धृतिमान् ।
आयव्ययतुल्यकरो जातः स्याद्वेसियोगेऽस्मिन् ॥
पापमतिर्विरलाङ्घ्रो निद्रालस्यश्रमान्वितो वासौ ।

पापैरेवं सौम्यैर्बलयुक्तैः सर्वसौख्यसंपन्नः ॥
मुखरो ज्ञानी बलवान् स्वबन्धुनाथो नरेन्द्रदयितः स्यात् ।
नित्योत्साही वाग्मी योगे जातः शुभोभचर्यायाम् ॥

Also पराशर

वेसिश्चान्यगतैर्ग्रहैर्द्रविणगैर्वेशिः शशाङ्कोज्झितैः
भानोस्तूभयगैस्तदोभयचरी योगः स्मृतः प्राक्तनैः ।
किञ्चित्तद्वचनेषु नैव नियमो वश्यं नरश्चानृतो
त्यन्ते कष्टकरो नरश्च मृदुदृक् स्याद्वेसियोगोद्भवः ॥
तिर्यग्दृष्टिः सत्यवत्यानुकम्पी मर्त्योऽत्यर्थं दीर्घकायोऽलसश्च ।
सूतौ यस्य स्याद्यदा वेशियोगस्त्वल्पद्रव्यो वाग्विलासाधिशाली॥
यस्य स्याज्जनने किलोभयचरीयोगस्य चेत्संभवः
सोऽत्यन्तं समवायमानपि तदा मर्त्यो भवेत्सद्यशः ।
नात्युच्चः प्रबलामलाऽञ्चितनयायुक्तः समृद्धः सदा
अत्यर्थं स्थिरमानसः सरलदृक् सर्वं सहः सन्मतिः ॥

Also फलदीपिका

हित्वेन्दुं शुभवेसिवास्युभयचर्याख्यास्त्वरिःफोभय-
स्थानस्थैः सवितुः शुभैः स्युरशुभैस्ते पापसंज्ञाः स्मृताः ।
सत्पार्श्वे शुभकर्तरीत्युभयमे पापैस्तु पापाह्वयो
लग्नाद्वित्तगतैः शुभैस्तु सुशुभो योगो न पापेक्षितैः ॥
सुशुभे शुभकर्तर्यां वेसादौ सुनफादिवत् ।
शुभैः क्रमात्फलं ज्ञेयं विपरीतमसद्ग्रहैः ॥

॥ अथ शुभयोगादि ॥

शुभाशुभाख्ये यदि जन्मलग्ने शुभाशुभाख्यौ भवतस्तदानीम् ।
व्ययस्वगैः पापशुभैर्विलग्नात् पापाख्यसौम्यग्रहकर्तरी च ॥ १२५ ॥

Sloka 125. According as the rising sign is occupied by benefic or malefic planets, the yogas produced are

termed शुभ (Subha) and अशुभ (Asubha) respectively When the 12th and the 2nd bhavas from the Lagna are occupied by malefic or benefic planets, the yogas are called पापकर्तरि (Papakarthari) and सौम्यकर्तरि (Soumyakarthari) respectively

शुभयोगभवो वाग्मी रूपशीलगुणान्वितः ।
पापयोगोद्भवः कामी पापकर्मा परार्थभुक् ॥ १२६ ॥

Sloka 126 The person born in the शुभयोग (Subha yoga) is eloquent, handsome, amiable and worthy while the one born in the अशुभयोग (Asubha yoga) is lustful, wicked and feeding on what is not his own but another s

शुभकर्तरिसंजातस्तेजोवित्तबलाधिकः ।
पापकर्तरिके पापी भिक्षाशी मलिनो भवेत् ॥ १२७ ॥

Sloka 127 The person born in a शुभकर्तरियोग (Subha karthari yoga) will have superior lustre, wealth and strength while the one born in a पापकर्तरि (Papakarthari) will be criminal, eating begged food and impure

NOTES

In the 3 yogas शुभ (Subha) अशुभ (Asubha) and कर्तरि (Karthari) mentioned in slokas 125 127 the Sun and the Moon are not reckoned

cf मानसागरे

लग्नाद्द्वितीयसंस्थैरर्केन्दुविवर्जितैर्ग्रहैः सुशुभाख्यः ।
अशुभाख्यो व्ययसंस्थैरुभयस्थैः कर्तरी समाख्याता ॥
सुशुभाख्ययोगे जातो धनवान् वनिताहृतो नियमशीलः ।
नित्योद्युक्तश्चपरः सुवक्ता भोगान्वितः प्राज्ञश्च ॥
अशुभाख्ययोगे जातो मायावी वाक्शठोऽतिसन्तापी ।
क्षीणायुरल्पबुद्धिश्चलस्वभावोऽतिविकलाङ्गः ।

कर्तरियोगे जातो बलवान् स्वकुलाधिपो महोत्साही ।
कर्तरियोगे पापैः परदेशगतो विषाग्निशस्त्रहतः ॥

॥ पर्वतयोगः ॥

सौम्येषु केन्द्रगृहगेषु सपत्नरन्ध्रे
शुद्धेऽथवा शुभयुते यदि पर्वतः स्यात् ।
लग्नान्त्यपौ यदि परस्परकेन्द्रयातौ
मित्रेक्षितौ भवति पर्वतनामयोगः ॥ १२८ ॥

Sloka 128. If benefic planets be in Kendra houses and if the 6th and the 8th bhavas be either unoccupied or occupied by benefic planets, the resulting yoga is पर्वत (Parvatha). Again, if the lords of the Lagna and the 12th bhavas be in Kendra positions with respect to each other and aspected by friends, there is the पर्वतयोग (Parvatha yoga).

cf. यवन

लग्नात्समेपूरणगाः प्रशान्ताः सर्वे ग्रहेन्द्रा इह चेदपापाः ।
तं पर्वतं विद्धि बलाधिकानां महीपतीनां प्रसवाय योगे ॥

Also जातकादेश

उदयास्तकर्महिबुके ग्रहयुक्ते रिःफनैधने शुद्धे ।
यः कश्चित्तत्रगतो योगोऽयं पर्वतो नामा ॥

भाग्यान्वितः पर्वतयोगजातो विद्याविनोदाभिरतः प्रदाता ।
कामी परस्त्रीजनकेलिलोलस्तेजोयशस्वी पुरनायकः स्यात् ॥ १२९ ॥

Sloka 129. The person who has his birth in the पर्वतयोग (Parvatha yoga) will be prosperous, engaged in literary pursuits, liberal, libidinous and fond of sporting with women not his own, full of energy, famous and at the head of a city.

cf. जातकादेश

पर्वतयोगे जातो भूपालो धर्मवान् विनीतश्च ।
ग्रामपुरनगरकर्ता लोके श्रुतवान्युगान्तकीर्त्तिः स्यात् ॥

काहलयोगः

अन्योन्यकेन्द्रगृहगौ गुरुबन्धुनाथौ
लग्नाधिपे बलयुते यदि काहलः स्यात् ।
कर्मेश्वरेण सहिते तु विलोकिते वा
स्वोच्चस्वके सुखपतौ यदि तादृशः स्यात् ॥ १३० ॥

Sloka 130. If the lords of the 9th and the 4th bhavas be in Kendra positions with respect to each other and if the lord of the Lagna have strength, the yoga produced is काहल (Kahala). If the lord of the 4th bhava occupying its exaltation or its own sign be aspected by or in conjunction with the lord of the 10th bhava, the yoga will be such as the foregoing.

ओजस्वी साहसी मूर्खश्चतुरङ्गबलैर्युतः ।
यत्किंचिद्ग्रामनाथस्तु जातः स्यात् काहले नरः ॥ १३१ ॥

Sloka 131. The person born in the काहलयोग (Kahala yoga) is vigorous, daring, ignorant, possessed of an army complete in its parts and ruling over a few villages.

NOTES.

cf. जातकादेश

बन्धुरु(धर्म)गृहाधीशावन्योन्यं केन्द्रमाश्रितौ ।
लग्नाधीशो बलवति योगः काहलसंज्ञकः ॥
विद्याविनयसंपन्नो रूपवान् विजितेन्द्रियः ।
आज्ञापरो महाभोगी योगे स्यात्काहले नरः ॥

काहलयोग (Kahalayoga) and its effect are thus stated in फलदीपिका.

लग्नाधिपास्तमपतिस्थितराशिनाथस्वोच्चस्वमेषु यदि कोणचतुष्टयस्थ ।
योग स काहल इति प्रथित ॥
वर्द्धिष्णुरार्य सुमति प्रमन्न क्षेमकर काहलनो नृमान्य ।

मालिकायोगः

लग्नादिसप्तगृहगा यदि सप्तखेटा
जातो महीपतिरनेकगजाश्वनाथः ।
वित्तादिगा निधिपतिः पितृभक्तियुक्तो
धीरोग्ररूपगुणवान् नरचक्रवर्ती ॥ १३२ ॥

Sloka 132 If the 7 planets be in 7 houses from the Lagna, the person born in the yoga is a king in command of many elephants and horses If the माला (Mala—the wreath of planets) be from the 2nd bhava, the person born in this 2nd yoga will be a king owning hoards of wealth, dutifully reverent towards parents, resolute, of stern aspect and possessed of eminent virtues

जातो यदा विक्रममालिकायां
भूपः स शूरो धनिकश्च रोगी ।
सुखादिका चेद्बहुदेशभाग्य-
भोगी महादानपरो महीपः ॥ १३३ ॥

Sloka 133 If the मालिका (Malika) commence from the 3rd bhava, the person born in it will be heroic and wealthy but sickly If the starting point of the मालिका (Malika) be the 4th bhava, the person who has his birth therein will be a very liberal sovereign enjoying the good fortune due to his governing many countries.

पुत्राद्या यदि मालिका नरपतिर्यज्वाथवा कीर्तिमान्
जातः षष्ठगृहात् क्वचिद्धनसुखप्राप्तो दरिद्रो भवेत् ।

Sloka 137. The person born in the चामरयोग (Chamara yoga) will be either a philosopher, wise, eloquent and held in high esteem by kings, or a king who being competent by birth &c, to enter on the study of the sacred scriptures, has mastered everything connected therewith. This personage will live a year after the tale of 70 years is completed, i.e. 71 years.

cf. जातकादेश

योगेऽस्मिन् चामरे जातो दीर्घायुर्धनवान् सुखी ।
बहुदेशाधिनाथः स्याद्धर्मिष्ठो वेदपारगः ॥

॥ शङ्खयोगः ॥

अन्योन्यकेन्द्रगृहगौ सुतशत्रुनाथौ
लग्नाधिपे बलयुते यदि शङ्खयोगः ।
लग्नाधिपे च गगनाधिपतौ चरस्थे
भाग्याधिपे बलयुते तु तथा वदन्ति ॥ १३८ ॥

Sloka 138 When the lords of the 5th and the 6th bhavas are in Kendra positions with respect to each other and when the lord of the Lagna is strong, the yoga is called शङ्ख (Sankha) The same yoga is said to exist when the lord of the Lagna, as well as the lord of the 10th bhava, occupy a moveable sign and the lord of 0th bhava is strong.

शङ्खे जातो भोगशीलो दयालुः स्त्रीपुत्रार्थक्षेत्रवान् पुण्यकर्मा ।
शास्त्रज्ञानाचारसाधुक्रियावान् जीवेदर्धं वत्सराणामशीतिः ॥ १३९ ॥

Sloka 139. The person born in the Sankha yoga will have a life of enjoyment, be compassionate, blessed with a wife, sons, wealth and lands, engaged in the practice of virtue, will possess a knowledge of the sacred scriptures, will be well conducted, beneficent,

and may live 81 years (one year after the tale of eighty is completed).

cf. जातकादेश

केन्द्रत्रिकोणगाः सर्वे तिष्ठन्ति यदि खेचराः ।
यः कश्चित्स्वोच्चराशिस्थो योगः स्याच्छङ्ख ईरितः ॥
शङ्खयोगोद्भवो मर्त्यो राजा वा तत्समोऽपि वा ।
देवताबह्लोगयुक्तो दाने नृपसमो भवेत् ॥

शङ्खयोग (Sankhayoga) and its effect are thus stated in फलदीपिका.

केन्द्रकोणपयुतिर्यदि शङ्खः ॥
राजा स्याच्छङ्खयोगे बहुवरवनिताभोगसम्पत्तिपूर्णः ॥

॥ भेरीयोगः ॥

स्वान्त्योदयास्तभवनेषु वियच्चरेषु
कर्माधिपे बलयुते यदि भेरियोगः ।
केन्द्रं गतौ सुरगुरोः सितलग्ननाथौ
भाग्येश्वरे बलयुते तु तथैव वाच्यम् ॥ १४० ॥

Sl. k. 140. When there are planets in the 2nd, the 12th, the 1st and the 7th bhavas and when the lord of the 10th bhava is strong, the yoga is भेरि (Bheri). When Venus and the lord of the 1st bhava occupy Kendra positions in respect to Jupiter and when the lord of the 9th bhava is strong, the same yoga should be said to exist.

दीर्घायुषो विगतरोगभया नरेन्द्रा
बह्वर्थभूमिसुतदारयुताः प्रसिद्धाः ।
आचारभूरिसुखशौर्यमहानुभावा
भेरीप्रजातमनुजा निपुणाः कुलीनाः ॥ १४१ ॥

Sloka 141 Those that are born in the भेरि (Bheri

yoga) are lordly men, of good birth, long-lived, exempt from diseases and danger, possessed of much wealth, lands, sons and wives, of great renown, enjoying much happiness on account of their virtuous lives, eminently heroic and of great experience in the affairs of the world

मृदङ्गयोगः

उच्चग्रहांशकपतौ यदि कोणकेन्द्रे
तुङ्गस्वकीयभवनोपगते बलाढ्ये ।
लग्नाधिपे बलयुते तु मृदङ्गयोगः
कल्याणरूपनृपतुल्ययशःप्रदः स्यात् ॥ १४२ ॥

Sloka 142 If the lord of the Navamsa which a planet in its exaltation occupies be in a Kona or Kendra position, if the occupant of the Kona or Kendra position in question be in its exaltation or own house and have abundance of strength and if the lord of the Lagna be powerful at the same time, the yoga produced is मृदङ्ग (Mrudanga) and confers on the person born nobility of mien and fame such as it is the good fortune of sovereigns to have

श्रीनाथयोगः

कामेश्वरे कर्मगते स्वतुङ्गे कर्माधिपे भाग्यपसंयुते च ।
श्रीनाथयोगः शुभदस्तदानीं जातो नरः शक्रसमो नृपालः ॥१४३॥

Sloka 143 When the lord of the 7th bhava is in the 10th bhava and when the lord of the 10th is in the exaltation sign and also in conjunction with the lord of the 9th, the auspicious yoga called श्रीनाथ (Srinatha lord of Fortune) is produced. The person born therein will be like Indra, the king of the celestials.

'But see फलदीपिका

लग्नाधीश्वरभास्करामृतकराः केन्द्रत्रिकोणाश्रिताः
स्वोच्चस्वर्क्षसुहृद्गृहानुपगताः श्रीकण्ठयोगो भवेत् ।
तद्वद्भार्गवमाग्यनाथशशिजाः श्रीनाथयोगस्तथा ॥
लक्ष्मीवान् सरसोक्तिचाटुनिपुणो नारायणाङ्काङ्कितः
तन्नामाङ्कितहृद्यपद्यमनिशं सङ्कीर्तयन् सज्जनः ।
तद्भक्तापचितौ प्रसन्नवदनः सत्पुत्रदारान्वितः
सर्वेषां नयनप्रियोऽतिसुभगः श्रीनाथयोगोद्भवः ॥

शारदायोगः

योगः शारदसंज्ञकः सुतगते कर्माधिपे चन्द्रजे
केन्द्रस्थे दिननायके निजगृहप्राप्तेऽतिवीर्यान्विते ।
चन्द्रात्कोणगते पुरन्दरगुरौ सौम्यत्रिकोणे कुजे
लाभे वा यदि देवमन्त्रिणि बुधाच्चच्छारदासंज्ञकः ॥ १४४ ॥

Sloka 144. When the lord of the 10th bhava is in the 5th, when *Mercury is in a Kendra*; when the Sun is in its own sign and exceedingly powerful; when *Jupiter is in a Kona in respect to the Moon and when* Mars occupies a Trikona position with regard to Mercury; the resulting yoga is called शारदा (Sarada). When Jupiter is in the 11th bhava from Mercury and other conditions mentioned before obtain, the same yoga is said to exist.

स्त्रीपुत्रबन्धुसुखरूपगुणानुरक्ता
भूपप्रिया गुरुमहीसुरदेवभक्ताः ।
विद्याविनोदरतिशीलतपोबलाढ्या
जाताः स्वधर्मनिरता भुवि शारदाख्ये ॥ १४५ ॥

Sloka 145. Those that are born in the शारदायोग (Sarada yoga) take particular care of their wives, their

sons, their relatives, their personal appearance and their virtues; they are in favor with their sovereigns; they show reverence to their preceptors, Brahmans an l Gods; they take delight in literary pursuits and have a good deal of amiability, religious merit and strength; they are attentive to their duties in this world.

मत्स्ययोगः

लग्नधर्मगते पापे पञ्चमे सदसद्युते ।
चतुरस्रं गते पापे योगोऽयं मत्स्यसंज्ञकः ॥ १४६ ॥

Sloka 146. When a malefic planet is in the 9th bhava from the Lagna, when the 5th bhava is occupied by benefic as well as malefic planets, and when the चतुरस्र (Chathurasra) *i. e.* the 4th, or the 8th bhava from the Lagna has a malefic planet, the yoga is termed मत्स्य (Mathsya).

कालज्ञः करुणासिन्धुर्गुणधीबलरूपवान् ।
यशोविद्यातपस्वी च मत्स्ययोगसमुद्भवः ॥ १४७ ॥

Sloka 147. The person born in the मत्स्य (Mathsya) yoga will be an astrologer · he will be very compassionate; he will have virtue, intelligence, strength, beauty, fame, learning and religious merit.

कूर्मयोगः

कलत्रपुत्रारिगृहेषु सौम्याः स्वतुङ्गमित्रांशकराशियाताः ।
तृतीयलाभोदयगास्त्वसौम्या मित्रोच्चसंस्था यदि कूर्मयोगः ॥१४८॥

Sloka 148. If the benefic among the planets be in the 7th, the 5th and the 6th bhavas and the malefic in the 3rd, the 11th and the 1st bhavas, and if the Amsas or Rasis occupied by the planets be invariably those of

their own, exaltation or their friends, the yoga produced is termed कूर्म (Kurma).

विख्यातकीर्तिर्भुवि राजभोगी धर्माधिकः सत्वगुणप्रधानः ।
धीरः सुखी वागुपकारकर्ता कूर्मोद्भवो मानवनायको वा ॥ १४९ ॥

Sloka 149. The person born in the कूर्मयोग (Kurma yoga) will have wide fame, royal luxuries, and will be eminently virtuous, the quality of goodness सत्व (Satva) predominating in his nature ; he will be staid, comfortable, and disposed to befriend other people by putting in a kind word on their behalf with the sovereign or he may even be that sovereign.

खड्गयोगः

भाग्येशे धनभावस्थे धनेशे भाग्यराशिगे ।
लग्नेशे केन्द्रकोणस्थे खड्गयोग इतीरितः ॥ १५० ॥

Sloka 150. When the lords of the 9th and the 2nd bhavas are respectively in the 2nd and the 9th bhavas and when the lord of the 1st bhava is in a Kendra or a Kona, the yoga called खड्ग (Khadga) is produced.

वेदार्थशास्त्रनिखिलागमतत्वशक्ति-
बुद्धिप्रतापबलवीर्यसुखानुरक्ताः ।
निर्मत्सराश्च निजवीर्यमहानुभावाः
खड्गे भवन्ति पुरुषाः कुशलाः कृतज्ञाः ॥ १५१ ॥

Sloka 151. Men born in the खड्ग (Khadga) yoga devote themselves to the study of the Vedas, the Science of polity and all traditions, to the ascertainment of the truths contained therein as well as their application to practice, and to the maintenance of their rank, power, dignity and happiness. They are free from envy or

sons, their relatives, their personal appearance and their virtues; they are in favor with their sovereigns; they show reverence to their preceptors, Brahmans and Gods; they take delight in literary pursuits and have a good deal of amiability, religious merit and strength; they are attentive to their duties in this world.

मत्स्ययोगः

लग्नधर्मगते पापे पञ्चमे सदसद्युते ।
चतुरस्रं गते पापे योगोऽयं मत्स्यसंज्ञकः ॥ १४६ ॥

Sloka 146. When a malefic planet is in the 9th bhava from the Lagna, when the 5th bhava is occupied by benefic as well as malefic planets, and when the चतुरस्र (Chathurasra) *i.e.* the 4th, or the 8th bhava from the Lagna has a malefic planet, the yoga is termed मत्स्य (Mathsya).

कालज्ञः करुणासिन्धुर्गुणधीबलरूपवान् ।
यशोविद्यातपस्वी च मत्स्ययोगसमुद्भवः ॥ १४७ ॥

Sloka 147. The person born in the मत्स्य (Mathsya) yoga will be an astrologer: he will be very compassionate; he will have virtue, intelligence, strength, beauty, fame, learning and religious merit.

कूर्मयोगः

कलत्रपुत्रारिगृहेषु सौम्याः स्वतुङ्गमित्रांशकराशियाताः ।
तृतीयलाभोदयगास्त्वसौम्या मित्रोच्चसंस्था यदि कूर्मयोगः ॥१४८॥

Sloka 148. If the benefic among the planets be in the 7th, the 5th and the 6th bhavas and the malefic in the 3rd, the 11th and the 1st bhavas; and if the Amsas or Rasis occupied by the planets be invariably those of

their own, exaltation or their friends, the yoga produced is termed कूर्म (Kurma).

विख्यातकीर्तिर्भुवि राजभोगी धर्माधिकः सत्वगुणप्रधानः ।
धीरः सुखी वागुपकारकर्ता कूर्मोद्भवो मानवनायको वा ॥ १४९ ॥

Sloka 149. The person born in the कूर्मयोग (Kurma yoga) will have wide fame, royal luxuries, and will be eminently virtuous, the quality of goodness सत्व (Satva) predominating in his nature, he will be staid, comfortable, and disposed to befriend other people by putting in a kind word on their behalf with the sovereign or he may even be that sovereign.

खड्गयोगः

भाग्येशे धनभावस्थे धनेशे भाग्यराशिगे ।
लग्नेशे केन्द्रकोणस्थे खड्गयोग इतीरितः ॥ १५० ॥

Sloka 150. When the lords of the 9th and the 2nd bhavas are respectively in the 2nd and the 9th bhavas and when the lord of the 1st bhava is in a Kendra or a Kona, the yoga called खड्ग (Khadga) is produced.

वेदार्थशास्त्रनिखिलागमतत्त्वशक्ति-
बुद्धिप्रतापबलवीर्यसुखानुरक्ताः ।
निर्मत्सराश्च निजवीर्यमहानुभावाः
खड्गे भवन्ति पुरुषाः कुशलाः कृतज्ञाः ॥ १५१ ॥

Sloka 151. Men born in the खड्ग (Khadga) yoga devote themselves to the study of the Vedas, the Science of polity and all traditions, to the ascertainment of the truths contained therein as well as their application to practice, and to the maintenance of their rank, power, dignity and happiness. They are free from envy or

passion and held in high esteem for their courage and prowess, they are clever and gratefully remember the kindnesses done to them.

Notes

कृताज्ञा is another reading in the fourth quarter of the sloka, which means their orders are readily obeyed.

॥ लक्ष्मीयोगः ॥

केन्द्रमूलत्रिकोणस्थे भाग्येशे परमोच्चगे ।
लग्नाधिपे बलाढ्ये च लक्ष्मीयोग इतीरितः ॥ १५२॥

Sloka 152 When the lord of the 9th bhava is in a Kendra identical with the planet's Moolatrikona and when the lord of the Lagna occupies the exaltation sign and is possessed of abundant strength, the resulting yoga is declared to be लक्ष्मीयोग (Lakshmi yoga).

गुणाभिरामो बहुदेशनाथो विद्यामहीकीर्तिरनङ्गरूपः ।
दिगन्तविश्रान्तनृपालवन्द्यो राजाधिराजो बहुदारपुत्रः ॥ १५३ ॥

Sloka 153 The person born in the लक्ष्मीयोग (Lakshmi yoga will be a king of kings amiable for his many virtues, ruling over many lands, widely known for his learning, lovely as cupid, bowed to by kings from the farthest regions of the earth and having numerous wives and sons.

Notes

This yoga and its effect is thus described in फलदीपिका.

स्वर्क्षोच्चे यदि कोणकण्टकयुतौ भाग्येशशुक्रावुभौ लक्ष्म्याख्य ।
नित्य मङ्गलशील्या वनितया क्रीडत्यरोगी धनी
तेजस्वी स्वजनान् सुरक्षति महालक्ष्मीप्रसादालय· ।
श्रेष्ठान्दोलिकया प्रयाति तुरगस्तैरमाद्याश्रितो
लोकानन्दकरो महीपतिवरो दाता च लक्ष्मीभव ॥

cf. जातकादेश

परमोच्चगते केन्द्रे भाग्यनाथे शुभेक्षिते ।
लग्नाधिपे बलाढ्ये तु लक्ष्मीयोग इतीरितः ॥
वर्गोत्तमगते शुक्रे भाग्ये तस्मिन् शुभग्रहे ।
उच्चग्रहे तृतीयस्थे लक्ष्मीयोग इतीरित ॥

॥ कुसुमयोगः ॥

स्थिरलग्ने भृगौ केन्द्रे त्रिकोणेन्दौ शुभेतरे ।
मानस्थानगते सौरे योगोऽयं कुसुमो भवेत् ॥ १५४ ॥

Sloka 154. When Venus occupies a Kendra represented by an immoveable sign, and the Moon in a Trikona position is other than benefic and when Saturn holds a place in the 10th bhava, the resulting yoga is कुसुम (Kusuma).

दाता महीमण्डलनाथवन्द्यो भोगी महावंशजराजमुख्यः ।
लोके महाकीर्तियुतः प्रतापी नाथो नराणां कुसुमोद्भवः स्यात् १५५

Sloka 155. The person born in the कुसुमयोग (Kusuma yoga) will be a powerful sovereign of wide celebrity in the world, foremost among kings who trace their descent from illustrious royal houses, of great enjoyments, bowed to by rulers of the earth and bountifully bestowing gifts.

पारिजातयोगः

विलग्ननाथस्थितराशिनाथस्थानेश्वरो वापि तदंशनाथः ।
केन्द्रत्रिकोणोपगतो यदि स्यात् स्वतुङ्गगो वा यदि पारिजातः १५६

Sloka 156. Find first the zodiacal sign occupied by the lord of the Lagna; ascertain next in what Rasi the lord of the zodiacal sign first found is. If the lord of

the 2nd Rasi thus ascertained or the lord of the Navamsa occupied by the lord of the secondly found Rasi be in a Kendra or Trikona or in its exaltation, the yoga produced is पारिजात (Parijatha)

मध्यान्तसौख्यः क्षितिपालवन्द्यो युद्धप्रियो वारणवाजियुक्तः ।
स्वकर्मधर्माभिरतो दयालुर्योगो नृपः स्याद्यदि पारिजातः ॥ १५७ ॥

Sloka 157 The person whose birth is in the पारिजात योग (Parijatha yoga) will be a sovereign destined to be happy in the middle and latter portion of his life, respected and obeyed by other kings, fond of war, possessing elephants and horses, attentive to his duty and engagements and of a compassionate disposition

कलानिधियोगः

द्वितीये पञ्चमे जीवे बुधशुक्रयुतेक्षिते ।
क्षेत्रे तयोर्वा सम्प्राप्ते योगः स्यात् स कलानिधिः ॥ १५८ ॥

Sloka 158 When Jupiter occupying the 2nd or the 5th bhava is aspected by or in conjunction with Mercury and Venus or is in a house owned by (either of) them, the yoga is called कलानिधि (Kalanidihi).

कामी कलानिधिभवः सुगुणाभिरामः
संस्तूयमानचरणो नरपालमुख्यैः ।
सेनातुरङ्गमदवारणशङ्खभेरी-
वाद्यान्वितो विगतरोगभयारिसङ्घः ॥ १५९ ॥

Sloka 159 The person born in the कलानिधियोग (Kalanidhi yoga) will be gallant, amiable for his many virtues, waited upon and loyally greeted by many great kings His retinue will consist of an army, horses, strong elephants, conch, drum and other instruments of

martial music: he will be exempt from diseases, dangers and foes of every kind.

अंशावतारयोगः

केन्द्रगौ सितदेवेज्यौ स्वोच्चे केन्द्रगतेऽर्कजे ।
चरलग्ने यदा जन्म योगोऽयमवतारजः ॥ १६० ॥

Sloka 160. If Venus and Jupiter be in Kendras and if Saturn in exaltation occupies also a Kendra and if the rising sign at the time of birth be a moveable one, the resulting yoga is called अवतारज (Avatharaja).

पुण्यश्लोकस्तीर्थचारी कलाज्ञः कामासक्तः कालकर्ता जितात्मा ।
वेदान्तज्ञो वेदशास्त्राधिकारी जातो राजश्रीधरोंऽशावतारे ॥ १६१ ॥

Sloka 161. The person born in the अंशावतारयोग (Amsavathara yoga) will have the majesty of a king; he will be of good reputation; he will go to holy shrines; he will be conversant with fine arts; he will be devoted to gallantry; he will shape the character of the age in which he lives; he will be void of passion. He will be acquainted with the Vedanta Philosophy and qualified by birth to study and interpret the sacred scriptures.

हरिहरब्रह्मयोगः

वित्तेशाद्धनरिःफरन्ध्रभवनप्राप्ताश्च सौम्यग्रहाः
कामेशात्सुखभाग्यरन्ध्रगृहगा जीवाब्जचन्द्रात्मजाः ।
देहेशाद्यदि बन्धुमानभवगाः सूर्यास्फुजिद्भूमिजाः
प्रोक्तास्तत्र पुरातनैर्हरिहरब्रह्माख्ययोगा इमे ॥ १६२ ॥

Sloka 162. The following are the three yogas called हरिहरब्रह्म (Hariharabrahma) by the ancients. The first

हरिहरब्रह्म (Hariharabrahma) yoga is produced when the benefic planets are in the 2nd, the 12th and the 8th bhavas in respect to the lord of the 2nd bhava The 2nd yoga exists when Jupiter, the Moon and Mercury are in the 4th, the 9th and the 8th bhavas with reference to the lord of the 7th bhava, the 3rd yoga is present when the Sun Venus and Mars occupy the 4th, the 10th and the 11th from the lord of the Lagna

निखिलनिगमविद्यापारगः सत्यवादी
सकलसुखसमेतश्चारुवाक्कामशीलः ।
जितरिपुकुलसङ्घः सर्वजीवोपकारी
हरिहरविधियोगे सम्भवः पुण्यकर्मा ॥ १६३ ॥

Sloka 163 The person who has his birth in the हरिहरब्रह्म (Hariharabrahma) yoga will be thoroughly conversant with the entire body of sacred lore, truthful in his speech, possessed of every comfort, of pleasing address, gallant, victorious over his foes, beneficent to every living creature and virtuous

॥ नाभसादियोगः ॥

यूपेषुशक्तियवदण्डगदासमुद्र-
छत्रार्धचन्द्रशकटाम्बुजपक्षियोगाः ।
नौचक्रवज्रहलकार्मुककूटवापी-
शृङ्गाटकाश्च विविधाकृतिविंशतिः स्युः ॥ १६४ ॥

Sloka 164 There are 20 yogas named after the different figures they represent and coming under the general designation of आकृतियोग (Akriti yoga) They are (1) यूप (Yupa), a sacrificial post, (2) इषु (Ishu), an arrow, (3) शक्ति (Sakti), a spear, (4) यव (Yava), a barleycorn,

(5) दण्ड (Danda), a stick ; (6) गद (Gada), a mace ; (7) समुद्र (Samudra), the sea ; (8) छत्र (Chathra), an umbrella ; (9) अर्धचंद्र (Ardhachandra), a half Moon ; (10) शकट (Sakata), a waggon : (11) अम्बुज (Ambuja), a lotus ; (12) पक्षिन् (Pakshin), a bird ; (13) नौ (Nau), a boat ; (14) चक्र Chakra, a wheel ; (15) वज्र (Vajra), Indra's weapon, thunderbolt shaped like the letter X ; (16) हल (Hala), a plough ; (17) कार्मुक (Karmuka), a bow ; (18) कूट (Kuta), a trap (for catching deer) ; (19) वापी (Vapee), a well ; and (20) शृङ्गाटक (Sringataka), a place where 4 roads meet.

NOTES.

The Nabhasa (heavenly) yogas are said to consist of 4 divisions, *viz*. (i) आकृतियोगा' (Akriti yoga) which has 20 sub-divisions ; (ii) सख्यायोगा' (Sankhyayoga) which has 7 sub divisions, (iii) आश्रययोगाः (Asraya yoga) having 3 sub divisions and (iv) दलयोगौ (Dala yoga) having only 2 sub divisions—Total 32 in all.

Yavanacharya is said to recognise 1800 varieties of these Nabhasa yogas, which, when properly analysed, will be found to have been included in the above 32.

In this sloka mere names of the 20 आकृति (Akriti) yogas have been mentioned, while the yogas themselves have been described in detail in slokas 168-172.

रज्जुर्नलश्च मुसलस्त्रितयाश्रयाख्याः
स्रग्भोगिनौ तु दलयोगभवौ भवेताम् ।
वीणादयश्च कथिता वरदामपाश-
केदारशूलयुगगोलकसप्तसंख्याः ॥ १६५ ॥

Sloka 165. रज्जु (*Rajju, a rope*), नल (*Nala, a reed*), and मुसल (Musala, a pestle) are the names of the three आश्रय (Asraya) yogas (named from the general characteristic of the signs which the 7 planets occupy) : स्रक् (Srak a wreath), भोगिन् (Bhogin, a snake) are the two दल

Regarding the two दल (Dala) yogas स्रक् (Srak) and सर्प (Sarpa), the commentator adds that srak yoga is caused if the benefic planets occupy three of the four Kendras while there are no malefic planets in any of the Kendra places; and that when malefic planets occupy three of the Kendras while there are no benefic planets in any of the Kendra houses, the yoga is known as सर्प (Sarpa), and that the Moon should be left out of consideration and not classed as benefic or malefic. He also quotes in support thereof the following two quotations; viz.,

(1) Garga

त्रिकेन्द्रगैर्यमारार्कैः सर्पो दुःखितजन्मदः (दुःखीतदुद्भवः) ।
भोगिजन्मप्रदा माला तद्वज्जीवसितेन्दुजैः ॥

(2) Badarayana

केन्द्रेष्वपापेषु सितज्ञजीवैः केन्द्रत्रिसंस्थैः कथयन्ति मालाम् ।
सर्पस्त्वसौम्यैश्च यमारसूर्यैर्योगाविमौ द्वौ कथितौ दलाख्यौ ॥

The दल Dala yogas are thus described in बृहत्पाराशरहोरा.

केन्द्रत्रये सौम्यखगैस्तु माला खलग्रहैर्व्यालसमाह्वयः स्यात् ।
इदं तु योगद्वितयं दलाख्यं मुनीश्वरेण प्रतिपादितं हि ॥

The commentator adds that these two yogas have been mentioned not only by Parasara but also by others and quotes the following from मणित्थ (Manittha).

केन्द्रत्रयगतैः पापैः सौम्यैर्वा दलसंज्ञितौ ।
द्वौ योगौ सर्पमालाख्यावनिष्टेष्टफलप्रदौ ॥

योगा व्रजन्त्याश्रयजाः समत्वं
यवाब्जवज्राण्डजगोलकाद्यैः ।
केन्द्रोपगैः प्रोक्तफलौ दलाख्या-
वित्याहुरन्ये न पृथक्फलौ तौ ॥ १६७ ॥

Sloka 167. According to some astrologers, the Asraya yogas are the same as the यव (Yava), कमल (Kamala), वज्र (Varja), पक्षिन् (Pakshin), गोलक (Golaka), and

others* of the आकृति (Akriti) and संख्या (Sankhya) yogas: and the two दल (Dala) yogas are only similar to *the yogas caused by the planets restricting themselves* to Kendras and consequently have the same effects as have already been described for these. That is why these yogas and their effects have not been separately described

NOTES

Varahamihira has explained in this sloka the reason why some of the astrologers (meaning thereby the Yavanas) have omitted to treat in their works separately of the 3 आश्रय (Asraya) and the 2 दल (Dala) yogas

It will be seen that the three आश्रय (Asraya) and the two दल (Dala) yogas some times (but not always) happen to be identical with some of the आकृति (Akriti) and the संख्या (Sankhya) yogas. The cardinal signs where planets are posited need not necessarily be angular at the same time in any horoscope.

For instance, suppose all the planets in a certain horoscope happen to be in मेष (Mesha) and कटक (Kataka). As these two signs are moveable ones, the yoga caused is रज्जु (Rajju) and will be indentical with गदा (Gada) if the Lagna happens to be either मेष (Mesha) or कटक (Kataka). But if any other राशि (Rasi) (other *than मेष Mesha or कटक Kataka) be the Lagna, and all the planets* are as described in the above, there is no गदा (Gada) yoga though it may still be called रज्जु (Rajju).

Again, if all the planets be in मेष (Mesha) and तुला (Tula) and if *one of these Rasis be the Lagna, then too the* yoga is रज्जु (Rajju) since both the signs are moveable ones. As मेष (Mesha) and तुला (Tula) happen to be the 1st and 7th houses and all the planets are said to be in these 2 houses, the yoga is शकट (Sakata).

Suppose all the planets to occupy कन्या (Kanya) and मीन (Meena), two of the dual signs, the yoga is नल (Nala). If one of

* गदा (Gada), शकट (Sakata) *among* the आकृति (Akriti) yogas and युग (Yuga), शूल (Sula) and केदार (Kedara) among the संख्या (Sankhya) yogas.

these two Rasis be also the Lagna the yoga is known both as शकट (Sakata) and नल (Nala) But if मिथुन (Mithuna) or धनुस् (Dhanus) be the Lagna, it will be both पक्षिन् (Pakshin) and नल (Nala) If any other Rasi be the Lagna it will only be a नलयोग (Nala yoga) Examples like these can be multiplied

The question now arises as to why then Varahamihira makes special mention of these आश्रय (Asraya) and दल (Dala) yogas in his work The answer is, all the possible instances of these yogas are not included in the आकृति (Akruthi) and (संख्या Sankhya) yogas The आश्रय (Asraya) and दल (Dala) yogas may be these and may not be these It is therefore that the author has deemed it fit to treat them separately

Again it is said of the two दल (Dala) yogas that other authors have described the effects of benefic and malefic planets occupying the Kendras and as these are also the effects of the two दल (Dala) yogas they have omitted to treat of them separately Varahamihira treats of these separately in order to make it known that the two are नाभस (Nabhasa) yogas and as such their effects are felt *throughout life*, and not like the other yogas whose effects are felt only during their Dasa or Antardasa period and not afterwards *cf*

इति निगदिता योगा सार्द्धं फलैरिह नाभसा

निगतफलदाश्चिन्त्या ह्येते समस्तदशास्वपि ॥

Also सारावली

सर्वदशास्वपि फलदा सञ्ज्ञा एते बुधैश्चिन्त्या ॥

आसन्नकेन्द्रभवनद्वयगैर्गदाख्य-

स्तन्वस्तगेषु शकटं विहगः खबन्ध्वोः ।

शृङ्गाटकं नवमपञ्चमलग्नसंस्थैः

लग्नान्यगैर्हलमिति प्रवदन्ति तज्ज्ञाः ॥ १६८ ॥

Sloka 168. Astrologers say that the yoga गदा (Gada) is produced when the planets occupy two successive Kendras, शकट (Sakata) when all the seven planets are in the 1st and the 7th houses, पक्षिन् (Pakshin)

when they are in the 4th and the 10th houses; शृङ्गाटक (Srungataka) when the seven planets are in the Lagna, the 5th and the 9th houses; and हल (Dala) when they are confined to a group of triangular houses other than the one containing the Lagna.

NOTES.

In this stanza Varahamihira describes 5 out of the 20 आकृति (Akriti) yogas.

1. गदा (Gada). All the planets should occupy adjacent Kendras. There are thus 4 varieties, *viz.*, all the planets may occupy (1) 1st and 4th houses; (2) 4th and 7th houses (3) 7th and 10th houses and (4) 10th and 1st houses. The Yavanas recognise these as 4 distinct yogas and call them respectively as गदा (Gada), शङ्ख (Sankha), विभुक (Vibhuka) and ध्वज (Dhvaja). The effect is somewhat good and somewhat bad. They will be in squares.

2. शकट (Sakata). All planets should be in the 1st and the 7th houses. The effect must be bad as planets are in opposition.

3. विहग (Vihaga). All planets should be in the 4th and the 10th houses. The planets being in opposition, the effect must be bad.

4. शृङ्गाटक (Sringataka). All planets should be in the 1st, 5th and 9th houses. Effect good.

5. हल (Hala). All planets should be in—

(a) 2nd, 6th and 10th houses

(b) 3rd, 7th and 11th houses;

(c) 4th, 8th and 12th houses,

that is, in trines beginning with any house other than the Lagna.

cf. ज्ञानमुक्तावली

लग्नाम्बुगैरम्बुनभःस्थितैर्वा सप्ताम्बरैरम्बरलग्नसंस्थैः ।
एवं चतुर्धा कथितो गदाख्यः शुभाशुभैः खेचरकैस्तु सर्वैः ॥
लग्नास्तगैस्तु शकटं विहङ्गः सुखकर्मगैः ।
लग्नपञ्चमनन्दस्थैः खगैः शृङ्गाटकं स्मृतम् ॥
द्वितीयषष्ठकर्मस्थैस्त्रिमदायगतैः खगैः ।
बन्धुनैधनरिःफस्थैस्त्रिधा तु हलसंज्ञकः ॥

शकटाण्डजवच्छुभाशुभैर्वज्रं तद्विपरीतगैर्यवः ।
कमलं तु विमिश्रसंस्थितैर्वापी तद्यदि केन्द्रबाह्यतः ॥ १६९ ॥

Sloka 169. वज्र (Vajra) is produced when all the benefic and all the malefic planets are ranged as in the शकट (Sakata) and पक्षिन् (Pakshin), *i.e.* when all the benefic planets occupy the 1st and the 7th houses exclusively and all the malefic planets are in the 4th and the 10th houses exclusively. This order when reversed gives the यवयोग (Yava yoga), *i.e.* when the malefic planets are as in शकट (Sakata) and benefic ones as in पक्षिन् (Pakshin). The yoga becomes कमल (Kamala) when the good and evil planets are ranged promiscuously in the 4 houses indicated (1st, 4th, 7th and 10th) वापीयोग (Vapee yoga) would result when the 7 planets occupy the 4 पणपर (Panapara) or the 4 आपोक्लिम (Apoklima) houses.

NOTES.

Four more आकृति (Akriti) yogas are described in this sloka.

6. वज्र (Vajra). All benefics should be in the 1st and the 7th houses, and all malefics in the 4th and the 10th. The spirit is good, because bad planets are in opposition to bad ones and *vice versa*.

7. यव (Yava). All malefics should be in the 1st and 7th houses and benefics in the 4th and 10th.

		Lagna Venus Merc	
Saturn	(6)		
			Sun Mars
	Jupiter Moon		

		Lagna Sun Mars	
Jupiter Moon	(7)		
			Venus Merc.
	Sat.		

8. कमल (Kamala).—All the planets should be posited in the 4 Kendras promiscuously.

		Lagna Sun Venus Mercury	
Jupiter	(8)		
			Moon Mars
	Saturn		

The effect will be that the person rises with the maximum labour and hardship. For example, Sri Rama's horoscope.

9. वापी (Vapee)—All the planets should occupy

(a) the 2nd, 5th, 8th and 11th houses.

or (b) the 3rd, 6th, 9th and 12th houses.

In the वज्र (Vajra) yoga, the man enjoys well in early and latter life, because, benefics in the 1st and the 7th must mean good in the beginning (1st house) and good in the end (7th house), and bad in the middle, because, bad planets are in the mid-heaven. Similarly for यव (Yava).

In the कमल (Kamala) yoga, it should be noted that wealth is not indicated.

In the वापी (Vapee) yoga, wealth is indicated without character or name—a mere money making machine

गुणाकर.—

. . . . . शुभखगैर्लग्नास्तयोः खाम्भपोः
क्रूरैर्वज्रमसद्ग्रहैः सरतनुप्राप्तैः खबन्ध्वोः शुभैः ।
स्याद्योगस्तु यवाभिधः सरसिजं तत्रैव मिश्रस्थितौ
वापी स्याद्गगनेचरैः पणफरेष्वापोक्लिमेषु स्थितैः ॥

Also सारावली

लग्नास्तगतैः सौम्यैः पापैः सुखकर्मगैर्भवति वज्रम् ।
विपरीतैर्यवयोगो मिश्रैः पद्मं बहिः स्थितैर्वापी ॥

शकटाण्डजवच्छुभाशुभैर्वज्रन्ताद्विपरीतगैर्यवः ।
कमलं तु विमिश्रसंस्थितैर्वापी तद्यदि केन्द्रबाह्यतः ॥ १६९ ॥

Sloka 169. वज्र (Vajra) is produced when all the benefic and all the malefic planets are ranged as in the शकट (Sakata) and पक्षिन् (Pakshin), *i.e.* when all the benefic planets occupy the 1st and the 7th houses exclusively and all the malefic planets are in the 4th and the 10th houses exclusively. This order when reversed gives the यवयोग (Yava yoga), *i.e.* when the malefic planets are as in शकट (Sakata) and benefic ones as in पक्षिन् (Pakshin). The yoga becomes कमल (Kamala) when the good and evil planets are ranged promiscuously in the 4 houses indicated (1st, 4th, 7th and 10th). वापीयोग (Vapee yoga) would result when the 7 planets occupy the 4 पणपर (Panapara) or the 4 आपोक्लिम (Apoklima) houses.

NOTES.

Four more आकृति (Akriti) yogas are described in this sloka.

6. वज्र (Vajra) All benefics should be in the 1st and the 7th houses, and all malefics in the 4th and the 10th. The spirit is good, because bad planets are in opposition to bad ones and *vice versa.*

7. यव (Yava). All malefics should be in the 1st and 7th houses and benefics in the 4th and 10th.

		Lagna Venus Merc.	
Saturn	(6)		
			Sun Mars
	Jupiter Moon		

		Lagna Sun Mars	
Jupiter Moon	(7)		
			Venus Merc.
	Sat.		

8. कमल (Kamala).—All the planets should be posited in the 4 Kendras promiscuously.

		Lagna Sun Venus Mercury	
Jupiter	(8)		
			Moon Mars
	Saturn		

The effect will be that the person rises with the maximum labour and hardship. For example, Sri Rama's horoscope.

9. वापी (Vapee)—All the planets should occupy

(a) the 2nd, 5th, 8th and 11th houses.

or b) the 3rd, 6th, 9th and 12th houses.

In the वज्र (Vajra) yoga, the man enjoys well in early and latter life, because, benefics in the 1st and the 7th must mean good in the beginning (1st house) and good in the end (7th house), and bad in the middle, because, bad planets are in the mid-heaven. Similarly for यव (Yava).

In the कमल (Kamala) yoga, it should be noted that wealth is not indicated.

In the वापी (Vapee) yoga, wealth is indicated without character or name—a mere money making machine.

गुणाकरः—

. . . . . शुभखगैर्लग्नास्तयोः साम्पयोः
क्रूरैर्वज्रमसद्ग्रहैः सुरतनुप्राप्तैः खबन्ध्वोः शुभैः ।
स्याद्योगस्तु यवाभिधः सरसिजं तत्रैव मिश्रस्थितै
वापी स्याद्गगनेचरैः पणफरेष्वापोक्लिमेषु स्थितैः ॥

Also सारावली

लग्नास्तगतैः सौम्यैः पापैः सुखकर्मगैर्भवति वज्रम् ।
विपरीतैर्यवयोगो मिश्रैः पद्मं बहिः स्थितैर्वापी ॥

Also ज्ञानमुक्तावली

विलग्नास्ते शुभाः सर्वे खबन्धौ पापखेचराः ।
वज्रं नाम विजानीयाचद्व्यस्तैर्यवसंज्ञकः ॥
मिश्राः पापाः शुभाः सर्वे चतुः केन्द्रेऽप्य पद्मकम् ।
तैरवापोक्लिमस्थैर्वा फणपरेऽपि च वापिका ॥

Also वृद्धयवन for वज्र

कलत्रलग्नोपगतैश्च सौम्यैः पापैर्नभःसौख्यगतैश्च सर्वैः ।
वज्राख्ययोगोऽत्र भवेन्मनुष्यो महीपतिः शत्रुकुलान्तकारी ॥

For the कमल (Kamala) and वापी (Vapee) yogas herein mentioned, four malefics are required. Rahu is to make up the 4th malefic planet. *cf.* शौनकहोरा

लग्नसप्तमगैः सौम्यैरन्यैर्बन्धुनभोगतैः ।
वज्रं नाम भवेद्योगो विपरीतैर्यवो मतः ॥
लग्नेऽस्ते खे चतुर्थे च शुभ एकः परोऽशुभः ।
एवं चेत्कमलं विद्याद्वापी केन्द्राद्बहिस्तु तत् ॥
एतेषु पद्मे च वाप्यां च सूर्यार्कतनूभुशाम् ।
चतुर्थकः कश्चनमतः सराहुरशुभो मतम् ॥

मुनिप्रणीताविति युक्तिवाह्यौ मयोदितौ वज्रयवौ हि योगौ ।
सूर्याच्चतुर्थेभवने सितज्ञौ कथं भवेतामिति सुप्रसिद्धम् ॥

But readers who are familiar with the working of the Bhavasphuta process (भावस्फुट) described in detail in श्रीपतिपद्धति (Sripati Paddhati), Adhyaya I and in the notes thereto will easily see that it is not impossible as we go to higher latitudes to have some of the bhavas uncommonly short and others extraordinarily long, so that Mercury and Venus may happen to be in the 4th bhava with respect to the Sun, though not in the 4th राशि (Rasi) as interpreted by Varahamihira.

It will therefore be seen that मय (Maya), यवन (Yavana), गर्ग (Garga) and others have not erred in treating of these yogas as possible ones, if the yogas in question are meant to refer to the positions of the planets in the भावकुण्डली (Bhavakundali) and not to the राशिचक्र (Rasi chakra).

कण्टकादिप्रवृत्तैश्च चतुर्गृहगतैर्ग्रहैः ।
यूपेषुशक्तिदण्डाख्या होराद्यैः कण्टकैः क्रमात् ॥ १७० ॥

Sloka 170. If the seven planets exclusively occupy four contiguous bhavas reckoned from the Lagna and the other Kendras in order, the four resulting yogas are यूप (Yupa), इषु (Ishu) or शर (Sara), शक्ति (Sakti) and दण्ड (Danda) respectively.

NOTES.

Four more आकृति (Akriti) yogas are described in this verse:

10. यूप (Yupa).—All the planets should occupy the 1st, 2nd, 3rd and 4th houses. The planets are rising or are about to rise.

11. इषु (Ishu) or शर (Sara).—All the planets should be posited in the 4th, 5th, 6th and 7th houses. The planets are culminating or are about to culminate.

12. शक्ति (Sakti).—All the planets should be in the 7th, 8th, 9th and 10th houses. The planets are setting or about to set.

13. दण्ड (Danda).—All the planets are in the 10th, 11th, 12th and 1st houses. The planets are elevating or ascending mid-heaven.

(15) कूट (Kuta).—All the planets are to be in the 7 houses from the 4th in any order (*i e.*, on the occidental side, setting and culminating)

(16) छत्र (Chhathra).—All the planets are placed in the 7 houses from the 7th bhava *i e.*, elevating and setting—all in the visible half).

(17) चाप (Chapa).—All the planets are to be in the 7 houses from the 10th (*i e.*, on the oriental side, rising and elevating).

(18) अर्धचन्द्र (Ardha Chandra) —All the planets are in the 7 houses beginning from the 4 पणफर (Panaphara) or the 4 आपोक्लिम (Apoklima) houses.

Consistently, Varahamihira gives the several effects for नौ (Nau) and other three yogas—good effects for छत्र (Chattra) and चाप (Chapa) because in the one case, planets are in the visible half and in the other, they are rising and elevating—in both the cases, they must be good. *Vide* sloka from Brihat Jataka quoted under notes to sloka 178 *infra*.

cf. पराशर

लग्नाच्चतुर्थात् सप्ततः खमध्यात् सप्तर्क्षगैर्योग कूटसंज्ञः ।
छत्रं धनुश्चान्यगृहप्रवृत्तैर्योगः पूर्वैर्योग इहार्धचन्द्रः ॥

गुणाकरः

केन्द्रादिसप्तर्क्षगतैः क्रमेण नौकूटछत्राख्यधनूंषि तद्वत् ।
नावाद्यैरन्यगृहप्रवृत्तैर्योगो भवत्याकृतिजो ऽर्धचन्द्रः ॥

Also सारावली

लग्नादिसप्तमान्तस्थैः सर्वखेटैस्तु नौरिति ।
तुर्यादिदशमान्तस्थैः कूट इत्यभिधीयते ॥
सप्तमादिविलग्नान्तस्थितैः सकलखेचरैः ।
एवं दशादि तुर्यान्तैश्चाप इत्युच्यते बुधैः ॥
परस्परद्वयाद्यैर्वा तृतीयान्तसमान्वितम् ।
पञ्चमैकादशः पश्चाद् द्वादशं त्वष्टमा दशी ।

Also मानसागरी

होरादिकण्टकेभ्यः सप्तर्क्षगतैः क्रमेण योगाः स्युः ।

नौछत्रकूटकार्मुकनिर्देशाः पूर्वयवनेन्द्रैः ॥
सप्तर्क्षगैर्ग्रहेन्द्रैः केन्द्रादन्यत्र कीर्तितोऽर्द्धशशी ।

एकान्तरगैरर्थात्समुद्रः षड्गृहाश्रितैः ।
विलग्नादिस्थितैश्चक्रमित्याकृतिजसङ्ग्रहः ॥ १७२ ॥

Sloka 172. If the planets be ranged in the 6 houses beginning with the 2nd house and separated from one another by an intervening (planetless) house, the resulting yoga is called समुद्र (Samudra) and if the planets occupy the 6 odd bhavas reckoned from the Lagna, the yoga produced is चक्र (Chakra). Thus an epitome of the आकृति (Akriti=figure) yogas has been given.

NOTES.

The remaining two आकृति (Akriti) yogas are described here.

(19) समुद्र (Samudra).—All the planets should be in the 6 even bhavas, i.e., the 2nd, 4th, 6th, 8th, 10th and 12th.

(20) चक्र (Chakra).—All the planets should be posited in the 6 odd bhavas, i.e., the 1st, 3rd, 5th, 7th, 9th and 11th houses.

The Western principles of sextiles and trines implied in the above two yogas may be profitably compared in this connection गुणाकर

एकान्तरेऽर्थगृहात्समुद्रं षट्सुदयाच्चक्रमुशन्ति सन्तः ॥

Also ज्ञानमुक्तावली

लग्नत्रिपञ्चमसप्तमनवमैकादशे स्थितैः ।
सर्वैश्चक्रं द्वितीयादावेवं योगः समुद्रकः ॥

Also सारावली

राश्यन्तरितैर्लग्नात् षड्भवनगतैर्भवेच्चक्रम् ।
अर्थात्तथैव यातैश्चक्राकारो भवेज्जलधिः ॥

Also जातकाभरण

तनोर्धनाद्येकगृहान्तरेण स्युः स्थानषट्के गगनेचरेन्द्राः ।
चक्राभिधानश्च समुद्रनामा ॥

संख्यायोगाः सप्तसप्तर्क्षसंस्थै-
रेकापायाद्वल्लकीदामपाशाः ।
केदाराख्यः शूलयोगो युगञ्च
गोलश्चान्यान्पूर्वमुक्तान्विहाय ॥ १७३ ॥

Sloka 173. वल्लकी (Vallaki) or वीणा (Veena), दाम (Dama), पाश (Pasa), केदार (Kedara), शूल (Sula), युग (Yuga) and गोल (Gola) are the seven संख्या (Sankhya = numerical) yogas respectively produced by the seven planets occupying as many Rasis as are denoted by the seven figures commencing from 7 and diminishing successively by one, *i.e.*, by the numbers 7, 6, 5, 4, 3, 2 and 1. These संख्या (Sankhya) yogas are to be reckoned when those mentioned previously are absent.

NOTES.

cf. पराशर

ये योगाः कथिताः पुरा बहुतरास्तेषामभावे भवेत्
गोलश्चैकगतैर्युगं द्विगृहगैः शूलस्त्रिगेहोपगैः ।
केदारश्च चतुःस्थसर्वखचरैः पाशस्तु पञ्चस्थितैः
षड्भैर्दामनि सा च सप्तगृहगैर्वीणेति संख्या इमे ॥

संख्यायोगाः (Sankhya Yogaha) 7.

(1) वल्लकी (Vallaki) or वीणा (Veena).—All the seven planets should be in 7 Rasis or signs (in contradistinction to bhavas or houses).

(2) दामिनी (Damini).—All the seven planets should be in any 6 Rasis.

(3) पाश (Pasa).—All the seven planets should occupy any 5 signs.

(4) केदार (Kedara).—All the seven planets are in 4 signs.

(5) शूल (Sula).—All the seven planets are in three signs.

(6) युग (Yuga).—All the seven planets are situated in 2 signs.

(7) गोल (Gola) or गोलक (Golaka).—All the seven planets should be in one single sign.

This is a proof that all conjunctions are bad That is why वल्लकी (Vallaki) yoga is the best For effects, see sloka 179 *infra.*

Yogas other than चान्द्र (Chandra) yogas are नाभस (Nabhasa) yogas and they take effect at all times and periods irrespective of any dasa or bhukti ruling at the time These yogas are of permanent effect on the life, character and fortune of the person concerned कारकयोग (Karaka yoga) and other yogas also come under नाभस (Nabhasa) yogas

The संख्या (Sankhya) yogas may sometimes coincide (or become identical) with the आकृति (Akriti) yogas

For instance, गदा (Gada), पक्षिन् (Pakshin) and शकट (Sakata) yogas are particular cases of युगयोग (Yuga yoga) mentioned in this sloka शृङ्गाटक (Sringataka) and हल (Hala) yogas are only varieties of शूलयोग (Sula yoga) The yogas वज्र (Vajra) यव (Yava), कमल (Kamala), वापी (Vapee) यूप (Yupa) इषु (Ishu), शक्ति (Sakti), and दण्ड (Danda) are only special instances of the संख्या (Sankhya) yoga केदार (Kedara) The yogas नौ (Nau) कूट (Kuta) छत्र (Chattra) चाप (Chapa) and अर्धचन्द्र (Ardha Chandra) are particular examples of वीणा (Veena) yoga The समुद्र (Samudra) and चक्र (Chakra) yogas are special cases of दामयोग (Dama yoga) In these cases it must be understood they cease to be संख्या (Sankhya) yogas *i e*, the संख्या (Sankhya) yogas are not then to be taken into account

cf गुणाकर

मुक्तोदितान्यसत्सु सप्तभेषु भवन्ति नैकापचयेन योगा ।
वीणाख्यदामन्मथपाशनामा केदारशूलौ च युगाख्ययोगौ ॥

ईर्ष्युर्विदेशनिरतोऽध्वरुचिश्च रज्ज्वां
मानी धनी च मुसले बहुकृत्यसक्तः ।
व्यङ्गस्थिराढ्यनिपुणो नलजः खगुत्थो
भोगान्वितो भुजगजो बहुदुःखभाक् स्यात् ॥ १७४ ॥

Sloka 174 The person born in the रज्जु (Rajju) yoga will be envious, delighting in visits to foreign lands and fond of travel, the man whose birth is in the मुसल (Musala) yoga will be proud, wealthy and engaged in

many works; he whose nativity is in the नल (Nala) yoga will be defective in some limb, resolute and shrewd; the man born in the स्रक् (Srak) or माला (Mala) yoga will have many enjoyments; he whose birth is in the सर्प (Sarpa) yoga will suffer many miseries.

सारावली

अटनप्रियाः सुरूपाः परदेशेष्वर्थभागिनो मनुजाः ।
क्रूराः खलस्वभावाः रज्जुप्रभवाः सदा कथिताः ॥
मानधनज्ञानयुताः कर्मोद्युक्ता नृपप्रियाः ख्याताः ।
स्थिरचित्ता मुसलोत्था भवन्ति शूराः सदा पुरुषाः ॥
ऊनातिरिक्तदेहा धनसंचयभागिनोऽतिनिपुणाश्च ।
बन्धुहिताश्च सुरूपा नलयोगे सम्प्रसूयन्ते ॥
नित्यं सुखप्रधाना वाहनवस्त्रार्थभोगसम्पन्नाः ।
कान्ताः सुबहुस्त्रीका मालायां सम्प्रसूताः स्युः ॥
विषमाः क्रूरा निःस्वा नित्यं दुःखार्दिताः सुदीनाश्च ।
परभुक्ताः पानरताः सर्वे जाता भवन्ति नराः ॥

Also गुणाकरः

क्रूरो विदेशनिरतोऽध्वरतस्तथैकः स्याद्रज्जुजो मुशलजो धनमानयुक्तः ।
ख्यातः प्रियो दितिसुतां बहुपुत्रभृत्यो हीनाधिकाङ्गनिपुणो नलजो धनाढ्यः॥
भोगी सुखी स्यात् स्रजि भूरिकान्तो दुःखी भुजङ्गे विधनोऽतिदीनः ।

यज्वार्थभाक् सततमर्थरुचिर्गदायाम्
तद्वृत्तिभुक् शकटजः सरुजः कुदारः ।
दूतोऽटनः कलहकृद्विहगे प्रदिष्टः
शृङ्गाटके चिरसुखी कृषिकृद्धलाख्ये ॥ १७५ ॥

Sloka 175. The person born in the गदा (Gada) yoga will be a performer of sacrifices, have accession of wealth and be *ever hankering after the same*. The man

whose birth is in the शकट (Sakata) yoga will gain his livelihood by driving a cart, will be sickly and cursed with a bad wife; in the पक्षि (Pakshi) yoga, the person born will be a message bearer, of vagrant habits and quarrelsome. The man that has the शृङ्गाटक (Sringataka) yoga will be happy in his latter days; and the person whose birth is in the हल (Hala) yoga will be engaged in agriculture.

NOTES.

From the effects given above, the principle to be deduced is that planets in square or in opposition to one another give bad results, while planets in trine to one another produce good results and the same is brought out beautifully. And this is our old theory and not the theory of others. Varahamihira does not agree with Parasara and others who think that some Kendras do good. *E.g.*, केसरी (Kesari yoga). Varahamihira is consistent throughout as regards the effect of squares, oppositions and trines.

The word चिरसुखी (Chira sukhee) has been interpreted as चिरेणसुखी (Chirena Sukhee), *i.e.*, "happy in the latter days," according to the commentator Bhattotpala. The interpretation "happy for a long time" given by some is not accepted by the commentator as it is opposed to the following quotation from Garga *viz.*,—

लग्नपञ्चमधर्मस्थैर्योगः शृङ्गाटको मतः ।
वयोन्ते सुखिनां जन्म तत्र स्यात्स्वाङ्गभाषिणाम् ॥

For the effects described in this sloka, *cf.* सारावली.

सततं मानार्थपरा यज्वानः शास्त्रयोगकुशलाश्च ।
धनकनकरत्नसम्पत्संयुक्ता मानवा गदायां तु ॥
रोगार्त्ताः कुकलत्रा मूर्खा शकटानुजीविनो निःस्वाः ।
स्वजनैर्मित्रैर्हीनाः शकटे जाता भवन्ति नराः ॥
भ्रमणरुचयो निकृष्टा दूताः सुरतानुजीविनो धृष्टाः ।
कलहप्रियाश्च नित्यं विहगे योगे सदा जाताः ॥

प्रियकलहसमरसाहससुखिनो नृपतेः प्रिया सुभगकान्ताः ।
आढ्या युवतिद्वेष्याः शृङ्गाटकसभवा मनुजाः ॥
बह्वाशिनो दरिद्राः कृपीवला दुःखिताश्च सोद्वेगाः ।
बन्धुसुहृत्सन्त्यक्ताः प्रेष्या हलसंज्ञिते पुरुषाः ॥

वज्रेऽन्त्यपूर्वसुखितः सुभगोऽतिशूरो
वीर्यान्वितोऽप्यथ यवे सुखितो वयोन्त ।
विख्यातकीर्त्यमितसौख्यगुणश्च पद्मे
वाप्यां तनुस्थिरसुखो निधिकृन्न दाता ॥ १७६ ॥

Sloka 176. The person born in the वज्र (Vajra) yoga will be happy in the early and concluding portions of his life. He will be lovely and very brave. In the यव (Yava) yoga, the man born will be valiant and happy in his middle life. In the कमल (Kamala) yoga, the person will be of wide fame, his enjoyment will be immense and his virtues numerous. The man born in the वापी (Vapee) yoga will enjoy some small though long enduring comforts, he will hoard his money underground and will not give.

Also सारावली

आद्यन्तवयसि सुखिताः शूराः सुभगा विरोगदेहाश्च ।
भाग्यविहीना वज्रे जाताः स्वजनैर्विरुद्धाश्च ॥
व्रतनियममङ्गलपरा वयसो मध्ये सुखार्थसंयुक्ताः ।
दातारः स्थिरवित्ता यवयोगभवाः सदा पुरुषाः ॥
स्फीतयशसो गुणाढ्याः स्थिरायुषो विपुलकीर्त्तयः कान्ताः ।
शुभ्रयशसः पृथिवीशाः कमलभवा मानवा नित्यम् ॥
निधिकरणे निपुणधियः स्थिरार्थसुखसंयुताः सुरूपाश्च ।
नयनसुखसम्प्रहृष्टा वापीयोगे नरा जाताः ॥

त्यागात्मवान् क्रतुवरैर्यजते च यूपे
हिंस्रोऽथ गुप्त्यधिकृतः शरकृच्छराख्ये ।
नीचोऽलसः सुखधनैर्वियुतश्च शक्तौ
दण्डे प्रियैर्विरहित पुरुषोऽन्त्यवृत्तिः ॥ १७७ ॥

Sloka 177. The person born in the यूपयोग (Yupa) yoga will be liberal and self-possessed and will perform eminent sacrifices. He who is born in the शरयोग (Sara) yoga will be of a cruel disposition and in charge of a prison. He will be the artificer of arrows. The man who has his nativity in the शक्तियोग (Sakti yoga) will be base, slothful and bereft of ease and wealth, while the person born in the दण्डयोग (Danda yoga) will lead a life of servitude without those that he could hold dear (wife and children).

E.g., as regards the ebb...

cf. सारावली
आत्मनि रक्षानिरतस्त्यागयुतो वित्तसौख्यसम्पन्नः ।
व्रतनियमसत्यनिरतो यूपे जातो विशिष्टश्च ॥

इषुकरणदस्युबन्धनमृगयावनसेवनेऽतिसोन्मादाः ।
हिंस्राः कुशिल्पनिरताः शरयोगे सम्प्रसूताः स्युः ॥

धनरहितविकलदुःखितनीचालसपेलवायुषः पुरुषाः ।
सङ्ग्रामयुद्धनिपुणाः शक्त्यां जाताः स्थिराः सुभगाः ॥

हतपुत्रदारनिःस्वाः सर्वजनैर्न्यक्कृताः स्वजनबाह्याः ।
दुःखितनीचाः प्रेष्या दण्डप्रभवा नराः सततम् ॥

छत्रे चाद्यन्तसौख्यातुलधनबलशाली भवस्तोयजीवी
चक्रे राजा यशस्वी जलधिभवनरस्तोयवृत्तिः क्षितीशः ।
अर्धेन्दौ भोगशाली गिरिविपिनचरः क्रूरकर्मा च कूटे
चापे जाता मनुष्या यदि गहनचराश्चोरनिष्ठा निकृष्टाः ॥ १७८ ॥

Sloka 178 The person born in the छत्रयोग (Chhattra yoga) will be happy in the beginning and the end of his life with matchless riches and strength The man at whose birth the नौयोग (Nau yoga) occurs will live on the surface of water and get his living there In the चक्रयोग (Chakra yoga), the person born will be a famous king The man who has had his birth in the समुद्रयोग (Samudra yoga) will find his living in water and will be a ruler of the earth He who is born in the अर्धचन्द्रयोग (Ardha Chandra yoga) will lead a life of pleasure The person who has had the कूटयोग (Kuta yoga) in his nativity will frequent mountains and forests and be addicted to cruel deeds If men be born in the धनुर्योग (Dhanur yoga) they will adopt the profession of thieves haunting inaccessible places and be despised outcasts

NOTES

The effects of these yogas are thus described in बृहज्जातक

कीर्त्या युतश्चलसुख कृपणश्च नौज कूटेऽनृतप्लवनबन्धनपश्च जात ।
छत्रोद्भव स्वजनसौख्यकरोन्त्यसौख्य शूरश्च कार्मुकभव प्रथमान्त्यसौख्य ॥
अर्द्धेन्दुज सुभगकान्तवपु प्रधानस्तोयालये नरपतिप्रतिमस्तु भोगी ।
चक्रे नरेन्द्रमुकुटद्युतिरञ्जिताङ्घ्रि ॥

Also सारावली

स्वजनाश्रयो दयावान्नानानृपवल्लभ प्रकृष्टमति ।
प्रथमेन्त्ये वयसि नर सुखवान् दीर्घायुरातपत्रे स्यात् ॥
सलिलोपजीविनिविभवा बह्वाशा ख्यातकीर्तयो दुष्टा ।
कृपणा मलिना लुब्धा नौसजाता खला पुरुषा ॥
प्रणताशेषनराधिपकिरीटरत्नप्रभास्फुरितपाद ।
भवति नरेन्द्रो मनुजश्चक्रे यो जायते योगे ॥
बहुरत्नधनसमृद्धा भोगयुता धनजनप्रिया सस्नुता ।

उदधिसमुत्थाः पुरुषाः स्थिरविभवाः साधुशीलाश्च ॥
सेनापतयः सर्वे कान्तशरीरा नृपप्रिया बलिनः ।
मणिकनकभूषणयुता भवन्ति योगेऽर्धचन्द्राख्ये ॥
अनृतकथनबन्धनपापा निर्धनजनाः शठाः क्रूराः ।
कूटसमुत्था नित्यं भवन्ति गिरिदुर्गवासिनो मनुजाः ॥
आवृतिरगतपालाश्चौरा क्लिन्नाश्च कानने निरताः ।
कार्मुकयोगे जाता भाग्योना वयसि मध्यमे सुभगाः ॥

वीणायां सकलक्रियासु निपुणः सङ्गीतनृत्यप्रियो
दाम्न्यामुपकारकृत्पटुमतिः प्रख्यातविद्याधनी ।
पाशे शीलधनार्जनेऽतिचतुरो वाचालकः पुत्रवान्
केदारे कृषिवित्तवानलसधीर्बन्धूपकारी भवेत् ॥ १७९ ॥

Sloka 179. The person born in the वीणायोग (Veena yoga) will be skilled in every kind of work and fond of music and dancing, the man born in the दामयोग (Dama yoga) will be obliging, with a clear intellect and famed for his learning and wealth. The person whose birth takes place in the पाशयोग (Pasa yoga) will be very clever in the acquisition of virtue and wealth, will be talkative and have sons The man who has the केदारयोग (Kedara yoga) in his nativity will pursue agriculture, acquire wealth, be slow of comprehension and kind to his relatives.

cf. फलदीपिका

वीणायोगे नृत्यगीतप्रियार्थी दाम्नि त्यागी भूपतिश्चोपकारी ।
पाशे भोगी सार्थसच्छीलबन्धुः केदाराख्ये श्रीकृषिक्षेत्रयुक्तः ॥

cf. बृहज्जातक

वीणोद्भवश्च निपुणः प्रियगीतनृत्यः ॥
दातान्यकार्यनिरतः पशुपश्च दाम्नि पाशे धनार्जनविशीलसभृत्यबन्धुः ।

केदारजः कृषिकरः सुबहूपयोज्यः ॥

Also सारावली.

मित्रान्विताः सुवचसः शास्त्रपरा गेयवाद्यनिरताश्च ।
सुखभाजो बहुभृत्या वीणायां कीर्तिता मनुजाः ॥
दामिन्यामुपकारी पशुगणयुक्तो धनेश्वरो मूढः ।
बहुसुतरत्नसमृद्धो धीरो विद्वान् प्रजातः स्यात् ॥
पाशे बन्धनभाजः कार्योद्युक्ताः प्रपञ्चकाराश्च ।
बहुभाषिणो विशीला बहुभृत्याः सम्प्रसूताः स्युः ॥
सुबहूनामुपयोज्याः कृषीवलाः सत्यवादिनः सुखिताः ।
केदारे संभूताश्चलस्वभावा धनैर्युक्ताः ॥

शूले कोपरमान्वितो धनरुचिः शूरः क्षतो निर्धनी
भिक्षाशी युगयोगजोऽतिचपलः पाषण्डको मद्यपः ।
गोले निर्धनिकोऽलसोऽटनपरः स्वल्पायुरज्ञानधीः
द्वात्रिंशत्कथिता वराहमिहिराचार्येण योगा इमे ॥ १८० ॥

Sloka 180. The person born in the शूलयोग (Sula yoga) is full of rage, fond of money, brave, with the marks of wounds received in fight, and without wealth. The man whose birth is in the युगयोग (Yuga yoga) eats begged food and is exceedingly fickle, heretical and addicted to the drinking of spirituous liquors. He who is born in the गोलयोग (Gola yoga) is without wealth, indolent, of vagrant habits, short-lived and ignorant. These 32 yogas have been mentioned by वराहमिहिर (Varahamihira).

cf. फलदीपिका

शूले हिंस्रः क्रोधशीलो दरिद्रः पाषण्डी स्याद्द्रव्यहीनो युगाख्ये ।
निस्वः पापी म्लेच्छयुक्तः कुशिल्पी गोले जातश्चालसोऽल्पायुरेव ॥

cf. बृहज्जातक.

शूरः क्षतो धनरुचिर्विधनश्च शूले ॥
धनविरहितः पाखण्डी वा युगे त्वथ गोलके
विधनमलिनो ज्ञानोपेतः कुशिल्प्यलसोऽटनः ।

Also सारावली.

तीक्ष्णालसधनरहिता हिंस्राः सुबहिष्कृता महाशूराः ।
सङ्ग्रामलब्धशब्दाः शूले रौद्राः प्रजायन्ते ॥
पाषण्डभागिनो वा धनरहिता वा बहिष्कृता लोके ।
सुतमानधर्मरहिता युगयोगे मानवा जाताः ॥
दारिद्र्यालस्ययुता विद्याज्ञानवर्जिता मलिनाः ।
नित्यं दुःखितदीना गोले योगे भवन्ति नराः ॥

The following additional information regarding the नाभस (Nabhasa) yogas will be found useful :—

The 3 आश्रय (Asraya) yogas produce the effects described for them only when they do not partake at the same time of the nature of other yogas. Otherwise, the other yogas become effective and bear fruits. *cf.* बृहज्जातक.

आश्रयोक्तास्तु विफला भवन्त्यन्यैर्विमिश्रिताः ।
मिश्रा यैस्ते फलं दद्युरमिश्राः स्वफलप्रदाः ॥

Also सारावली.

आश्रययोगे जाता अमिश्रिते सौख्यलाभगुणयुक्ताः ।
अन्योन्यमिश्रिताश्चेद्विगतफलाः स्युस्तदा योगाः ॥

Also गुणाकर.

मिश्रा न दद्युः फलमाश्रयोत्था यैर्मिश्रितास्ते फलदायकाः स्युः ॥

The two Dala yogas will coincide neither with the आश्रय (Asraya) yogas nor with the आकृति (Akriti) yogas. They might coincide with सङ्ख्या (Sankhya) yogas—वीणा (Veena), दामिनी (Damini) पाश (Pasa) or केदार (Kedara)—in which case the yogas are to be treated as only दल (Dala) yogas and not as सङ्ख्या (Sankhya) yogas (*Vide* Sloka 173 and the notes thereto *supra*).

Again, it has already been stated [*Vide* slokas from बृहज्जातक (Brihatjataka) सारावली (Saravali) and गुणाकर (Gunakara) quoted above] that where the आश्रय (Asraya) yogas coincide with other yogas, they cease to be आश्रय (Asraya) yogas So that the संख्या (Sankhya) and आश्रय (Asraya) yogas become null and void (eclipsed or inoperative) when they coincide with any of the आकृति (Akriti) yogas But suppose the आश्रय (Asraya) and संख्या (Sankhya) yogas to coincide with each other How are they to be then treated? *According to the commentator, if the coincidence relates to the* केदार (Kedara) शूल (Sula) and युग (Yuga) yogas the yogas are to be treated as आश्रय (Asraya) yogas only, but if it refers to the गोल (Gola) yoga it is to be treated as such and not as आश्रय (Asraya) one—otherwise there will be no scope for the गोल (Gola) yoga at all

According to Yavanacharya there are 1,800 sub divisions of नाभस (Nabhasa) yogas *cf* बृहज्जातक

यवनैस्त्रिगुणा हि षटशती सा कथिता विस्तरतोऽत्र तत्समा स्युः ॥

Also सारावली

यवनाद्यैर्विस्तरतः कथिता योगास्तु नाभसा नाम्ना।

अष्टादशशतगुणितास्तेषां द्वात्रिंशदिह वक्ष्ये ॥

It will now be explained how the Yavanas recognise 1,800 sub divisions Taking any one of the 12 Rasis as the Lagna, there are 150 yogas of which 23 are आकृति (Akriti) and 127 संख्या (Sankhya) yogas The आश्रय (Asraya) and दल (Dala) yogas are not taken by them into account. (*Vide* sloka 167)

As already explained in the notes to Sloka 168 the गदा (Gada) yoga has been treated of by the Yavanas as 4 distinct yogas Adding these to the remaining 19 आकृति (Akriti) yogas we get 23

Again the 7 संख्या (Sankhya) yogas are split into 127 संख्या (Sankhya) yogas for each Lagna by the Yavanas thus —

The yoga वीणा which is caused by the 7 planets occupying any seven signs has 7 sub divisions as each of the 7 planets may occupy the Lagna The 2nd संख्या (Sankhya) yoga is दाम (Dama) according to which all planets should be in any 6 houses The

Yavanas recognise 21 varieties of this yoga (number of yogas caused by 5 out of the 7 planets being in 5 houses and the remaining 2 occupying the Lagna) The next yoga is पाश (Pasa) This has 35 varieties (4 of the 7 planets occupying 4 houses and the remaining 3 being in the Lagna). The next yoga *viz.* केदार (Kedara) has also got 35 varieties for the same reason. Similarly शूल (Sula) has got 21 sub divisions and युग (Yuga) 7 sub divisions Lastly गोल (Gola) has only one, *viz* the case in which all the planets are placed in the Lagna

So that the seven सङ्ख्या (Sankhya) yogas are sub divided into 7+21+35+35+21+7+1 or 127 divisions These added to the 23 आकृति (Akriti) yogas mentioned above give us 150 yogas for each lagna or 1,800 yogas for the 12 lagnas.

भूपालयोगरुचपञ्चकभास्कराद्याः
केमद्रुमाधमसमग्रहमालिकाश्च ।
लक्ष्मीहरीशविधिकाहलनाभसाद्या
सूर्यादिदेवकृपया परिकीर्तितास्ते ॥ १८१ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
राजयोगाध्याय सप्तम ॥

Sloka 181 Raja yogas (1-57), the 5 yogas Ruchaka and others (59-65), भास्कर (Bhaskara) and others (67-70), केमद्रुम (Kemadruma) (71-79), the yogas अधम (Adhama) सम (Sama) (112) and ग्रहमालिका (Grahamalika) (133-136), लक्ष्मीयोग (Lakshmi yoga) (152-3), हरिहरब्रह्मयोग - Harihara-bramha yoga (162-3), काहलयोग - Kahala yoga (130), नाभस (Nabhasa) and other yogas (164-180) have been treated of by the favor of the Sun and other deities.

Thus ends the 7th Adhyaya &c.

जातकपारिजातेऽष्टमोऽध्यायः

॥ ग्रहाश्रयफलाध्यायः ॥

Adhyaya VIII.

ON CONJUNCTIONS OF TWO OR MORE PLANETS.

॥ अथ द्विग्रहयोगः ॥

Combination of 2 planets in one bhava. There are 21 such combinations.

जातः स्त्रीवशगः क्रियासु निपुणश्चन्द्रान्विते भास्करे
तेजस्वी बलसत्ववाननृतवाक् पापी सभौमे रवौ ।
विद्यारूपबलान्वितोऽस्थिरमतिः सौम्यान्विते पूषणि
श्रद्धाकर्मपरो नृपप्रियकरो मानी सजीवे धनी ॥ १ ॥

Sloka 1. If, at the birth of any person, the Sun be in conjunction with the Moon, he will be submissive to his wife and clever in every work he undertakes; if the Sun be in conjunction with Mars, the person born will be illustrious, possessed of strength and energy but untruthful and wicked; If the Sun be associated with Mercury at any person's birth he will have learning, beauty and strength, but will be fickle-minded; if the Sun be in conjunction with Jupiter the person born in the yoga will be full of faith, active, pleasing the King with his works and wealthy.

cf सारावली

युवतीनां वशगः स्याद्विनीतः कृतवित्पृथुलवित्तः ।
आसवविक्रयकुशलो रव्युडुपत्योः क्रियानिपुणः ॥
ओजस्वी साहसिको मूर्खो बलसत्वसंयुतोऽनृतवाक् ।
पापमतिर्वधनिरतो रविकुजयोः स्यात्प्रचण्डश्च ॥
सेवाकृदस्थिरधनो रविज्ञयोः प्रियवचाः सशौर्यः स्यात् ।
आर्यः क्षितिपतिदयितः सतां च बलरूपवित्तविद्यावान् ॥
बहुधर्मो नृपसचिवः समृद्धिमान् मित्रसंश्रयात्सार्थः ।
सूर्ये बृहस्पतियुते भवत्युपाध्यायसन्नश्च ॥

स्त्रीमूलार्जितबन्धुमाननियतः प्राज्ञः सशुक्रेऽरुणे
मन्दप्रायमतिः सपत्नवशगो मन्देन युक्ते रवौ ।
शूरः सत्कुलधर्मवित्तगुणवानिन्दौ धराजान्विते
धर्मी शास्त्रपरो विचित्रगुणवान् चन्द्रे सताराद्युते ॥ २ ॥

Sloka 2 A person will be intelligent and attentively honor the relations acquired through his wife if at his birth the Sun be in conjunction with Venus, if the Sun be associated with Saturn the person born will be somewhat dull witted and in the power of his enemies If the Moon be in conjunction with Mars, the person born will be brave, of high birth virtuous, rich and worthy, if the Moon be associated with Mercury, the man born in the yoga will be pious devoted to sciences and will have diverse merits

cf सारावली

शस्त्रप्रहरणविद्यः शक्तियुतो नवदुर्बलश्चरमे ।
रङ्गज्ञो रविसितयोः स्त्रीमद्धालब्धवन्धुधनः ॥
धातुज्ञो धर्ममयः स्वधर्मनिरतः प्रनष्टसुतदारः ।
निजवशगुणैः शुद्धः शनिरव्योरल्पशीलश्च ॥

शूरो रणप्रतापी मल्लोसृग्वेदनार्त्तदेहश्च ।
मृच्चर्मधातुशिल्पी कूटज्ञश्चन्द्रकुजयोगे ॥
काव्यकथास्वतिनिपुणः सधनः स्त्रीसंमतः सुरूपश्च ।
सितचन्द्रनः शशिबुधयोर्धर्मरुचिः स्वगद्विशिष्टगुणः ॥

जातः साधुजनाश्रयोतिमतिमानार्येण युक्ते विधौ
पापात्मा क्रयविक्रयेषु कुशलः शुक्रे सशीतद्युतौ ।
कुस्त्रीकः पितृदूषको गतधनस्तारापतौ सार्कजे
वाग्मी चौषधशिल्पशास्त्रकुशलः सौम्यान्विते भूसुते ॥ ३ ॥

Sloka 3. When the Moon is in conjunction with Jupiter, the person born will be very intelligent and protect good people. When Venus is associated with the Moon, the effect of the yoga on the person born will be that he will be evil-minded and clever in making bargains. If the Moon be in conjunction with Saturn, the person born will have a bad wife, abuse his parents and will be without wealth. If Mars and Mercury be together, the person born in the yoga will be eloquent and clever in medicine and fine arts.

cf. सारावली

दृढसौहृदो विनीतः स्वबन्धुसंमानवर्धनेशश्च ।
गुर्विन्द्वोः शुभशीलः सुरद्विजेभ्यो रतो भवेत्पुरुषः ॥
स्रग्धौताम्बरयुक्तः क्रियाभिविज्ञः कुलप्रियोऽलसः ।
क्रयविक्रयेषु कुशलः शशिभार्गवयोः सदा योगे ॥
जीर्णवधूजनरमणो गजाश्वसंपादको विगतशीलः ।
वश्योविधनः पुरुषः पराजित स्याच्छशाङ्कशनियोगे ॥
स्त्रीदुर्भगोऽल्पवित्तः सुवर्णलोहप्रकारकः स्थपतिः ।
दुष्टस्त्रीपितॄनां कुजबुधयोरौषधक्रियानिपुणः ॥

कामी पूज्यगुणान्वितो गणितविद् भौमे सदेवार्चिते
धातोर्वादरतः प्रपञ्चरसिको धूर्त्तः सभौमे भृगौ ।
वादी गानविनोदवित्त्जडमतिः सौरेण युक्ते कुजे
वाग्मी रूपगुणान्वितोऽधिकधनी वाचस्पतौ सेन्दुजे ॥ ४ ॥

Sloka 4. Loving, revered, worthy, and acquainted with the science of computation will the person be that is born when Mars is in conjunction with Jupiter. The effect of Venus and Mars being together at a birth will be that the person born will be fond of metallurgy, delight in tricks and be cunning. If Mars be in conjunction with Saturn at the birth of a person, he will be disputatious, indulging in the pursuit of music and dull-witted. When Mercury and Jupiter are in conjunction, the person born will be eloquent, handsome, amiable and exceedingly wealthy.

cf. सारावली

शिल्पश्रुतिशास्त्रज्ञो मेधावी वाग्विशारदो मतिमान् ।
अञ्जप्रियप्रधानः सुरगुरुकुजयोः समागतयोः ॥
पूज्यो गणप्रधानो गणितज्ञः परयुवतिभी रतो धूर्तः ।
द्यूतानृतशाठ्यरतो विरुध्य सितरुधिरसंयोगे ॥
धात्विन्द्रजालकुशलः प्रवञ्चरस्तेयकर्मकुशलश्च ।
कुजसौरयोर्विधर्मः शस्त्रविषघ्नः कलिरुचिः स्यात् ॥
नृत्तविधेर्विज्ञाता प्राज्ञोऽपि गेयशास्त्रविन्मनुजः ।
बुधगुरुयोगे मतिमान् सौम्ययुतो जायतेऽवश्यम् ॥

शास्त्री गानविनोदहास्यरसिकः शुक्रे सचन्द्रात्मजे
विद्यावित्तविशिष्टधर्मगुणवानकात्मजे सेन्दुजे ।
तेजस्वी नृपतिप्रियोऽतिमतिमान् शूरः सशुक्रे गुरौ
शिल्पी मन्त्रिणि सार्कजे पशुपतिर्मल्लः सिते सासिते ॥ ५ ॥

Sloka 5 If Venus be in conjunction with Mercury, the person born will be versed in the sacred books, and fond of music, play and mirth If Saturn be associated with Mercury, the person born will be learned, wealthy and distinguished for his moral worth. The man at whose birth Jupiter and Venus occupy one sign will be energetic, in favor with the King and exceedingly intelligent If Jupiter be in conjunction with Saturn, the effect of the yoga will be that the person born in it will be an artist If Venus and Saturn be together at a birth the person affected by the yoga will own large herds of cattle and be an athlete

NOTES

cf सारावली

अतिशयधनो नयज्ञो बहुशिल्पो वेदवित्सुवाक्य स्यात् ।
गीतज्ञो हास्यरतिर्बुधसितयोर्गन्धमाल्यरुचि ॥
ऋणवान् दम्भप्राय प्रपञ्चक सत्यनिर्गमनशील ।
निपुण शोभनवाक्यो बुधशनियोगे पुमान् भवति ॥
जीवति विद्यावादैर्विशिष्टधर्मस्थित प्रमाणयुत ।
जीवसितयोर्मनस्वी विशिष्टदारो भवेन्मतिमान् ॥
शूरो वित्तसमृद्धो नगराधिपतिर्यशस्वी च ।
शनिजीवयो प्रधान श्रेणिसभाग्रामनगरानाम् ॥
दारुविदारणदक्ष क्षुरचित्राश्मादिकर्मशिल्पी च ।
महोत्कट पशुपति शनिसितयोगे पुमान् भवति ॥

The effects above described are only very general being applicable to the several combinations formed in any of the 12 bhavas The effects in each of the 12 bhavas have been described in detail by यवनाचार्य (Yavanacharya) and quoted in होरारत्न (Horaratna)

The author of Saravali adds

उक्त फल मपनगा यद्यन्योन्यगणस्थिता ।
अधमादि विकल्पेन कुर्वन्ति विकृतिं तथा ॥

॥ त्रिग्रहयोगः ॥

Combinations of 3 planets in one bhava. There may be 35 such combinations

सूर्येन्दुक्षितिनन्दनैरारिकुलध्वंसी धनी नीतिमान्
जातश्चन्द्ररवीन्दुजैर्नृपसमो विद्यायशस्वी भवेत् ।
सोमार्कामरमन्त्रिभिर्गुणनिधिर्विद्वान् नृपालप्रियः
शुक्रार्केन्दुभिरन्यदारनिरतः क्रूरोऽरिभीतो धनी ॥ ६ ॥

Sloka 6 If the त्रिग्रहयोग (Thrigraha yoga) or the combination of 3 planets in one bhava consist of the Sun, the Moon and Mars, the person born will extirpate the whole brood of his enemies, and be wealthy and politic. If the combination contain the Moon, the Sun and Mercury, the person that has his birth in the त्रिग्रहयोग (Thrigraha yoga) will be a king's compeer famed for his learning. If the Sun, the Moon and Jupiter be the trio planets influencing a birth, the effect of the yoga on the person born will be to make him a mine of virtues, learned and much liked by his sovereign. If the Sun, the Moon and Venus be together in one bhava the person born will be addicted to other people's wives, cruel, in dread of enemies and rich

cf सारावली

निर्लज्ज पापरतो यन्त्रज्ञ शत्रुदारणे शूर ।
अश्मक्रियासु कुशल सहस्थिते सूर्यशशिभौमै ॥
तेजस्वी निपुणमति शास्त्रकलागोष्ठिपानरत ।
नृपकृत्यकरो धीरो रविशशिशशिजै सहैकस्थै ॥

क्रुद्धो मायानिपुण. सेवाकुशलो विदेशगमनरत ।
मेधावी चपलमति. सहस्थितैरर्कशशिजीवै ॥
परधनहरणे निपुण परदाररतश्च शास्त्रनिपुणश्च ।
रविचन्द्रदैत्यपूज्यैरेकस्थैर्जायते मनुज ॥

मन्देन्द्वर्कसमागमे खलमतिर्मायी विदेशप्रियो
भास्वद्भूसुतबोधनैर्गतसुखः पुत्रार्थदारान्वितः ।
जीवार्कावनिजैरतिप्रियकरो मन्त्री चमूपोऽथवा
भौमार्कासुरवन्दितैर्नयनरुङ् भोगी कुलीनोऽर्थवान् ॥ ७ ॥

Sloka 7. If Saturn, the Moon and the Sun combine in one bhava, the person born will be *wickedly* inclined, deceitful and fond of foreign countries. If the Sun, Mars and Mercury be together, the person whose birth is influenced by them will be bereft of comforts though possessed of sons, riches, and wives. If Jupiter, the Sun and Mars be in conjunction, the person born in the *yoga will be a patriotic premier or commander-in-chief.* If Mars, the Sun and Venus be together in a त्रिग्रहयोग (Trigraha yoga), the person born will suffer from diseases of the eye, will be a voluptuary, of gentle birth and of great wealth

cf. सारावली

काम विवादकुशलो मूर्ख परतन्त्रगो दरिद्रश्च ।
सूर्यनिशाकरविजैरेकस्थैर्जायते मनुज ॥
भवति ख्यातो मह्ल साहसिको निष्ठुरो विगतलज्ज ।
धनसुतकलत्ररहित सहस्थितैरर्ककुजसौम्यै ॥
वचसि निपुणो महार्थ क्षितिपतिमन्त्री चमूपतिर्वाऽपि ।
सत्यवचन प्रचण्ड सहस्थितैर्भौमगुरुसूर्यै ॥
नयनातुर कुलीन. सुभगो वाक्शल्यसंयुतो मनुज ।
भृगुभौमदिवसनाथै सहस्थितै स्याद्विभवयुक्तः ॥

मन्दार्कावनिजैः स्वबन्धुरहितो मूर्खो धनी रोगभाक्
इन्द्राचार्यरवीन्दुजैः पटुमतिर्विद्यायशोवित्तवान् ।
भानुज्ञासुरपूजितैर्मृदुतनुर्विद्यायशस्वी सुखी
सौरादित्यबुधैर्विबन्धुरधनो द्वेषी दुराचारवान् ॥ ८ ॥

Sloka 8. If Saturn, the Sun and Mars form the त्रिग्रहयोग (Trigraha yoga) the person affected by it will be bereft of kindred, ignorant, wealthy but suffering from diseases If Jupiter, the Sun and Mercury be in conjunction, the person born will be sharp-witted, famed for his learning and wealthy. If the Sun, Mercury and Venus be together in one bhava, the person whose birth takes place in the yoga will be soft-skinned, renowned for his learning and happy. If Saturn, the Sun and Mercury be associated together, the effect of the planetary combination on the person born will be to make him friendless, poor, malignant and wicked.

cf. सारावली

विकलाङ्गो धनरहितो नित्यं रोगान्वितो मनुजः ।
स्वजनरहितोऽतिमूर्खः क्षितिजार्कयमभानुभिः सहितैः ॥
नेत्रातुरोऽतिधनवान् मूर्खः शास्त्रादिशिल्पकाव्यरतः ।
वाचस्पतिबुधसूर्यैरेकगतैर्लिपिकरः पुरुषः ॥
अतिनम्रो वाचाढ्यो भ्रमणरुचिः प्रोषितो गुरुभिः ।
स्त्रीहेतोः सन्तप्तः शशिसुतरविभार्गवैः सहितैः ॥
क्लीबाकारो द्वेष्यः सर्वजितो बन्धुभिः परित्यक्तः ।
सौरादित्येन्दुसुतैरेकस्थैर्जायते पुरुषः ॥

जीवादित्यसितैः सदारतनयः प्राज्ञोऽक्षिरुग्वित्तवान्
मन्देन्द्रार्चितभानुभिर्गतभयो राजप्रियः सात्विकः ।

जातो भानुसितासितैः कुचरितो गर्वाभिमानान्वितो
चन्द्रारेन्दुसुतैः सदाशनपरो दुष्कर्मकृद्दूषकः ॥ ९ ॥

Sloka 9 If Jupiter, the Sun and Venus be together in one bhava, the person will have wife and children, will be intelligent, suffering from ophthalmia, but wealthy If Saturn, Jupiter and the Sun combine and form the त्रिग्रहयोग (Trigraha yoga), the person who has his birth in the yoga will be fearless, a royal favorite and very pure minded If the Sun, Venus and Saturn produce the त्रिग्रहयोग (Trigraha yoga), the person born under their influence should be wicked, proud and self-opinionated If the trio planets forming the yoga be the Moon, Mars and Mercury, the person born will be addicted to gluttony, wicked and offending

cf सारावली

दुर्बलचक्षु शूर प्राज्ञो नि स्वश्च भूपतं सचिव ।
परकार्यरतो नित्य भार्गवगुरुभास्करै सहितै ॥
असदृशकाय पूज्य स्वजनद्वेष्य सुदारसुतमित्र ।
नृपतीष्टो विगतभयो जीवार्कजदिनकरै सहितै ॥
शत्रुभयात्सोद्वेगो मानकलत्राच्यवर्जितो मनुज ।
कुत्सितचरित कुष्ठी सितार्किरविसयुतैर्भवति ॥
पापरता जायन्त नीचाचारा सुहृत्स्वजनहीना ।
आनीतिनिश्च पुरुषा शशाङ्कभुवसूमिजै. सहितै ॥

जीवेन्दुक्षितिजैः सरोषवचनः कामातुरो रूपवान्
इन्दुक्ष्माजसितैर्निशीलतनयः सञ्चारशीलो भवेत् ।
तारेशार्कजभूसुतैश्चलमतिर्दुष्टा मको मातृहा
जीवेन्दुज्ञसमागमे बहुधनख्यातोऽवनीशप्रियः ॥ १० ॥

Sloka 10 If Jupiter, the Moon and Mars be in

conjunction at a birth, the person born will betray impatience in his speech, be love sick and handsome If the Moon, Mars and Venus be together and form the त्रिग्रहयोग Trigraha yoga), the person affected by it will have ill mannered sons and be of wandering habits If the Moon Saturn and Mars combine and produce the yoga, the person born in it will be fickle minded and so wicked as to perpetrate the unnatural crime of matricide If there be a conjunction of Jupiter, the Moon and Mercury, the person who has his birth in the yoga will be very rich and renowned and will become a king s favorite

cf सारावली

> विनताढ्य स्त्रीलोलश्चोर शान्तश्च ममत स्त्रीणाम् ।
> सौमद्रशाङ्कसुरेज्यैरेकस्थैश्चण्डरोपश्च ॥
> दु शीलाया पुत्र पतिश्च तस्या सदैव निर्दिष्ट ।
> कुजभृगुशशिभि सहितर्भ्रमणरुचि शीतभीतश्च ॥
> बाल्ये मृतजननीक क्षुद्रो विषमश्च लोकविद्विष्ट ।
> जायेत नरो योगे भूसुतशशिभास्करसुतानाम् ॥
> धनवान् कल्यो वाग्मी तेजस्वी ख्यातिमान्विपुलकीर्ति ।
> बहुपुत्रभ्रातृयुतो बुधेन्दुसुरपूजितैर्युक्ते ॥

विद्वानपि नीचकर्मनिरतः सेव्यः सितज्ञेन्दुभिः
त्यागी भूपतिपूजितश्च गुणवानिन्दुज्ञतिग्मांशुजैः ।
प्राज्ञः साधुसुतः कलासु निपुणः शुक्रेन्दुदेवार्चितैः
शास्त्री वृद्धवधूरतो नृपसमो वाचस्पतीन्द्वर्कजैः ॥ ११ ॥

Sloka 11 If Venus Mercury and the Moon combine and form a त्रिग्रहयोग (Trigraha yoga), the person born in it will be learned but devoted to mean acts and yet honorable If the combination be of the Moon,

Mercury and Saturn, as a result of it, the person born will be liberal, honored by the sovereign and worthy. If the three planets producing the yoga be Venus, the Moon and Jupiter, the person who has his birth in the yoga will be wise, have virtuous sons, and be proficient in the arts. If Jupiter, the Moon and Saturn be in combination, the influence of the yoga on the person born under it is that he will be versed in the sacred sciences, addicted to women past their prime, and kingly in his life.

cf. सारावली

विद्यासंस्कृतमतिरपि नीचाचारः पुमान् भवेज्जातः ।
सौम्यो धनप्रलुब्धो बुधभार्गवचन्द्रसंयोगे ॥
अस्वस्थो विकलाङ्गः प्राज्ञो वाग्मी सुपूजितः क्षितिपः ।
भवति नरः संयोगे सौरेन्दुशशाङ्कपुत्राणाम् ॥
साध्वीतनयः प्राज्ञः कलास्वभिज्ञो बहुश्रुतः साधुः ।
भार्गवगुरुशशियोगे जातः सुभगो भवेत्पुरुषः ॥
शास्त्रार्थतत्त्वबुद्धिर्वृद्धस्त्रीसङ्गतो विगतरोगः ।
शशिवाचस्पतिसौरैरकस्थैर्ग्रामवृन्दपतिः ॥

वेदी राजपुरोहितोऽतिसुभगः शुक्रेन्दुचण्डांशुजैः
गान्धर्वश्रुतिकाव्यनाटकपरो जीवज्ञभूनन्दनैः ।
हीनाङ्गः खलवंशजश्चलमतिः शुक्रारचन्द्रात्मजैः
प्रेष्यः सामयलोचनोऽटनपरस्ताराजभौमासितैः ॥ १२ ॥

Sloka 12. If Venus, the Moon and Saturn be together in a bhava, the person born in the yoga will become a learned Brahmana teacher, a king's chaplain and will be much liked. If the yoga be due to the combination of Jupiter, Mercury and Mars in one bhava

the person whose birth is in it will be devoted to music, poetry and the dramas If Venus, Mars and Mercury be in conjunction, the effect of the त्रिग्रहयोग (Trigraha yoga) is that the person affected by it will be defective in some limb, base born and fickle minded If the three planets combining to produce a त्रिग्रहयोग (Trigraha yoga) be Mercury, Mars and Saturn the person born will be a menial servant, with diseased eyes and vigrant habits

cf सारावली

लिपिकरपुस्तकवाचकपुरोधसां भवति जन्म सुकृतैश्च ।
दैवविदां पुरपाणां शशिभार्गवसौरिसंयोगे ॥
सुकवि क्षोणीनाथ सद्युवतिपति परार्थ उद्युक्त ।
गान्धर्ववित्कुशल स्याद्बुधगुरुभृगुसुते सहिते ॥
अकुलीनो विकलाङ्गश्चपलो दुष्टश्च जायते मनुज ।
मुखरो नित्योत्साही कुजबुधभृगुनन्दनै सहितै ॥
प्रेष्य श्यामलनेत्र प्रवासशीलो भवद्वदनरोगी ।
रमते प्रहसनशीलैर्बुधार्किरुधिरै सहैकस्थै ॥

शुक्रारेन्द्रपुरोहितैर्नरपतेरिष्टः सुपुत्रः सुखी
जीवारार्कसुतैः कृशोऽसुखतनुर्मानी दुराचारवान् ।
सौरारासुरपूजितैः कुनयो नित्यं प्रवासान्वितः
शुक्रज्ञामरमन्त्रिभिर्जितरिपुः कीर्तिप्रतापान्वितः ॥ १३ ॥

Sloka 13 If Venus, Mars and Jupiter be together in one bhava, the person born in the yoga will be liked by his sovereign, will have good sons and be happy If Jupiter, Mars and Saturn jointly produce the त्रिग्रहयोग (Trigraha yoga), the person affected by it will be lean, suffering physical pain, full of self conceit and ill mannered If Saturn, Mars and Venus be in conjunction, the effect of the yoga on the person born is that he

will have bad sons and be obliged to live abroad If Venus, Mercury and Jupiter be associated in one bhava, the person born will be triumphant over his enemies and attain to fame and power

cf सारावली

नृपतीष्ट. सत्सुतवान्विलासिनीभ्य सदासबहुसौख्य ।
सकलजनानन्दकरो भार्गवगुरुभूमिजे सहितै ॥
नृपसमत क्षताङ्गो नीचाचारो विगर्हितो मित्रै ।
भवति नरो विगतघृण सुरेज्यकुजसौरिसयोगे ॥
चारित्रविहीनाया पुत्रो भर्ता भवेत्सुखविहीन ।
नित्य प्रवासशील सयुक्तै सौरिकुजशुक्रै ॥
सुतनु क्षपितारिगणो नृपति सुभगस्तथा पृथुलकीर्ति ।
बुधगुरुशुक्रै सहितैर्भवति नर सत्यवचनश्च ॥

देवेज्येन्दुजभानुजैरतिसुखश्रीकः स्वदारप्रियो
मन्दज्ञासुरवन्दितैरनृतवाग्दुष्टोऽन्यजायारतः ।
जातो जीवसितासितैरमलधीर्विख्यातसौख्यान्वित-
श्चन्द्रे पापयुते सदाल्पसुखवान् भानौ पितुस्तद्वदेव् ॥ १४ ॥

Sloka 14 The person that is born when Jupiter, Mercury and Saturn are in conjunction will enjoy exceeding comfort and prosperity and will be attached to his wife When Saturn, Mercury and Venus are together and produce a त्रिग्रहयोग (Trigraha yoga), the person born in it will be untruthful, vicious and addicted to other people's wives If Jupiter, Venus and Saturn be together in a bhava, the person whose birth is in this yoga will possess a clear intellect and be famous and happy When the Moon is in conjunction with malignant planets, the person concerned always has his comfort and happiness diminished When the

Sun is associated with evil planets, the astrologer may divine that the father of the person concerned will be similarly affected.

NOTES

cf. सारावली

स्थानधनैश्वर्ययुतं प्राज्ञं बहुभोगिनं स्वदाररतम् ।
धृतिसौख्यरतं सुभगं जनयन्ति बुधार्कजीवाख्याः ॥
मुखरो धूर्तोऽनृतवाक् परयुवतिरतो भवेद्विषमशीलः ।
बुधशुक्रसूर्यतनयैः कलास्वभिज्ञः स्वदेशरतः ॥
न्यूने कुलेऽपि जातो भवति नरो भूपतिर्विपुलकीर्तिः ।
गुरुभार्गवदिनकरजैरेकस्थैः शीलसंपन्नः ॥
पापैर्युक्ते चन्द्रे मातुरभावः प्रकीर्तितप्रायः ।
सूर्ये पितुस्तथान्यैः शुभं वदेन्मिश्रितैर्मिश्रम् ॥

The author of सारावली adds

प्रायः शुभाः समेता धनधृतियशोन्वितं नृपतिचेष्टम् ॥
उत्पादयन्ति मनुजं भूमण्डलमण्डनं श्रेष्ठम् ॥
पापास्त्रयोऽपि मिलिताः कुर्वन्ति नरं सुदुर्भगं लोके ।
दारिद्र्यदुःखतप्तं गर्हितरूपं विनयहीनम् ॥

For the effects of the above combinations of three planets in each of the 12 bhavas, see Horaratna.

॥ चतुर्ग्रहयोगः ॥

Combinations of 4 planets in one bhava. There may be 35 such combinations.

एकर्क्षगैरिनसुधाकरभूसुतज्ञै-
र्मायी प्रपञ्चकुशलो लिपिकश्च रोगी ।
चन्द्रारभानुगुरुभिर्धनवान् यशस्वी
धीमान् नृपप्रियकरो गतशोकरोगः ॥ १५ ॥

Sloka 15. If the Sun, the Moon, Mars and Mercury be all in one bhava the person born will be a conjurer skilled in the production of illusions, a scribe and sickly. If the Sun, the Moon, Mars and Jupiter be together in one bhava, the person affected by the yoga will be rich, famous, talented, loyal to his sovereign and free from sorrow and sickness.

cf. सारावली

लिपिकरतस्करमुखरो रोगी मायाप्रपञ्चकुशलश्च ।
बुधरविभौमशशाङ्कैरेकर्क्षगतैः पुमान् भवति ॥
धनवान्वनितानिन्द्यस्तेजस्वी नीतिमान्विगतशोकः ।
कर्मसमर्थो निपुणः शशिकुजगुरुभास्करैः सहितैः ॥

आरार्कचन्द्रभृगुजैः सुतदारसम्पद्
विद्वान् मिताशनसुखी निपुणः कृपालुः ।
सूर्येन्दुभानुसुतभूमिसुतैरशान्त-
नेत्रोऽटनश्च कुलटापतिरर्थहीनः ॥ १६ ॥

Sloka 16. If the Sun, the Moon, Mars and Venus be in conjunction, the person born in the yoga will be blessed with a wife and sons, learned, temperate, comfortable, shrewd and tender-hearted. If the Sun, the Moon, Mars and Saturn be associated in one bhava, the person affected by the yoga will have wild (restless) eyes, and be a wanderer, a cuckold and a pauper.

cf. सारावली

आर्योचितवाग्वृत्तिः सुखभाङ् निपुणोऽर्थसङ्ग्रहणशीलः ।
विद्यासुतदारयुतः शशिकुजभृगुभास्करैः सहितैः ॥
विषमशरीरो ह्रस्वो धनरहितो याचिताशनो मूर्खः ।
गम्यः सर्वस्य तथा रविशशिकुजसौरिसंयोगे ॥

तारासुतेन्दुरविमन्त्रिभिरिष्टपुत्र-
दारार्थवान् गुणयशोबलवाननुदारः ।
शुक्रेन्दुभानुशशिजैर्विकलश्च वाग्मी
मन्देन्दुविदिनकरैरधनः कृतघ्नः ॥ १७ ॥

Sloka 17. If the Sun, the Moon, Mercury and Jupiter combine in one bhava, and produce a चतुर्ग्रहयोग (Chaturgraha yoga), the person born therein will be fond of his wife and children, wealthy, virtuous, famous, strong and generous. If the Sun, the Moon, Mercury and Venus be together in a bhava, the person affected by the yoga will be defective in some limb but eloquent If the Sun, the Moon, Mercury and Saturn be associated in one bhava, the effect of the yoga on the person born will be that he will be destitute of wealth and ungrateful

cf सारावली

सौवर्णिकः सुतास्त शिल्पकरो वा महाधनो धीर ।
जात स्यान्निरुनतनु शशिज्ञगुरुभास्करै सहितै ॥
विकल सुभगो वाग्मी हृष्टो नृपसमतो मनुज ।
जात स्यादेकस्थै रविशशिबुधभार्गवे सहितै ॥
मातृपितृविप्रयुक्तो धनसौख्यविवर्जितो भ्रमणशील ।
भिक्षाशनोऽप्यनृतवाक् रवीन्दुसौम्यार्किभिर्नियतम् ॥

तोयाटवीक्षितिचरोऽवनिपालपूज्यो
भोगी दिनेशतुहिनद्युतिजीवशुक्रैः ।
जातो विशालनयनो बहुवित्तपुत्रो
वाराङ्गनापतिरिनेन्दुसुरेज्यमन्दैः ॥ १८ ॥

Sloka 18 If the Sun, the Moon, Jupiter and Venus combine to produce a चतुर्ग्रहयोग (Chaturgraha

yoga), the person born will be moving about in water or in some forest region, be held in great esteem by his sovereign and have many enjoyments. If the planets forming the yoga be the Sun, the Moon, Jupiter and Saturn, the person whose birth is influenced by the yoga will be broad-eyed, with much wealth and many sons and will have for his wife a courtezan.

cf. सारावली

सलिलमृगारण्यानां स्वामी स्यात्सौख्यभाक् भवति पूज्यः ।
शुक्रार्कगुरुशशाङ्कैरेकर्क्षगतैः पुमान्निपुणः ॥
तामसनेत्रस्तीक्ष्णो बहुसुतवित्तो वराङ्गनासुभगः ।
सूर्येज्यचन्द्रसौरैरेकस्थैर्जायते पुरुषः ॥

मन्देन्दुभानुभृगुजैर्विबलोऽतिभीरुः
कन्याजनाश्रयधनाशनतत्परश्च ।
आरारुणज्ञगुरुभिः सबलो विपन्नो
दारार्थवान् नयनरोगयुतोऽटनः स्यात् ॥ १९ ॥

Sloka 19. If the Sun, the Moon, Venus and Saturn be associated in one bhava, the person born in the yoga will be weak, exceedingly cowardly, with his wealth depending on his unmarried daughters and given to gluttonous habits. If the quadruple planetary yoga be produced by the Sun, Mars, Mercury and Jupiter, the person whose birth is affected by the yoga in question will be strong but afflicted with misfortunes, possessed of wives and riches, suffering from ophthalmia and of vagrant habits.

cf. सारावली

वनितासदृशाचारः पुरः सगेऽत्यन्तदुर्बलशरीरः ।
भीरुः सर्वत्र भवेदर्केन्दुसितासितैः सहितैः ॥

शूरोऽत्र सूत्रगरश्चकयरो वा विषक्तरावधन ।
दु स्त्वार्णवोऽनघर सुसङ्गतैरर्कजीवगुरुभौमै ॥

रविकुजबुधशुक्रैरन्यदारानुरक्तो
विषमनयनवेषश्चोरधीर्गीतसत्त्वः ।
दिनकरकुजताराधनुमन्दैश्चमूपो
नरपतिसचिवो वा नीचकृत्भोगशीलः ॥ २० ॥

Sloka 20 If the Sun Mars, Mercury and Venus combine in one bhava, the person that has his birth in the चतुर्ग्रहयोग (Chaturgraha yoga) will be addicted to other men's wives, of odd looks and dress, thievishly inclined and devoid of all goodness If the Sun, Mars, Mercury and Saturn be in conjunction, the person born will be a commander of an army or a king's minister, stooping to base acts and inclined to pleasure

cf सारावली

परदाररतश्चोरो विषमाङ्गो दुर्जनो विगतसत्त्व ।
भवति प्रसव पुरुषो रविसितभौमेन्दुजै सहितै ॥
योद्धा प्राज्ञस्तीक्ष्णो नीचाचार कविप्रधानश्च ।
मन्त्री चमूपतिर्वा बुधार्ककुजसौरियोगे ॥

सूर्यारार्यसितैर्महीपतिसमः ख्यातोऽतिपूज्यो धनी
जीवारार्कदिवाकरैर्गतधनो भ्रान्तः सुहृद्बन्धुमान् ।
भूपुत्रार्कसितासितैः परिभवप्राप्तो विरूपोऽग्रणीः
शुक्रार्केन्दुजसूरिभिर्धनयशोमुख्यप्रधानो भवेत् ॥ २१ ॥

Sloka 21 If the Sun, Mars, Jupiter and Venus be together in a bhava the person born will have a status equal to that of a sovereign be renowned, highly esteemed and wealthy If the Sun, Mars, Jupiter and Saturn combine to produce a चतुर्ग्रहयोग (Chaturgraha

yoga), the person born will be moving about in water or in some forest region, be held in great esteem by his sovereign and have many enjoyments. If the planets forming the yoga be the Sun, the Moon, Jupiter and Saturn, the person whose birth is influenced by the yoga will be broad-eyed, with much wealth and many sons and will have for his wife a courtezan.

cf. सारावली

> सलिलमृगारण्यानां स्वामी स्यात्सौख्यभाक् नृपति पूज्यः ।
> शुक्रार्कगुरुशशाङ्कैरेकर्क्षगतैः पुमान्निपुणः ॥
> तामसनेत्रस्तीक्ष्णो बहुसुतवित्तो वराङ्गनासुभगः ।
> सूर्येज्यचन्द्रसौरैरेकस्थैर्नागतैः पुरुषः ॥

> मन्देन्दुभानुभृगुजैर्विपलोऽतिभीरुः
> कन्याजनाश्रयधनाशनतत्परश्च ।
> आरार्कचन्द्रगुरुभिः सबलो विपन्नो
> दारार्थवान् नयनरोगयुतोऽटनः स्यात् ॥ १९ ॥

Sloka 19. If the Sun, the Moon, Venus and Saturn be associated in one bhava, the person born in the yoga will be weak, exceedingly cowardly, with his wealth depending on his unmarried daughters and given to gluttonous habits. If the quadruple planetary yoga be produced by the Sun, Mars, Mercury and Jupiter, the person whose birth is affected by the yoga in question will be strong but afflicted with misfortunes, possessed of wives and riches, suffering from ophthalmia and of vagrant habits.

cf. सारावली

> वनितासुताश्रयः पुमान् भवेदत्यन्तदुर्बलशरीरः ।
> भीरुः सार्धं भास्करेन्दुसितासितैः सहितैः ॥

Chaturgraha yoga be the Sun, Jupiter, Venus and Saturn, the person born in it will be proficient in the arts, in command of the vulgar people and daring. If the Moon, Mars, Mercury and Jupiter be in conjunction, the person who has his birth in the yoga will be devoted to the good of his sovereign, become a wise minister and finally a ruler of the earth.

cf. सारावली

क्षीणाचारो मानी कलहरुचिः सहनवान् निरुत्साहः ।
अर्कार्किबुधसुरेज्यैरेकस्थैर्जायते पुरुषः ॥
मुखरः सुभगः प्राज्ञो मृदुसौख्यः सत्वशौचसंपन्नः ।
धीरो मित्रसहायो रविबुधसितसौरिसंयोगे ॥
लुब्धः कविः प्रधानः कारुकलायोऽधिपश्च नीचानाम् ।
आदित्यार्किसितार्यैः गज्ञां जातो भवेद्विट्‌ः ॥
शास्त्रकुशलो नरेन्द्रः सुमहामन्त्रोऽथवा महाबुद्धिः ।
शशिकुजसोमजजीवैरेकस्थैर्यः पुमाञ्जातः ॥

चन्द्रारज्ञसितैः सुदारतनयः प्राज्ञो विरूपः सुखी
मन्दारेन्दुबुधैर्द्विमातृपितृकः शूरो बहुस्त्रीसुतः ।
चन्द्रारार्यसितैरधर्मकुशलो निद्रालुरर्थातुरो
जीवारार्किनिशाकरैः स्थिरमतिः शूरः सुखी पण्डितः ॥२३॥

Sloka 23. If the Moon, Mars, Mercury and Venus be together, the person born in the yoga will have good wives and sons, will be wise, deformed and happy. If the Moon, Mars, Mercury and Saturn be the four planets forming the चतुर्ग्रहयोग (Chaturgraha yoga) the person affected by it will have two mothers and fathers, will be brave, with many wives and sons. If the Moon, Mars, Jupiter and Venus combine to produce the yoga, the person whose birth is influenced by it

will be clever in iniquity, sleepy and itching for wealth. The person who has his birth in the yoga formed by the combination of the Moon, Mars, Jupiter and Saturn will be firm-minded, brave, comfortable and learned.

NOTES.

cf. सारावली

कलहरुचिर्निद्रालुर्नीचः स्याद्धर्षकीपतिः सुभगः ।
बन्धुद्वेष्टा न सुखी शशिकुजबुधभार्गवैः सहितैः ॥
शूरो द्विमातृपितृको दुष्कुलजो बहुकलत्रमितसुतः ।
भवति सुकर्माभिरतः शशिकुजबुधसौरिसंयोगे ॥
विकलाङ्गः सुकलत्रः सकलसहोऽतीव मानसंयुक्तः ।
प्राज्ञो बहुमित्रसुखः शशिकुजगुरुभार्गवैः सहितैः ॥
बधिरो धनवाञ्शूरः सोन्मादो वाक्पटुः स्थिरप्रकृतिः ।
मतिमानुदारचित्तो भौमेन्दुशनैश्चरसुरेज्यैः ॥

The combination of the Moon, Mars, Venus and Saturn has been left out in the text. Its effect is thus described in सारावली (Saravali).

कुलटापतिः प्रगल्भः सर्पाक्षो नित्यमेव सोद्वेगः ।
जातःपुरुषोऽस्वयं कुजेन्दुयमभार्गवैर्भवति ॥

Also मानसागरीपद्धतिः

चन्द्रारशुक्रमन्दानां मलिनः कुलकीपतिः ।
सोद्वेगः सर्पतुल्याक्षः प्रगल्भो जातको भवेत् ॥

शुक्रज्ञेन्दुसुरार्चितैः सबधिरो विद्वान् यशस्वी धनी
चन्द्रार्किज्ञसुरार्चितैरतिधनी बन्धुप्रियो धार्मिकः ।
शीतांशुज्ञसितासितैर्बहुजनद्वेषी परस्त्रीपति-
र्जीवेन्द्वर्कजभार्गवैर्गतसुखः श्रद्धादयावर्जितः ॥ २४ ॥

Sloka 24. The person born in a yoga formed by the combination in one bhava, of the Moon, Mercury, Jupiter and Venus will be deaf, but learned, famous and

wealthy. If the Moon, Mercury, Jupiter and Saturn be together and produce a चतुर्ग्रहयोग (Chiturgraha yoga), the person influenced by it will be exceedingly wealthy, kind to his relatives and charitable. The person whose birth is in the yoga formed by the conjunction of the Moon, Mercury, Venus and Saturn, will become hostile to a large number of persons and have intrigues with the wives of other people If the Moon, Jupiter, Venus and Saturn combine in a bhava, the person who has his nativity in the yoga will be devoid of ease, sceptical and unfeeling

cf. सारावली

> विद्वान्विमातृपितृक सद्रूपो धनयुतोऽतिसुभगश्च ।
> भवति नरो विगतारिर्बुधगुरुशशिभार्गवै सहितै ॥
> कृतधर्मकीर्तिरभ्यस्तेमन्त्री [illegible] मतिमान् ।
> नृपसचिव प्रवरकवि शशिबुधजीवार्किभि सहितै ॥
> परदारगमनशीलो विशीलभार्यो विपन्नबन्धुश्च ।
> प्राज्ञो लोकद्विष्ट स्यादिन्दुबुधार्किभृगुपुत्रै ॥
> मात्रारहित सुभगस्त्वन्दोषी दु खितो भ्रमणशील ।
> बहुभापी सत्यरत शशिगुरुभृगुसौरिभि सहितै ॥

कुजबुधगुरुशुक्रैरर्थवानिन्दितः स्यात्
बुधगुरुशनिभौमैः सामयो वित्तहीनः ।
गुरुसितशनिसौम्यैरेकगेहोपयातै-
रतिशयधनविद्याशीलमेति प्रजातः ॥ २५ ॥

Sloka 25 The person born when Mars Mercury, Jupiter and Venus are in conjunction will be rich and reviled If Mars, Mercury, Jupiter and Saturn be the planets forming the yoga, the person whose birth is in it will be sickly and destitute of wealth If Mercury,

Jupiter, Venus and Saturn be together in one bhava, the person born in the yoga will have exceeding wealth, learning and amiability.

NOTES.

cf. सारावली

स्त्रीकलहरुचिर्धनभाक्पूज्यो लोके च शीलसंपन्नः ।
भवति पुमाञ्शिखजतनुर्बुधारगुरुभार्गवैः सहितैः ॥
शूरो विद्वान्वाग्मी धनरहितः सत्यशौचसंपन्नः ।
वादी द्वन्द्वसहिष्णुर्मतिमान्सहितैर्बुधारगुरुसौरैः ॥
मेधावी शास्त्ररतो रामासक्तो विधेयभृत्यश्च ।
बुधजीवशुक्रसौरैरेकस्थैस्तीव्रसंयोगे ॥

The following two combinations do not find a place in the Text: *Viz.*, (1) Mars, Mercury, Venus and Saturn and (2) Mars, Jupiter, Venus and Saturn. For their effects, *vide* the following slokas from सारावली.

स्यान्मल्लः परपुष्टः कठिनाङ्गो युद्धदुर्मदः ख्यातः ।
रमते च सारमेयैर्बुधारयमभार्गवैः सहितैः ॥
तेजस्वी वित्तयुतः स्त्रीलोलः साहसप्रियश्चपलः ।
भौमगुरुशुक्रसौरैरेकस्थैर्जायते कितवः ॥

Also मानसागरीपद्धति

मौल्येन पुष्टियोद्धा च बुधारयमभार्गवैः ।
ख्यातो लोके दृढाङ्गश्च सारमेये रुचिर्भवेत् ॥
भौमेन्यशनिशुक्राणां योगे स्याद्व्यसनातुरः ।
परदाररतो मानी कितवो जायते नरः ॥

For the effects of the above combinations in each of the 12 bhavas, vide Horaratna.

॥ पञ्चग्रहयोगः ॥

Combinations of 5 planets in one bhava, there are 21 such combinations.

एकर्क्षगैरिनशशिक्षितिजज्ञजीवै-
जतिस्तु युद्धकुशलः पिशुनः समर्थः ।
शुक्रारभानुबुधशीतकरैर्विधर्म-
श्रद्धालुरन्यजनकार्यपरो निबन्धुः ॥ २६ ॥

Sloka 26 If the Sun, the Moon, Mars, Mercury and Jupiter be in one bhava, the person born in the yoga will be a good combatant and a clever informer. If the Sun, the Moon, Mars, Mercury and Venus combine and produce a पञ्चग्रहयोग (Panchagraha yoga), the person whose birth is affected by it may be faithful to his various functions, attentive to other people's concerns and friendless.

cf सारावली

दुःखी बहुप्रपञ्चो जायाविरहेण तापितशरीर ।
भवति पुमानेकस्थै रवीन्दुकुजजीवचन्द्रसुतै ॥
परकर्मरतो नित्य बन्धुसुहृद्भि त्यक्तो विगतसत्व ।
क्लीबैर्याति च सख्य रवीन्दुकुजशुक्रसौम्यैश्च ॥

भूनन्दनेन्दुरविमन्दपुरन्दरेज्यै-
राशालुरिष्टरमणीविरहाभिभूतः ।
चन्द्रारभानुशशिजनुदिनेशपुत्रै-
रल्पायुरर्जनपरो विकलत्रपुत्रः ॥ २७ ॥

Sloka 27 If the Sun, the Moon, Mars, Jupiter and Saturn form the पञ्चग्रहयोग (Panchagraha yoga), the person born will be hopeful and have to suffer separation from the woman he loves If the Sun, the Moon, Mars, Mercury and Saturn be the five planets in conjunction, the person whose birth is affected by their influence will be short lived, bent on earning money, but without wife and sons

cf. सारावली

अल्पायुर्बन्धनभाग्दीनो भवतीह सर्वसुखहीनः ।
अकलत्रोऽसुतवित्तः सौरदिवाकरबुधेन्दुकुजैः ॥
युद्धकुशलः समर्थः परवित्तहरः परोपतापी च ।
पिशुनश्चलश्च पुरुषः शनिशशिकुजजीवदिवसेशैः ॥

जीवेन्दुभौमसितभानुभिरातता‌यी
त्यक्तः स्वमातृपितृबन्धुजनैरनेत्रः ।
मन्देन्दुशुक्ररविभूमिसुतैर्विनाम-
वित्तप्रभावकुशलो मलिनोऽन्यदारः ॥ २८ ॥

Sloka 28. If the Sun, the Moon, Mars, Jupiter and Venus be together in one bhava, the effect of the yoga on the person born is that he will be an assassin, cast out by his father, mother and other relations and will become sightless. If the Sun, the Moon, Mars, Venus and Saturn form a पंचग्रहयोग (Panchagraha *yoga*), the person, who has his birth therein will cleverly turn to account the humility, the wealth and power at his command and will be depraved and have intrigues with other people's wives.

cf. सारावली

आत्मान्धो बहुदुःखी मातृपितृभ्यां सदैव सन्त्यक्तः ।
भवति नरो गेयरुचिः कुजेन्दुगुरुभार्गवार्कैश्च ॥
मानार्थविभवहीनो मलिनाचारः पराङ्गनानिरतः ।
पञ्चभिरेकस्थैः स्याद्दिनेशशशिशुक्रशनिभौमैः ॥

सारेशभानुगुरुबोधनदानवेज्यै-
र्मन्त्री धनी निजयशोबलदण्डनाथः ।
भास्वद्बुधेन्दुगुरुभानुसुतैः परान्न-

Sloka 29 If the Sun, the Moon, Mercury, Jupiter and Venus combine and produce a पञ्चग्रहयोग (Panchagraha yoga), the person whose birth is influenced thereby will be a wealthy minister, with a fame, power and authority to punish offenders, quite his own If the five planets jointly forming the yoga be the Sun, the Moon, Mercury, Jupiter and Saturn, the person born in the yoga will be indebted to another for his food, very cowardly, very wickedly inclined and practising cruelty

cf सारावली

यन्त्रज्ञो बहुविभवो नृपसचिवो दण्डनायको वा स्यात् ।
ख्यात शुभकीर्तियुतो बुधेन्दुरविजीवशुक्रैश्च ॥
भीरु प्रियसन्त्यक्त सोन्मादो वञ्चनासु निपुणश्च ।
उग्र परान्नभोजी बुधेन्दुगुरुसूर्यरविपुत्रै ॥

सौम्यासितेन्दुसितभानुभिरर्थहीनो
दीर्घाकृतिर्गतसुतो बहुरोगगात्रः ।
जीवेन्दुशुक्ररविभानुसुतैः सदारो
वाग्मीन्द्रजालचतुरो विभयः सशत्रुः ॥ ३० ॥

Sloka 30 If the Sun, the Moon, Mercury, Venus and Saturn be together in a bhava, the person born will be without wealth, tall in stature, bereft of children and his body will be afflicted with many diseases If the Sun, the Moon Jupiter, Venus and Saturn be the 5 planets jointly producing a पञ्चग्रहयोग (Panchagraha yoga), the person who has his birth therein will have a wedded wife, be eloquent, clever in juggling, fearless, but have enemies to contend with

cf सारावली

दीर्घो रोमशगात्रो मरणोत्साही सुखार्थसुतहीन ।
स्यात्पञ्चभिरेवस्थै रविचन्द्रबुधार्किभृगुपुत्रै ॥

वाग्मीन्द्रजालनिरतश्चलचित्तः स्त्रीषु वल्लभो मतिमान् ।
बहुशत्रुर्विगतभयो रवीन्दुगुरुशुक्रभानुसुतैः ॥

शुक्रारभानुगुरुचन्द्रसुतैर्विशोकः
सेनातुरङ्गपतिरन्यवधूविलोलः ।
भूसूनुजीवरविबोधनभानुपुत्रै-
र्भिक्षाशनो मलिनजीर्णतराम्बरः स्यात् ॥ ३१ ॥

Sloka 31. If the Sun, Mars, Mercury, Jupiter and Venus be in conjunction, the person who has his birth in the yoga will be free from every care or sorrow, will command an army and horses, and be restlessly moving about after women not his own. If the planets associated in the पंचग्रहयोग (Panchagraha yoga) be the Sun, Mars, Mercury, Jupiter and Saturn, the effect of the yoga on the person born is that he will have to eat begged food and wear dirty and tattered clothes.

cf. सारावली

कामी बहुतुरगनरः स्वीकृतसेनापतिर्विगतशोकः ।
राजप्रियोतिसुभगो बुधाररविजीवशुक्रैः स्यात् ॥
नित्योद्विग्नो रोगी भिक्षां भुङ्क्ते गृहाद्गृहं गत्वा ।
जीर्णमलीमसवासा रविकुजबुधजीवरविपुत्रैः ॥

पूज्यः कलासु निपुणो वधबन्धनाढ्यो
रोगी सितासितगुरुज्ञधराकुमारैः ।
श्रेष्ठोऽतिदुःखभयरोगयुतः क्षुधार्त्तः
शन्यारबोधनविकर्तनदानवेज्यैः ॥ ३२ ॥

Sloka 32. The person whose birth is in the yoga formed by Mars, Mercury, Jupiter, Venus and Saturn being in one bhava will be honorable, proficient in the arts, have to do greatly with the infliction of punish-

Sloka 29 If the Sun, the Moon, Mercury, Jupiter and Venus combine and produce a पञ्चग्रहयोग (Panchagraha yoga), the person whose birth is influenced thereby will be a wealthy minister, with a fame, power and authority to punish offenders, quite his own If the five planets jointly forming the yoga be the Sun, the Moon, Mercury, Jupiter and Saturn, the person born in the yoga will be indebted to another for his food, very cowardly, very wickedly inclined and practising cruelty

cf. सारावली

यन्त्रज्ञो बहुविभवो नृपसचिवो दण्डनायको वा स्यात् ।
स्यात शुभकीर्तियुतो बुधेन्दुरविजीवशुक्रैश्च ॥
भीरु प्रियसन्त्यक्त सोन्मादो वञ्चनासु निपुणश्च ।
उग्र परान्नभोजी बुधेन्दुगुरुसूर्यरविपुत्रै ॥

सौम्यासितेन्दुसितभानुभिरर्थहीनो
दीर्घाकृतिर्गतसुतो बहुरोगगात्रः ।
जीवेन्दुशुक्ररविभानुसुतैः सदारो
वाग्मीन्द्रजालचतुरो विभयः सशत्रुः ॥ ३० ॥

Sloka 30 If the Sun, the Moon, Mercury, Venus and Saturn be together in a bhava, the person born will be without wealth, tall in stature, bereft of children and his body will be afflicted with many diseases If the Sun, the Moon, Jupiter, Venus and Saturn be the 5 planets jointly producing a पञ्चग्रहयोग (Panchagraha yoga), the person who has his birth therein will have a wedded wife, be eloquent, clever in juggling, fearless, but have enemies to contend with

cf सारावली

दीर्घो रोमशगात्रो मरणोत्साही सुखार्थसुतहीन ।
स्यात्पञ्चभिरेकस्थै रविचन्द्रबुधार्किभृगुपुत्रै ॥

वाग्मीन्द्रजालनिरतश्चलचित्तः स्त्रीषु वल्लभो मतिमान् ।
बहुशत्रुर्विगतभयो रवीन्दुगुरुशुक्रभानुसुतैः ॥

शुक्रारभानुगुरुचन्द्रसुतैर्विशोकः
सेनातुरङ्गपतिरन्यवधूविलोलः ।
भूसूनुजीवरविबोधनभानुपुत्रै-
र्भिक्षाशनो मलिनजीर्णतराम्बरः स्यात् ॥ ३१ ॥

Sloka 31. If the Sun, Mars, Mercury, Jupiter and Venus be in conjunction, the person who has his birth in the yoga will be free from every care or sorrow, will command an army and horses, and be restlessly moving about after women not his own. If the planets associated in the पंचग्रहयोग (*Panchagraha yoga*) be the Sun, Mars, Mercury, Jupiter and Saturn, the effect of the yoga on the person born is that he will have to eat begged food and wear dirty and tattered clothes.

cf. सारावली

कामी बहुतुरगनरः स्त्रीकृतसेनापतिर्विगतशोकः ।
राजप्रियोतिसुभगो बुधाररविजीवशुक्रैः स्यात् ॥
नित्योद्विग्नो रोगी भिक्षां भुङ्क्ते गृहाद्गृहं गत्वा ।
जीर्णमलीमसवासा रविकुजबुधजीवरविपुत्रैः ॥

पूज्यः कलासु निपुणो वधबन्धनाढ्यो
रोगी मितासितगुरुज्ञधराकुमारैः ।
श्रेष्ठोऽतिदुःखभयरोगयुतः क्षुधार्त्तः
शन्यारबोधनविकर्तनदानवेज्यैः ॥ ३२ ॥

Sloka 32. The person whose birth is in the yoga formed by Mars, Mercury, Jupiter, Venus and Saturn being in one bhava will be honorable, proficient in the arts, have to do greatly with the infliction of punish-

Sloka 29 If the Sun, the Moon, Mercury, Jupiter and Venus combine and produce a पञ्चग्रहयोग (Panchagraha yoga), the person whose birth is influenced thereby will be a wealthy minister, with a fame, power and authority to punish offenders, quite his own If the five planets jointly forming the yoga be the Sun, the Moon, Mercury, Jupiter and Saturn, the person born in the yoga will be indebted to another for his food, very cowardly, very wickedly inclined and practising cruelty

cf सारावली

यन्त्रज्ञो बहुविभवो नृपसचिवो दण्डनायको वा स्यात् ।
ख्यात शुभकीर्तियुतो बुधेन्दुरविजीवशुक्रैश्च ॥
भीरु प्रियसन्त्यक्त सोन्मादो वञ्चनासु निपुणश्च ।
उग्र परान्नभोजी बुधेन्दुगुरुसूर्यरविपुत्रै ॥

सौम्यासितेन्दुसितभानुभिरर्थहीनो
दीर्घाकृतिर्गतसुतो बहुरोगगात्रः ।
जीवेन्दुशुक्ररविभानुसुतैः सदारो
वाग्मीन्द्रजालचतुरो विभयः सशत्रुः ॥ ३० ॥

Sloka 30 If the Sun, the Moon, Mercury, Venus and Saturn be together in a bhava, the person born will be without wealth, tall in stature, bereft of children and his body will be afflicted with many diseases If the Sun, the Moon, Jupiter, Venus and Saturn be the 5 planets jointly producing a पञ्चग्रहयोग (Panchagraha yoga), the person who has his birth therein will have a wedded wife, be eloquent, clever in juggling, fearless, but have enemies to contend with

cf सारावली

दीर्घो रोमशगात्रो मरणोत्साही सुखार्थसुतहीन ।
स्यात्पञ्चभिरेकस्थै रविचन्द्रबुधार्किभृगुपुत्रै ॥

वाग्मीन्द्रजालनिरतश्चलचित्तः स्त्रीषु वल्लभो मतिमान् ।
बहुशत्रुर्विगतभयो रवीन्दुगुरुशुक्रभानुसुतैः ॥

शुक्रारभानुगुरुचन्द्रसुतैर्विशोकः
सेनातुरङ्गपतिरन्यवधूविलोलः ।
भूसूनुजीवरविबोधनभानुपुत्रै-
र्भिक्षाशनो मलिनजीर्णतराम्बरः स्यात् ॥ ३१ ॥

Sloka 31. If the Sun, Mars, Mercury, Jupiter and Venus be in conjunction, the person who has his birth in the yoga will be free from every care or sorrow, will command an army and horses, and be restlessly moving about after women not his own. If the planets associated in the पंचग्रहयोग (Panchagraha yoga) be the Sun, Mars, Mercury, Jupiter and Saturn, the effect of the yoga on the person born is that he will have to eat begged food and wear dirty and tattered clothes.

cf. सारावली

कामी बहुतुरगनरः स्वीकृतसेनापतिर्विगतशोकः ।
राजप्रियोऽतिसुभगो बुधाररविजीवशुक्रैः स्यात् ॥
नित्योद्विग्नो रोगी भिक्षां भुङ्क्ते गृहाद्गृहं गत्वा ।
जीर्णमलीमसवासा रविकुजबुधजीवरविपुत्रैः ॥

पूज्यः कलासु निपुणो वधबन्धनाढ्यो
रोगी सितासितगुरुज्ञधराकुमारैः ।
श्रेष्ठोऽतिदुःखभयरोगयुतः क्षुधार्त्तः
शन्यारबोधनविकर्तनदानवेज्यैः ॥ ३२ ॥

Sloka 32. The person whose birth is in the yoga formed by Mars, Mercury, Jupiter, Venus and Saturn being in one bhava will be honorable, proficient in the arts, have to do greatly with the infliction of punish-

ment in the form of death and captivity and will be sickly If the Sun, Mars, Mercury, Venus and Saturn be associated in a पञ्चग्रहयोग (Panchagraha yoga), the effect upon the person born is that he will be of the highest rank, but have much misery, danger and disease to endure and be famished

cf सारावली

वधबन्धनरोगार्तो विद्वाँल्लोके सुपूजितो भवति ।
निःस्वो विरूपशरीरः कुजबुधगुरुशुक्रमन्दैः स्यात् ॥
व्याधिभिररिभिर्ग्रस्तः स्थानभ्रष्टोऽतिदुःखसमन्तप्तः ।
भ्रमति क्षुधितः पुरुषः कुजार्किरविशुक्रशशिनसंयोगे ॥

प्रेष्योऽधनो मलिननेपथ्यतोऽतिमूर्ख-
श्चोरः कुजेन्दुगुरुशुक्रदिनेशपुत्रैः ।
यन्त्रक्रियासुरतधातुबलप्रसिद्ध-
कर्मा गुरुज्ञशनिभानुवसुन्धराजैः ॥ ३३ ॥

Sloka 33. If the five planets, the Moon, Mars, Jupiter, Venus and Saturn combine and produce a yoga, the person born in it will be a menial servant, without wealth, shabbily dressed, very ignorant and thievish The person at whose birth, the Sun, Mars, Mercury, Jupiter and Saturn are in conjunction, will be famed for his feats of physical energy in the enjoyment of pleasure in toyings in the form of a lock यन्त्र (Yanthra)

cf सारावली

प्रेष्यो मूर्खः क्लीबो मलिनाचारोऽतिदुर्भगो विकलः ।
भवति नरो धनरहितः शशिकुजगुरुशुक्ररवितनयैः ॥
जलयन्त्रधातुपारदरसायनेष्वतिपटुः पुमान् भवति ।
एभिः प्रसिद्धकर्मा क्षितिसुतरविजीवसितसौरैः ॥

In the latter half of this sloka, the planets forming the combination should be the Sun, Mars, Jupiter, Venus and Saturn instead of the Sun, Mars, Mercury, Jupiter and Saturn which has already been dealt with in sloka 31 *supra*. Further, the effect given for this combination more or less tallies with that given in the 2nd of the two slokas from सारावली (Saravali) quoted above.

ज्ञानी सदेवगुरुसम्मतधर्मशीलः
शास्त्री दिनेशगुरुशुक्रशनीन्दुपुत्रैः ।
साधुः सुखी बहुधनः प्रबलश्च विद्वान्
इन्दुज्ञदेवगुरुदानवपूजितारैः ॥ ३४ ॥

Sloka 34 The person who has his birth in the yoga formed by the five planets the Sun, Mercury, Jupiter, Venus and Saturn, will be wise, versed in sacred books and of a virtuous character and conduct such as gods and reverend seniors always approve of. If the Moon, Mars, Mercury, Jupiter and Venus be together in a bhava, the person born under such influence will be virtuous, happy, very wealthy, powerful and learned.

cf. सारावली

बहुशास्त्रज्ञानपटुर्मिलहित समतो गुरूणां च ।
धर्मपरः कारुणिकः सूर्यासितशुक्रबुधजीवैः ॥
साधु कल्यशरीरो विद्याधनमत्यभोल्यसंपन्न ।
बन्धुहितो बहुमित्रो बुधेन्दुकुजजीवभृगुपुत्रैः ॥

पञ्चग्रहैरेकगृहोपयातैश्चन्द्रज्ञजीवासुरवन्द्यमन्दैः ।
सर्वत्र पूज्यो विकलेक्षणश्च महीपतुल्यः सचिवोऽथवा स्यात् ॥ ३५ ॥

Sloka 35. If the five planets, the Moon, Mercury, Jupiter, Venus and Saturn be together in one bhava, the person born under their influence will be honoured every where. He will have defective vision and have

Mercury, Venus and Saturn will be insignificant, engaged in works not his own, afflicted with consumption and dryness of the nose and despicable If the Sun, the Moon, Mars, Jupiter, Venus and Saturn be the six planets jointly producing the yoga, the person whose birth is influenced by it will be a king's councillor, bereft of the joys which wife, children and wealth give, but calm and contented

॥ मेषादिराशिस्थितग्रहफलम् ॥

जातः स्वल्पधनस्तु गानरसिको विद्याधनक्लेशधी-
रज्ञः सर्वकलारसज्ञचतुरो हैरण्यकः साहसी ।
सम्पूज्यः कुवणिक् क्रियासु कुशलः पुत्रादिभाग्यच्युतः
श्रीमान् तोयकृषिक्रियादिभिरिने मेषादिराशिस्थिते ॥ ३९ ॥

Sloka 39 When the Sun is in the several signs beginning with Mesha, the effect on the person born is in order (1) that he will have small wealth, (2) he will delight in music, (3) his mind will be full of care regarding the acquisition of learning and wealth; (4) he will be ignorant, (5) he will be versed in the several arts and be clever, (6) he will be devoted to the acquisition of money, (7) he will be daring, (8) he will be esteemed, (9) he will be a petty trader, (10) he will be clever in every kind of exercise, (11) he will be lacking in such joys as children and children's children give, and (12) he will prosper by such industries as agricultural operations carried on by irrigation

NOTES

cf बृहज्जातक XVIII—slokas 1—4

स्वर्क्षे भूपकृषिक्रियाटनधनः शुक्रर्क्षगे कामधीः
सौम्यर्क्षे परिदीनवाक् कटकमे राजप्रियो वित्तवान् ।

सिंहे भूमिसुते तु निर्भयधनो जैवे जितारिः सुखी
कुम्भे दुर्जनसेवितो मृगगते भूपोऽथवा तत्समः ॥ ४० ॥

Sloka 40 If Mars occupy his own sign at a person's birth, the latter will get wealth from a king, from agriculture and from his wandering about in pursuit of other such occupation If Mars be in a Rasi owned by Venus, the person born will set his mind on sensual enjoyment, the effect of Mars' presence in a sign belonging to Mercury is that the person under such influence will speak in a dejected tone, if the planet be in Kataka the person born will become a king's favourite and have much wealth If Mars' position be in Simha, at a person's birth, the latter will be in possession of secure wealth In a Rasi belonging to Jupiter, Mars makes the person born triumphant over his foes and possessed of comfort and happiness. In Kumbha, the presence of Mars has the effect of making the person concerned served by bad people And lastly when Mars is in Makara, the person born is either a king or his equal

NOTES

cf बृहज्जातक XVIII—slokas 5—7

कौजे चन्द्रसुतेऽधनः सितगृहे विद्वान्नृयुग्मे सुखी
कर्किस्थे निजनिसहा हरिगते जाते वधूनिर्जितः ।
कन्यास्थे सगुणाकरो गतभयश्चापे नृपालप्रियो
मीनस्थे जितसेवकः शनिगृहे शिल्पी परप्रेष्यकः ॥ ४१ ॥

Sloka 41 A person will be poor if at his birth Mercury be in a house of Mars, learned if in a house of Venus, happy if Mercury be in Mithuna, will dissipate w his ealth if the planet be in Kataka, will be

henpecked if Mercury be in Simha, will have virtues in abundance and be exempt from dangers if Mercury occupy Kanya, a king's favourite if in Dhanus, a subdued servant if in Meena, an artisan and a menial servant of another if in a house of Saturn

NOTES

If दुःखहा be the reading instead of विग्रहा the translation will be 'will get rid of all his troubles

cf बृहज्जातक XVIII—slokas 8—11

सेनावित्तसुताधिकः सुगुणवान् दाता कुजर्क्षे गुरौ
तेजस्वी सितभे परिच्छदसुहृत्चारासुतर्क्षं गते।
प्राज्ञः पुत्रधनश्च कर्किणि घटे भोगी यशस्वी हरौ
राजा राजसमोऽथवा निजगृहे नीचेऽटनः क्लेशधीः ॥ ४२ ॥

Sloka 42 If Jupiter be in a sign of Mars at the birth of a person, the latter will be superior to others in his army, wealth and sons, highly virtuous and bountiful, if in a sign of Venus, the person concerned will be energetic, if in a sign of Mercury, he will have a large following of friends, if Jupiter be in Kataka, the person born will be wise and rich in sons, if in Kumbha, the person concerned will enjoy pleasures, if the planet be in Simha, the person affected will become famous, if Jupiter occupy a स्वक्षेत्र (Swakshetra), the person born will be a king or on a par with a king If in the depression sign Makara the person concerned will be a wanderer and have a careworn mind

NOTES

cf बृहज्जातक XVIII—slokas 12—13

जारः श्रीमतिमित्रबन्धुनिमनो विद्याधनज्ञानवान्
भीरुर्मन्दसुतोऽतिनीचनिहिताचारो नृपालप्रिय ।

दुष्टस्त्रीगणसेवितो जनपतिर्भोगी कुमारीरतः
श्रीविद्यागुणशीलवान् भृगुसुते मेषादिराशिस्थिते ॥ ४३ ॥

Sloka 43. According to the position of Venus in the several signs from Mesha onwards, the person born will be respectively (1) a gallant, (2) wielding large influence due to the possession of fortune, genius, friends and kindred, (3) learned, wealthy and wise, (4) cowardly, (5) will have dull sons, (6) will follow courses of conduct prescribed for people lowest in the social scale, (7) will be a king's favourite, (8) will be served by a set of bad women, (9) will become a lord of men, (10) will have enjoyments, (11) will become addicted to unmarried girls (12) will be possessed of fortune, learning, worth and amiable manners

NOTES

cf बृहज्जातक XVIII—slokas 14—16

मूर्खो नातिधनो गतस्वसुतधीरम्बासुखप्रच्युतो
नार्यः स्वल्पधनात्मजो गणपुरग्रामाग्रणीरुग्रधीः ।
जातः पुत्रकलत्रवित्तविभवो राजप्रियो वित्तवान्
तेजोराजगुणाधिको रविसुते मेषादिराशिस्थिते ॥ ४४ ॥

Sloka 44 If Saturn occupy Mesha or any of the other signs taken in order, the person born will respectively be (1) stupid (2) will not have much wealth (3) will be bereft of money, sons and intelligence (4) will be banished from the joys derivable from the kind care of a mother (5) will be disreputable (6) will have very little wealth and very few children (7) will be the leader of a community, town or village (8) will have a cruel heart (9) will enjoy the dignity attaching to the possession of children, wife and riches (10) will

be liked by his sovereign ([11]) will have wealth ([12]) will surpass in energy and other kingly virtues.

NOTES

cf बृहज्जातक XVIII—slokas 17—19

यदुक्तमुडुनाथस्य फलं मेषादिराशिषु ।
तदंशकफलञ्चात्र परिचिन्त्य वदेद्बुधः ॥ ४५ ॥

Sloka 45. An intelligent astrologer should weigh well in his mind the effect of the Moon's presence in the several zodiacal signs beginning with Mesha as well as in the Amsas (अंश) belonging thereto and then declare the result of his deliberations

पापेक्षिते गगनगामिनि दुष्टरोगी
जातः स्वधर्मगुणवित्तयशोविहीनः ।
पापान्विते तु परवित्तवधूविलोलः
पारुष्यवाक् कपटबुद्धियुतोऽलसः स्यात् ॥ ४६ ॥

Sloka 46 When a planet is aspected by a malign one, the person born under its influence suffers from bad ailments and is without the virtues, worth, wealth and fame which a person of his birth and social status ought to have If a planet be associated with a malign one, the effect is that the person born under such influence has a hankering after other people's wealth and women, is harsh of speech, fraudulently minded and slothful

यदि शुभकरदृष्टे खेचरे जातमर्त्यः
सुतधनयुतभोगी सुन्दरो राजपूज्यः ।
परिभवरहितः स्यात् सौम्यखेटोपयाते
जितरिपुरिह धर्माचारवानिङ्गितज्ञः ॥ ४७ ॥

Sloka 47. A person born under the influence of a planet aspected by a propitious one will have children, riches and enjoyments, will be handsome, honored by his sovereign and exempt from humiliation or disgrace. If the planet influencing a birth be associated with a benignant one, the person born will be triumphant over his foes in this world, conform to the duties and practices appertaining to his birth and social position, and be shrewd enough to understand (ascertain) the unexpressed wishes of others by their outward indications

चन्द्रे मेषगते कुजादिखचरैरालोकिते भूपतिः
विद्वान् राजसमः समस्तगुणवान् चोरो दरिद्रो (?) भवेत् ।
निस्वस्येयनृमान्यभूपधनिकप्रेष्यो वृषस्थे तथा
युग्मस्थे विकलो नृपः सुमतिमान् धीरः खलो निर्धनः ४८

Sloka 48 When the Moon occupying Mesha is aspected by the several planets beginning with Mars and ending with the Sun, the person born under such influence will respectively be a king a man of learning, a person equal in status to a king, one endowed with every amiable quality, a thief, and a beggar If the Moon be in Vrishabha, and Mars aspect it, the person born will be one bereft of property, if Mercury be the aspecting planet, the person born will be a judge, if Jupiter, an honorable person, if Venus, a king, if Saturn, a monied person, if the Sun, one of a servant-class. If the Moon be in Mithuna and the several aspecting planets be taken in the same order as before, the person born in the several cases will respectively be, one defective in some limb, a king an intelligent and sagacious person, a brave person, a villainous wretch, and a poor man

NOTES.

निःस्वः स्तेननृमान्य seems to be the correct reading in the 3rd pada of the sloka. *cf.* Brihatjataka XIX—1. The translation will then be "If the Moon be in Vrishabha, and Mercury be the aspecting planet, the person born will be a thief &c."

cf. सारावली

अत्युग्रकरो नृपतिः प्रणतानां मार्दवं भजति जातः ।
धीरः सङ्ग्रामरुची रविणा दृष्टे शशिनि मेषे ॥

From this, it would seem that "नरेन्द्र" in place of "दरिद्र" was the original reading.

दन्तास्थिरोगतप्तः शिखिजाताद्विक्षतशरीरः ।
माण्डलिकः स्यान्मेषे कुजदृष्टे शशिनि भूतार्तः ॥
नानाविद्याचार्यः सद्वाक्यः स्यान्मनोभीष्टः ।
बुधदृष्टे मेषस्थे निशाकरे सत्कविर्विपुलकीर्तिः ॥
बहुभृत्यधनसमृद्धो नृपतेः सचिवश्चमूपतिर्वापि ।
मेषगृहे हिमरश्मौ दृष्टे गुरुणा पुमाञ्जातः ॥
क्रयविक्रयवित्प्राज्ञो गुणवान् नृपसत्कृतो महाविभयः ।
रजनीकरेऽजगृहस्थे शुक्रेण निरीक्षिते भवति ॥
तस्करमुख्यो मूर्खः परान्नभोगी विशालवित्तश्च ।
मेषस्थे हिमरश्मौ शनिना दृष्टे भवेज्जातः ॥ ॥ १ ॥

कर्षकमतिकर्मकरं द्विपदचतुष्पदैः समृद्धं च ।
प्रायोगिकं प्रकुरुते वृषभे रविवीक्षितश्चन्द्रः ॥
अतिकामं कुजदृष्टो युवतिकृते नष्टसारमित्रजनम् ।
हृदयहरं नारीणां मातुर्न शुभं शशी वृषे कुरुते ॥
प्राज्ञं वाक्यविधिज्ञं प्रमुदितमिष्टं समस्तभूतानाम् ।
जनयति बुधेन दृष्टः शशी वृषेऽनुपमगुणैर्युक्तम् ॥
स्थिरपुत्रदारसुहृदं मातापितृभक्तिमन्तमतिनिपुणम् ।
धार्मिकमतिविख्यातं गवि गुरुदृष्टः शशी कुरुते ॥

भूषणयानगृहाणां शयनासनगन्धवस्त्रमाल्यानाम् ।
भागिनमुपभोक्तारं सितेक्षितो यदि शशी कुरुते ॥
धनहीनमनिष्टकरं वृषभे द्वेष्यं सदा च युवतीनाम् ।
सुतमित्रबन्धुरहितं रविसुतदृष्टः शशी कुरुते ॥ ॥ २ ॥

प्रज्ञाधनं प्रकाशं मिथुने रूपान्वितं सुधर्मिष्ठम् ।
अतिदुःखितमल्पार्थं करोति सूर्येक्षितश्चन्द्रः ॥
अतिशूरमतिप्राज्ञं सुखवाहनविभवरूपसम्पन्नम् ।
कुरुते मिथुने चन्द्रो वक्रेण निरीक्षितोऽवश्यम् ॥
अर्थासादनकुशलं कुरुते ह्यपराजितं च वीरं च ।
पार्थिवमखण्डवाहं मिथुने बुधवीक्षितश्चन्द्रः ॥
विद्याशास्त्राचार्यं विख्यातं सत्यवाचमतिरूपम् ।
मान्यं वाग्मिनमिन्दुः करोति गुरुवीक्षितो मिथुने ॥
वरयुवतिमाल्यवस्त्रैर्वरवाहनयानभूषणैर्मणिभिः ।
क्रीडां कुरुते पुरुषो भृगुदृष्टे शशिनि मिथुनस्थे ॥
कुरुते बान्धवरहितं युवतिसुखविभूतिवर्जितं चापि ।
अधनं लोकद्वेष्यं मिथुने शनिनेक्षितश्चन्द्रः ॥ ॥ ३ ॥

कर्किस्थे शशिनि क्षमासुतमुखैरालोकिते शौर्यवान्
आर्यश्रेष्ठकविर्महीपतिरयोजीवी सनेत्रामयः ।
भूपः पण्डितवाक् धनी नरपतिः पापी विभुः सिंहगे
कन्यायां धनिको विभुः प्रभुसमो विद्वान्विशीलः सुखी ४९

Sloka 49. If the Moon in Kataka be aspected severally by the six planets from Mars taken in order, the persons born in the six cases will respectively be valiant, honorable, endowed with the highest poetical talent, of royal rank, working in iron, and suffering from ophthalmia. If the Moon be in Simha under the same aspects, the person born will respectively be a

king, one speaking learnedly, a wealthy man, a king, a wicked person and one that is mighty If the Moon be in Kanya and be aspected by the several planets taken in the same order, the person born in the several cases will be respectively wealthy, mighty, lordly, learned, badly behaved and in easy comfortable circumstances

cf सारावली

नरपतिपुरुषं धन्य धनरहित लेखहारक वापि ।
कुरुते स्वगृहे चन्द्रो रविदृष्टो दुर्गपाल वा ॥
शूर विकलशरीर मातुरनर्थावह प्रिय दक्षम् ।
क्षितितनयवीक्षिततनुर्जनयति चन्द्रो नर स्वगृहे ॥
अविकलमति नयज्ञ जनयति बुधवीक्षित शशी स्वगृहे ।
धनदारपुत्रवन्त नृपसचिव सौख्यवन्त च ॥
नृपति नृपगुणयुक्त जनयति चन्द्र सुरेज्यसन्दृष्ट ।
स्वगृहे सुखितसुभार्य नयविनयपराक्रमाक्रान्तम् ॥
धनकनकवस्त्रयोषिद्रत्नाना भाजन शशी कुरुते ।
कर्कटके सन्दृष्टो वेश्याजननायक कान्तम् ॥
अटनमसुख दरिद्र मातुरनिष्ट प्रियान्वित पापम् ।
शनिना दृष्ट स्वगृहे करोति चन्द्रो नर नीचम् ॥ ॥ ४ ॥
नृपतिमपुत्र कुरुते प्रोत्कृष्टगुण महास्पद वीरम् ।
रविणा दृष्ट सिंहे पापरत विश्रुत चन्द्र ॥
सेनापति प्रचण्ड परयुवतिसुतार्थवाहनोपेतम् ।
जनयेत्पुरुषमपुत्र कुजेक्षितश्चन्द्रमा सिंहे ॥
शास्त्रासक्त लिस स्त्रीद्वेष्यं युवतिसेवक सिंहे ।
कुरुते बुधेन दृष्टो धनसुखभोगान्वित चन्द्र ॥
अभिजात कुलपुत्र बहुश्रुत गुणसमृद्ध च ।
कुरुते नरेन्द्रतुल्य गुरुदृष्टश्चन्द्रमा सिंहे ॥

प्रमदाविभवैर्युक्तं रोगिणमपि युवतिसेवकं कुरुते ।
सुरतविधिज्ञं प्राज्ञं शशी हरौ शुक्रसन्दृष्टः ॥
कर्षकमधनं कुरुतेऽनृतवाचं दुर्गपालकं सिंहे ।
रविजेन तथा दृष्टो युवतिसुखैर्हीनमल्पकं च शशी ॥ ॥ ५ ॥
नृपकोशकरं ख्यातं गृहीतवाक्यं विशिष्टकर्माणम् ।
कन्यायां रविदृष्टो भार्याहीनं शशी कुरुते ॥
शिल्पाचार्यं ख्यातं धनवन्तं शिक्षितं सुधीरं च ।
कन्यायां कुजदृष्टो मातुरनिष्टं शशी कुरुते ॥
ज्योतिषकाव्यविधिज्ञं विवादकलहेषु विजयिनं सुतराम् ।
सातिशयं कन्यायां जनयति निपुणं बुधेक्षितश्चन्द्रः ॥
बन्धुजनाढ्यं सुखिनं नृपकृत्यकरं गृहीतवाक्यं च ।
कन्यायां गुरुदृष्टो जनयति विभवान्वितं चन्द्रः ॥
कन्यायां बहुदारं विविधालंकारभोगिनमथाढ्यम् ।
सततमिहोर्जितमुदितं कुरुते भृगुणा निरीक्षितश्चन्द्रः ॥
नष्टस्मृतिं दरिद्रं सुखरहितममातृकं युवतिवश्यम् ।
कन्यायां यमदृष्टः स्त्रीभोग्यधनं शशी कुरुते ॥ ॥ ६ ॥

तौलिस्थे हिमगौ बुधादिशुभदैरालोकितैस्तत्क्रमात्
भूपः स्वर्णकरो वणिक्कुजरविच्छायासुतैः पण्डकः ।
कीटस्थे शशिनि द्विमातृपितृको राजप्रियो नीचकृत्
रोगी निर्धनिको नृपालसचिवो दृष्टे बुधाद्यैर्ग्रहैः ॥ ५० ॥

Sloka 50. When the Moon in Thula is aspected severally by the benefic planets, Mercury, Jupiter and Venus, the persons born in the several cases will be respectively a king, a mint-master and a merchant. If the Moon in Thula be aspected severally by Mars, the Sun and Saturn, the person born in each case will be impotent. If the Moon occupy the sign Scorpio and be

severally aspected by the planets taken in order from Mercury, the person born in the several cases will be (1) a man with two fathers and two mothers (2) a favorite of the king, (3) a mean-wretch, (4) a sickly person, (5) a poor man, (6) and a minister of a king.

NOTES

वञ्चक (Vanchakaha) is another reading for षण्ढक' (Pandakaha) in the 2nd pada of the sloka

cf. सारावली

अधनं व्याधितमटनं परिभूतं भोगविप्रयुक्तं च ।
असुतमदारं तुल्के जनयति रविवीक्षितश्चन्द्रः ॥
तीक्ष्णं चोरं क्षुद्रं परयोषिद्गन्धमाल्यसंयुक्तम् ।
मतिमक्षयनातुरगं जनयति वक्रेक्षितश्चन्द्रः ॥
दृष्टो बुधेन चन्द्रः कलाविदग्धं प्रभूतधनधान्यम् ।
शुभवाक्यं विद्वांसं देशख्यातं तुलाधरे कुरुते ॥
जीवेक्षितस्तुलाया जनयति सत्त्र पूजितं हिमगुः ।
क्रयविक्रयेषु कुशलं रत्नादिषु भाजनं कुरुते ॥
ललितमरोगं सुभगं सुखवनितासाधनान्वितं प्राज्ञम् ।
विविधोपायविधिज्ञं कुरुते भृगुवीक्षितः शशी तुल्के ॥
कुरुते शशी धनाढ्यं प्रियवाक्यं वाहनैर्युतं जूके ।
विषयरतिं सुखरहितं भास्करिदृष्टो हितं मातुः ॥ ॥ ७ ॥
कुरुते लोकद्वेष्यं बुधमटनं चैव वित्तवन्तं च ।
दिनकरदृष्टोऽलिगतश्चन्द्रः सुखवर्जितं पुरुषम् ॥
अनुपमधैर्यं कुरुते नृपतिसमं वृश्चिके विभूतियुतम् ।
शूरमजेयं समरे प्रधक्षणं भूमिजेन संदृष्टः ॥
अचतुरमनृतवाक्यं यमलापत्यं च युक्तिमन्तं च ।
जनयति बुधेन दृष्टः कूटकरं वृश्चिके च गीतज्ञम् ॥

कर्मासक्तं कुरुते लोकद्वेष्यं च वित्तवन्तं च ।
गुरुणा दृष्टोऽलिगतो निशाकरो रूपवन्तं च ॥
अतिमदमतीवसुभगं धनवाहनभोगललितमिह कीटे ।
युवतिविनाशितसारं जनयति भृगुवीक्षितश्चन्द्रः ॥
नीचापत्यं कृपणं व्याधितमटनं च सत्यहीनं च ।
जनयत्यन्तकदृष्टो नरमधनं चन्द्रमाः कीटे ॥ ॥ ८ ॥

चन्द्रे धनुस्थे शुभदृष्टियुक्ते विद्याधनज्ञानयशोबलाढ्यः ।
दृष्टे कुजादित्यदिनेशपुत्रैः सभाशठः पण्यवधूरतः स्यात् ॥ ५१ ॥

Sloka 51. When the Moon occupies Dhanus and has the aspect of benefic planets upon it, the person born will have plenty of learning, wealth, wisdom, fame and strength. When the Moon in Dhanus is aspected by Mars, the Sun or Saturn, the person born under such influence will be an arbitrator in a court and addicted to courtezans.

cf. सारावली

नृपतिमथाढ्यं कुरुते शूरं विख्यातपौरुषं चापे ।
भास्करदृष्टश्चन्द्रस्त्वनुपमसुखवाहनोपेतम् ॥
सेनापतिं समृद्धं सुभगं प्रख्यातपौरुषं सुरूपम् ।
जनयत्यनुपमभृत्यं क्षितिसुतदृष्टः शशी धनुषि ॥
बहुभृत्यं वाक्सारं ज्योतिषशिल्पक्रियादिनिपुणं च ।
बुधदृष्टो हिमरश्मिर्नश्याचार्यं हये कुरुते ॥
अनुपमदेहं कुरुते पृथ्वीपालस्य मन्त्रिणं चापे ।
त्रिदशगुरुदृष्टमूर्तिर्धनधर्मसुखान्वितं चन्द्रः ॥
सुखिनमतीव हि ललितं सुभगं पुत्रार्थकामवन्तं च ।
चापे सुमित्रभार्यं भार्गवदृष्टः करोतीन्दुः ॥

प्रियवादिन सुवाक्य बहुश्रुत सत्यवादिन सौम्यम् ।
अभिजात नृपपुरुष जनयति सौरेक्षित शशी धनुषि ॥ ॥ ९ ॥

राजा महीपतिर्विद्वान् धनी निर्धनिको विभुः ।
बुधादिग्रहसन्दृष्टे मकरस्थे निशाकरे ॥ ५२ ॥

Sloka 52 When the Moon in Makara is severally aspected by the planets taken in order from Mercury, the persons born in the several cases will be respectively (1) a king (2) a ruler of the earth (3) a learned man (4) a rich person (5) a beggar and (6) a lord

cf सारावली

अधन दु खितमटन परकर्मरत मलीमस कुरुते ।
मकरे कुवलयनाथ शिल्पमति वीक्षितो रविणा ॥
अतिविभवमति सुखर सुभग धनसयुत मृगे पुरुषम् ।
वाहनयुत प्रचण्ड करोति वक्रेक्षितश्चन्द्र ॥
मूर्ख प्रवासशील मृगे शशी तीक्ष्णमलिन च ।
जनयति बुधेन दृष्ट सुखरहित निर्द्धन पुरुषम् ॥
नृपतिमनुपमवीर्य नृपतिगुणै सयुत मृगे जातम् ।
बहुदारपुत्रमित्र जनयति गुरुवीक्षितश्चन्द्र ॥
परयुवतिधनविभूषणवाहनमाल्यान्वित नर मकरे ।
सोपत्रोरामपुत्र जनयति भृगुवीक्षितश्चन्द्र ॥
अलस मलिन दान्त विसुखधन पारदारिकमसम्यम् ।
दिवसकरपुत्रदृष्ट करोति चन्द्रो नर मकरे ॥ ॥ १० ॥

कुम्भस्थिते निशानाथे शुभदृष्टे यशोधनः ।
जातः परवधूलोलः पापखेटनिरीक्षितः ॥ ५३ ॥

Sloka 53 The effect on the person born of the Moon in Kumbha being aspected by benefic planets is that he will be rich in fame The Moon in Kumbha,

aspected by malefic planets makes the person that has his birth under the influence a libertine.

cf. सारावली

अतिमलिनमति च शूरं नृपरूपं धार्मिकं कृषिकरं च ।
कुरुते दिनकरदृष्टो घटधरसंस्थः क्षपानाथः ॥
कुंभेऽतिसत्यवाक्यं मातृगुरुधनैर्वियुतमलसम् ।
विषमं परकार्यकरं करोति भौमेक्षितश्चन्द्रः ॥
अशनोपचारकुशलं गीतविधिज्ञं प्रियं च युवतीनाम् ।
तनुविभवसुखं पुरुषं करोति बुधवीक्षितः शशी कुंभे ॥
ग्रामक्षेत्रतरूणां भवनं प्रवरांगनानां च ।
कुरुते भोगिनमाढ्यं साधुं गुरुवीक्षितः शशी कुंभे ॥
नीचमपुत्रमभित्रं कातरमाचार्यनिन्दितं पापम् ।
कुरुते शशी कुयुवतिं सितेक्षितो घटधरेऽल्पसुखम् ॥
नखरोमधरं मलिनं परदाररतं शठं विधर्माणम् ।
स्थावरधागिनमाढ्यं शशी घटे सौरसंदृष्टः ॥ ॥ ११ ॥

मीनस्थे शुभवीक्षिते हिमकरे हास्यप्रियो भूपतिः
विद्वान् पापनिरीक्षिते परुषवाक् पापात्मको जायते ।
पापांशे खलवीक्षिते शठमतिर्जातोऽन्यजायारतः
सौम्यांशे शुभवीक्षिते हिमकरे जातो यशस्वी भवेत् ॥ ५४ ॥

Sloka 54. *When the Moon in Meena is aspected* by benefic planets, *the* person born will be a learned *king, fond of mirth. If the Moon in the same Rasi be* aspected by malefic planets, the effect of this on the person born is that he will be foul-mouthed and evil-minded. When the Moon occupying a malefic Amsa is aspected by malefic planets, the person born will be wicked and licentious. If the Amsa occupied by the

have already stated in sloka 3 *supra* that Moon conjunction Saturn is bad.

(6) The Sun aspecting the Moon in

Aries will make the person born	a beggar
Taurus	one of a servant class
Gemini	a poor man
Cancer	suffering from ophthalmia
Leo	mighty
Virgo	one in comfortable circumstances
Libra	impotent
Scorpio	a poor man
Sagittarius	an arbitrator in court and addicted to courtezans
Capricorn	a beggar
Aquarius	a libertine
Pisces	foul mouthed and evil minded

All opposition of the Sun to the Moon is bad except when the Moon is in Leo The Sun will then be in Aquarius and aspecting his own house

What is true of the Moon is also true of the Lagna So says Varahamihira in his Brihatjataka (XVIII—20)

All squares or oppositions between the Moon and any malefic is bad Similarly, all squares and oppositions between the Lagna and any malefic is bad So also conjunctions of malefics with the Moon or the Lagna is bad except Sun conjunction Moon

All conjunctions between malefics are bad (*cf* slokas 1, 2, 4, 8 *supra* as also Western astrologers)

राशिदृष्टिफलं यत्तदंशकेषु च योजयेत् ।
भवन्ति शुभदाः सर्वे शुभदृग्योगसंयुताः ॥ ५५ ॥

Sloka 55 The effect of an aspect upon a Rasi must be held to apply likewise to its Amsa. The Rasis as well as their Amsas when aspected by or associated with benefic planets become benefic or auspicious.

cf सारावली

राशिपतौ बलयुक्ते राशौ च बलान्विते तथा चन्द्रे ।
राशिफलं स्यात्सकलं नीचोच्चविधिना च सञ्चिन्त्यम् ॥

॥ लग्नादिभावगतग्रहफलम् ॥

मार्तण्डो यदि लग्नगोऽल्पतनयो जातः सुखी निर्घृणः
स्वल्पाशी विकलेक्षणो रणतलश्लाघी सुशीलो नटः ।
ज्ञानाचाररतः सुलोचनयशःस्वातन्त्र्यकस्तुङ्गगे
मीने स्त्रीजनसेवितो हरिगते रात्र्यन्धको वीर्यवान् ॥ ५६ ॥

Sloka 56 If the Sun be in the Lagnabhava, the person born will have few sons, lead a life of ease, be cruel, eat sparingly, with defective vision, be given to boasting in the battle-field, well bred and acquainted with the histrionic art But if the Sun be in the exaltation sign also the effect of it on the person born is that he will delight in the acquisition of knowledge and virtue, be possessed of good vision, fame and independence If the Sun occupying the Lagna be in Meena the person born will be waited upon and served by females, but if the Lagna in which the Sun is be identical with Simha, the effect of it on the person born is that he will be night blind but possessing good strength

NOTES

cf बृहज्जातक

शूर स्तब्धो विकलनयनो निर्घृणोऽर्के तनुस्थे
मेषे सस्वस्तिमिरनयनः सिंहसंस्थे निशान्धः ।
नीचेऽन्धोऽस्वः शशिगृहगते बुद्बुदाक्षः पतङ्गे ॥

Also फलदीपिका

लग्नेऽर्केऽल्पकचः क्रियालसतमः क्रोधी प्रचण्डोन्नतो
मानी लोचनरूक्षकः कृशतनुः शूरोऽक्षमो निर्घृणः ।

स्फोटाक्ष शशिभे क्रिये मतिमिर सिंहे निशान्ध पुमान्
दारिद्र्योपहतो विनष्टनयो जातस्तुलाया भवेत् ॥

The Sun in Leo causes blindness at night In Cancer, the Sun causes cataract in the eyes The Sun in Libra causes blindness The Sun in the Lagna causes some defect in eyes

क्षीणे शशिन्युदयगे बधिरोऽङ्गहीनः
प्रेष्यश्च पापसहिते तु गतायुरेव ।
स्वोच्चस्वके धनयशोबहुरूपशाली
पूर्णे तनौ यदि चिरायुरुपैति विद्वान् ॥ ५७ ॥

Sloka 57. When the waning Moon occupies the Lagna the person born will be deaf, defective in some limb and a menial servant If the Moon in the above position be also in conjunction with a malefic planet, there will be no vitality in the person born and he will soon be dead If the Moon in the Lagna be in its exaltation or own house, the effect of it is that the person born will have abundance of wealth, fame and much beauty. If the Moon in the Lagna be full, the person born will attain long life and become learned

cf बृहज्जातक

मूकोन्मत्तजडान्धहीनबधिर प्रेष्य शशाङ्कोदये
स्वर्क्षोच्चगते धनी ॥

Also फलदीपिका

मिने चन्द्रे लग्ने दृढतनुरदश्चायुरभयो
बलिष्ठे लक्ष्मीवान् भवति विपरीत क्षयगते ॥

क्रूरः साहसिकोऽटनोऽतिचपलो रोगी कुजे लग्नगे
विद्यावित्ततपः स्वधर्मनिरतो लग्नस्थिते बोधने ।
जीवे लग्नगते चिरायुरमलज्ञानी धनी रूपवान्
कामी कान्तवपुः सदारतनयो विद्वान्विलग्ने भृगौ ॥ ५८ ॥

Sloka 58 The person born with Mars in the first bhava will be cruel, daring, given to wandering, very fickle and sickly, if the planet in the first bhava be Mercury, the effect on the person born will be that he will be devoted to the acquisition of learning, wealth, virtue and religion, if Jupiter occupy the Lagna the person born will be long lived, and have knowledge untainted, wealth and beauty if Venus should be in the first bhava, the influence on the person born will be that he will be libidinous lovely in mien, blessed with a wife and children, and learned

cf बृहज्जातक

लग्ने कुजे क्षततनु ॥ बुधे विद्वान् ॥ जीव विद्वान् ॥
स्मरनिपुण सुखितश्च विलग्ने भृगुपुत्रे ॥

Also फलदीपिका

क्षततनुरतिक्रूरोऽल्पायुस्तनौ घनसाहसी कुजे ॥
दीर्घायुर्जन्मनि ज्ञे मधुरचतुरवाक् सर्वशास्त्रार्थबोध ॥
शोभावान् सुकृती चिरायुरभयो लग्ने गुरौ सात्मज ॥
तनौ सुतनुदृक्प्रिय सुखिनमेव दीर्घायुष करोति कवि ॥

दुर्नासिको वृद्धकलत्ररोगी मन्दे विलग्नोपगतेऽङ्गहीनः ।
महीपतुल्यः सुगुणाभिरामो जातः स्वतुङ्गोपगते चिरायुः ॥ ५९ ॥

Sloka 59. The effect of Saturn occupying the first bhava at a person's birth is that he will have stinking nostrils, suffer from fistula of an advanced type and have a defective limb, but if the first bhava occupied by Saturn be the planet's exaltation sign, the person born will be a king's peer amiable for his special virtues, and endowed with long life

cf बृहज्जातक

अदृष्टार्थो रोगी मदनवशगोऽत्यन्तमलिन

शिशुत्वे पीडार्त्तः सवितृसुतलग्नेऽल्पस्वान् ।
गुरुस्वर्क्षोच्चस्थे नृपतिसदृशो ग्रामपुरप सुविद्वांश्चार्विङ्ग ॥

Also फलदीपिका

स्वोच्चे स्वकीयभवने क्षितिपालतुल्यो
लग्नेऽर्कजे भवति देशपुराधिनाथ ।
शेषेषु तु खपरिपीडित एव बाल्ये
दारिद्र्ययुङ् खशगो मलिनोऽलसश्च ॥

क्रूरो दयाधर्मविहीनशीलो राहौ विलग्नोपगते तु रोगी ।
केतौ विलग्ने सरुजोऽतिलुब्धः सौम्येक्षिते राजसमानभोगी ॥ ६० ॥

Sloka 60 When Rahu occupies the Lagna, the person born will be cruel, without compassion or moral virtue in his nature and suffering from ailments, when Ketu occupies the Lagna, the person born will be sickly and *very* avaricious, but if the Rahu or Ketu in the Lagna be aspected by a benefic planet, the person concerned will have princely enjoyments

cf. फलदीपिका

लग्नेऽह्यायविरायुरर्थबलवानूर्ध्वाङ्गरोगान्वित ॥
लग्ने कृतघ्नमसुख पिशुन विवर्ण
स्थानच्युत विकलदेहमसत्समाजम् । पात कुरुते ॥

रविक्षेत्रोदये राहू राजभोगाय सम्पदि ।
स्थिरार्थपुत्रान् कुरुते मन्दक्षेत्रोदये शिखी ॥ ६१ ॥

Sloka 61 Rahu occupying the Lagna in the sign owned by the Sun, promotes princely enjoyment in the midst of affluence Ketu produces longstanding wealth and offspring when occupying the Lagna in a house belonging to Saturn.

॥ द्वितीयम् ॥

त्यागी धातुद्रव्यवानिष्टशत्रुर्वाग्मी वित्तस्थानगे चित्रभानौ ।
कामी कान्तश्चारुवागिङ्गितज्ञो विद्याशीलो वित्तवान् वित्तगेन्दौ ६२

Sloka 62. When the Sun is in the 2nd bhava, the person born will be liberal, possessed of property in minerals, cherish even ill-wishers and will be eloquent. If the Moon be in the 2nd bhava, the effect is that the person born will be fond of women, beloved, of agreeable speech, shrewd at guessing the covert purposes of others, fond of study and possessed of riches.

धातोर्वादकृषिक्रियाटनपरः कोपी कुजे वित्तगे
बुद्ध्योपार्जितवित्तशीलगुणवान् साधुः कुटुम्बे बुधे ।
वाग्मी भोजनसौख्यवित्तविपुलस्त्यागी धनस्थे गुरौ
विद्याकामकलाविलासधनवान्वित्तस्थिते भार्गवे ॥ ६३ ॥

Sloka 63. If Mars be in the 2nd bhava, the person born will engage in much wandering in the pursuit of metallurgy and agriculture, and will be hot tempered; if Mercury be in that bhava, the person born will be virtuous and have much wealth and moral worth discerningly acquired, if the planet in the 2nd bhava be Jupiter, the person born under such influence will be eloquent, command comfortable meals, have vast wealth and bestow liberal gifts. If Venus occupy the same bhava, the person born will have learning, gallantry, personal graces and much wealth

असत्यवादी चपलोऽटनोऽधनः शनौ कुटुम्बोपगते तु वञ्चकः ।
विरोधवान्वित्तगते विधुन्तुदे जनापराधी शिखिनि द्वितीयगे ॥६४॥

Sloka 64. But if Saturn be in the 2nd bhava, the

person born will be untruthful, thoughtless, vagrant, indigent and deceitful, if Rahu be in that bhava, the person born will be quarrelsome; if the occupant of the 2nd bhava be Ketu, the person born will be a public enemy.

NOTES

According to Varahamihira, the Sun or Saturn in the 2nd house will make the person immensely rich, but will cause some defect or other in the face or teeth, while the Moon in the same position will give him a large family. Mars in that bhava will make him eat bad food, Mercury in the 2nd bhava will make the native rich while Venus or Jupiter will make him eloquent or sweet-tongued.

फलदीपिका

विगतविद्याविनयवित्तं स्खलितवाचं धनगतः (सूर्यः) ॥
धनाढ्योऽन्तर्वाणिर्विषयसुखशान्तिः (चन्द्रे) विकलः ॥
वचसि विमुखो निर्विद्यार्थः कुजे कुजनाश्रितः ॥
कविरमलवचा वाचि (ज्ञे) मिष्टान्नभोक्ता ॥
वाग्मी भोजनसारवांश्च सुमुखो वित्ते (गुरौ) धनी कोविदः ॥
करोति कविरर्थगः कविमनेकवित्तान्वितम् ॥
विमुखमधनमर्थे (शनौ) ऽन्यायवन्तं च पश्चा-
    दितरजनपदस्थं यानभोगार्थयुक्तम् ॥
वक्रोक्तिर्मुखरुग्घृणी नृपधनी वित्ते (अहौ) सरोषः सुखी ॥
विद्यार्थहीनमवमोक्तियुतं कुदृष्टिं पातः पराव्ननिरतं कुरुते धनस्थः ॥

॥ तृतीयम् ॥

शूरो दुर्जनसेवितोऽतिधनवांस्त्यागी तृतीये रवौ
    चन्द्रे सोदरराशिगेऽल्पधनिको बन्धुप्रियः सात्त्विकः ।
ख्यातोऽपारपराक्रमोऽशठमतिर्दुश्चिक्ययाते कुजे
    मायाकर्मपरोऽटनोऽतिचपलो दीनोऽनुजस्थे बुधे ॥ ६५ ॥

Sloka 65. When the Sun is in the 3rd bhava, the person born will be brave, served by bad men, very wealthy and liberal; when the Moon occupies the bhava representing younger brothers, the person born will have insignificant wealth, be kind to relatives and virtuous With Mars in the 3rd bhava, the person born becomes famous, of immense prowess, and of upright (uncrooked) views, but when Mercury occupies the 3rd bhava, the person born is bent on the practice of deception, of vagrant habits, excessively vacillating and miserable

भ्रातृस्थानगते गुरौ गतधनः स्त्रीनिर्जितः पापकृत्
शुक्रे सोदरगे सरोषवचनः पापो वधूनिर्जितः ।
अल्पाशी धनशीलवंशगुणवान् भ्रातृस्थिते भानुजे
राहौ विक्रमगेऽतिवीर्यधनिकः केतौ गुणी वित्तवान् ॥ ६६ ॥

Sloka 66 The person born with Jupiter in the 3rd bhava becomes indigent, henpecked and addicted to evil, if Venus be in the 3rd bhava, the person born speaks fretfully, is vicious and controlled by his wife. The person taking birth when Saturn occupies the भातृभाव (Bhratrubhava) eats sparingly and possesses wealth, moral worth and excellent family traits, when Rahu is in the place of valour (3rd bhava), the person born becomes very valiant and rich, and if Ketu be in that position, the person concerned becomes virtuous and wealthy

सोदरारातिगः शुक्रः शोकरोगभयप्रदः ।
तत्रैव शुभकारी स्यात् पुरतो यदि भास्करात् ॥ ६७ ॥

Sloka 67. Venus in the 3rd and the 6th bhavas causes sorrow, diseases and danger. The same planet

in the same position may become benefic when in advance of the Sun (when appearing as an Evening Star).

NOTES.

The effects stated in Brihat Jataka for the Sun, Mars and Saturn in the 3rd bhava are good as they make the native intelligent and strong. The Moon in the 3rd house will make one cruel, while Mercury in that position will turn him a consummate rogue. Jupiter and Venus when in that bhava make him stingy.

फलदीपिका

सबलशौर्यश्रियमुदारं स्वजनशत्रुं सहजगः (सूर्यः) ॥
सहोत्थे सभ्रातृप्रमदबलशौर्योऽतिकृपणः (चन्द्रे) ॥
सुगुणधनवाञ्छूरोऽबन्ध्यः सुखी व्यनुजोऽनुजे (कुजे) ॥
शौर्ये शूरः समायुः सुसहजसहितः सश्रमोऽदैन्ययुक्तः (बुधे) ॥
सारज्ञः कृपण. प्रतीतसहजः शौर्येऽवकुद्दृष्टधीः (गुरौ) ॥
विदारसुखसंपदं कृपणमप्रियं विक्रमे (शुक्रे) ॥
विपुलमतिमुदारं दारसौख्यं च शौर्यं जनयति रविपुत्रश्चालसं विह्वलं च ॥
मानी भ्रातृविरोधको दृढमति शौर्ये चिरायुर्धनी (अहौ) ॥
आयुर्बलं धनयशः प्रमदान्नसौख्यं केतौ तृतीयभवने सहजप्रणाशम् ॥

॥ चतुर्थम् ॥

हृद्रोगी धनधान्यबुद्धिरहितः क्रूरः सुखस्थे रवौ
विद्याशीलसुखान्वितः परभृल्लोलश्चतुर्थे विधौ ।
भौमे बन्धुगते तु बन्धुरहितः स्त्रीनिर्जितः शौर्यवान्
बन्धुस्थे शशिजे विबन्धुरमलज्ञानी धनी पण्डितः ॥ ६८ ॥

Sloka 68. When the Sun is in the सुख (Sukha 4th) bhava, the person born will suffer from heart disease, will lack money, corn and common sense and will be hard-hearted. If the Moon be in that bhava, the effect thereof is that the person born will possess learning,

good nature and prosperity, but will hanker after other people's wives. The person born with Mars in the बन्धु (Bandhu 4th) bhava will be bereft of relations, and hen pecked, though valiant. If Mercury be in that bhava, the person born will be a forlorn creature without friends or relatives, while growing up to be a pandit distinguished for sterling knowledge and affluence.

वाग्मी धनी सुखयशोबलरूपशाली
जातः शठप्रकृतिरिन्द्रगुरौ सुखस्थे ।
स्त्रीनिर्जितः सुखयशोधनबुद्धिविद्या
वाचालको भृगुसुते यदि बन्धुयाते ॥ ६९ ॥

Sloka 69 When Jupiter occupies the 4th bhava, the person born will be eloquent, wealthy and possessed of comfort, fame, strength and personal beauty, but of a crafty disposition When Venus is in that bhava the person born will be over-ruled by his wife though making much (boasting) of his comforts, fame, wealth, intelligence and learning

आचारहीनः कपटी च मातृक्लेशान्वितो भानुसुते सुखस्थे ।
राहौ कलत्रादिजनावरोधी केतौ सुखस्थे च परापवादी ॥७० ॥

Sloka 70 When Saturn is in the 4th bhava, the person born will be lacking in the observances prescribed for his caste, will be crafty and causing trouble to his mother When Rahu is in that position the person born will keep in the seclusion of a seraglio his wives and such others as stand in a similar relation to him, and when Ketu is in the सुख (Sukha 4th) bhava, the person born will be a reviler of other people (scandal-monger)

NOTES

Brihat Jataka

If the Sun Mars or Saturn occupy the 4th house the person born will have no happiness and will be troubled in mind If the Moon Jupiter or Venus should be posited in that house the person will be happy Mercury in that position will make the native learned

फलदीपिका

जनयतीम सुहृदि सूर्यो विसुखबन्धुक्षितिसुहृद्
भवनमुक्त नृपतिसेवा जनरसपद्धचयकरम् ॥
सुखी भोगी त्यागी सुहृदि (चन्द्रे) ससुहृद्वाहनयशा ॥
सुहृदि (कुजे) विसुह्र-मातृक्षोणीसुरालयवाहन ॥
सख्यावान् चाटुवाक्य सुहृदि (बुधे) सुखसुहृद्क्षेत्रधान्यार्थभोगी॥
बन्धौ (गुरौ) मातृसुहृत्परिच्छदसुतश्रीसौख्यधान्यान्वित ॥
सुवाहनसुमन्दिराभरणवस्त्रगन्ध सुखे (कवौ) ॥
दु खीस्याद्गृहयानमातृवियुतो बाल्ये सरगबन्धुभे (शनौ) ॥
मूर्खो वेश्मनि (अहौ) दु खक्तसुहृल्पायु कदाचित्सुखी ॥
गोक्षेत्रयानजननीसुखज मभूमिनाश सुखे (केतो) परगृहस्थितिमेवदत्ते ॥

॥ पञ्चमम् ॥

राजप्रियश्चञ्चलबुद्धियुक्तः प्रवासशीलः सुतगे दिनेशे ।
मन्त्रक्रियासक्तमना दयालुर्द्धनी मनस्वी तनये सतीन्दौ ॥ ७१ ॥

Sloka 71 A person born with the Sun in the 5th bhava will be a courtier with an unsteady mind and will sojourn abroad. When the Moon occupies the पुत्रभाव (Puthra bhava, 5th), the person born will be high minded, rich, compassionate and diligently bent on doing what has been determined upon after deep deliberation

क्रूरोऽटनश्चपलसाहसिको निधर्मो
भोगी धनी च यदि पञ्चमगे धराजे ।
मन्त्राभिचारकुशलः सुतदारवित्त-
विद्यायशोबलयुतः सुतगे सति ज्ञे ॥ ७२ ॥

Sloka 72. If at a person's birth, Mars occupy the 5th bhava, the person born will be cruel, of wandering habits, restless, daring unrighteous, voluptuous and wealthy, if Mercury be in the पुत्र (Putra, 5th) bhava, the person born will be proficient in sacred texts and in the art of overcoming foes by magic spells and will be blessed with a family of wife and children, wealth, learning, fame and strength

मन्त्री गुणी विभवसारसमन्वितः स्यात्
अल्पात्मजः सुरगुरौ सुतराशियाते ।
सत्पुत्रमित्रधनवाजितिरूपशाली
सेनातुरङ्गपतिरात्मजगे च शुक्रे ॥ ७३ ॥

Sloka 73 Clever in counsel, virtuous, possessed of choice riches but with a paucity of sons, will the person be at whose birth Jupiter occupies the 5th house, if Venus be in that bhava, the person born will have good sons, friends, wealth, much beauty and (be the master of) command an army and horses.

मत्तश्चिरायुरसुखी चपलश्च धर्मी
जातो जितारिनिचयः सुतगेऽर्कपुत्रे ।
भीरुर्दयालुरधनः सुतगे फणीशे
केतौ शठः सलिलभीरुरतीव रोगी ॥ ७४ ॥

Sloka 74 The person born with Saturn in the 5th bhava will be insane, long-lived, unhappy and fickle,

but virtuous and victorious over his enemies, when Rahu is in the 5th house, the person born will be cowardly, compassionate and poor, when Ketu is in that bhava, the effect on the person born is that he will be crafty, dreading water and ailing very much

NOTES

Brihat Jataka

If any one of the malefics (viz the Sun Mars or Saturn) should occupy the 5th house the person concerned will be child less and without wealth If the Moon be in the 5th house he will have children Mercury in that position will make him a minister Jupiter and Venus in the 5th house will make the native intelligent and happy respectively

फलदीपिका

सुखधनायुस्तनयहीन सुमतिमात्मन्यग्निगम् (रवौ) ॥
सुपुत्रो मेधावी मृदुगतिरमात्य सुतगते (चन्द्रे) ॥
निसुखतनयोऽनर्थप्राय सुते (कुजे) पिशुनोऽल्पधी ॥
विद्यासौख्यप्रताप प्रचुरसुतयुतो मान्त्रिक पञ्चमस्थे (ज्ञे) ॥
पुत्रै क्लेशयुतो महीशसचिवो धीमान् सुतस्थे गुरौ ॥
अखण्डितधन नृप सुमतिमात्मजे सात्मज (शुक्रे) ॥
भ्रान्तो ज्ञानसुतार्थहर्षरहितो धीस्थे (शनौ) शठो दुर्मति ॥
नासोद्यद्वचनोऽसुत कठिनहृद्राहौ सुते कुक्षिरुक् ॥
पुत्रक्षय जठररोगपिशाचपीडा दुर्बुद्धिमात्मजे (केतौ) खल्प्रकृतिं च पाप ॥

॥ षष्ठम् ॥

कामी शूरो राजपूज्योऽभिमानी ख्यातः श्रीमान् शत्रुयाते दिनेशे ।
अल्पायुः स्यात् क्षीणचन्द्रेऽरिसंस्थे पूर्णे जातोऽतीव भोगी चिरायुः ॥

Sloka 75 If at the birth of a person the Sun occupy the 6th bhava, the person born will be lustful, brave, honored by kings, full of self esteem, renowned

and opulent, if the waning Moon be in the 6th bhava, the person born will be short lived, if it be full Moon, the person born will be very voluptuous and long lived

स्वामी रिपुक्षयकरः प्रबलोदराग्निः
श्रीमान्यशोबलयुतोऽवनिजे रिपुस्थे ।
विद्याविनोदकलहप्रियकृद्धिशीलो
बन्धूपकाररहितः शशिजेऽरियाते ॥ ७६ ॥

Sloka 7› When Mars is in the 6th bhava, the person born will own property, exterminate foes, have a powerful appetite, be opulent and enjoy fame and strength, when Mercury occupies that bhava, the person born will be instructive, amusing, quarrelsome, but friendly, void of morality and abstaining from all beneficence to his relatives

कामी जितारिरबलोऽरिगतेऽमरेज्ये
शोकापवादसहितो भृगुजे रिपुस्थे ।
बह्वाशनी विषमशीलसपत्नभीतः
कामी धनी रविसुते सति शत्रुयाते ॥ ७७ ॥

Sloka 77 The person born with Jupiter in the 6th bhava will be lustful, victorious over foes but weak, when Venus is in that bhava, the person born will suffer from sorrow and calumny, when Saturn occupies the 6th bhava, the person born will be gluttonous, afraid of troublesome opponents, lecherous and wealthy.

राहौ रिपुस्थानगते जितारिश्चिरायुरत्यन्तसुखी कुलीनः ।
बन्धुप्रियोदारगुणप्रसिद्धविद्यायशस्वी रिपुगे च केतौ ॥ ७८ ॥

Sloka 78 If Rahu be in the 6th bhava, the person born will be of good birth, subdue his foes, enjoy long

life, and be very happy; If Ketu occupy that bhava, the person born will be kind to his relatives and renowned for his generous virtues and illustrious erudition.

NOTES.

Brihat Jataka.

If the Sun, Mars or Saturn occupy the 6th bhava, the person concerned will be powerful, but will be overpowered by his enemies. If the Moon be in that house, he will have many enemies, will be of a delicate constitution and will have a dyspeptic appetite. His sexual passion will be weak; and he will be harsh in temperament and indolent in his work. If Mercury, Jupiter or Venus be in the 6th bhava, the native will be without enemies.

फलदीपिका ।

प्रथितमुर्वीपतिमरिस्थः (सूर्यः) सुगुणमपद्विजयगम् ॥
क्षतेऽल्पायुश्चन्द्रेऽमतिरुदररोगीपरिभवी ॥
प्रबलमदनः श्रीमान् ख्यातो रिपौ (कुजे) विजयी नृपः ॥
जातक्रोधो विवादैर्द्विपि (बुधे) रिपुबलहन्तालसोनिष्ठुरोक्तिः ॥
(गुरौ) षष्ठेस्यादलसोऽरिहा परिभवी मन्त्राभिचारे पटुः ॥
निशत्रुमधनं क्षते (शुक्रे) युवतिदूषितं विक्रमम् ॥
बह्वाशी द्रविणान्वितो रिपुहतो धृष्टश्च मानी रिपौ (रविजे) ॥
द्विट्क्रूरग्रहपीडितः समुदग्रश्रीमान् रायुः क्षते (राहौ) ॥
औदार्यमुत्तमगुणं दृढतां प्रसिद्धि (केतौ) षष्ठे प्रमुत्यपरिवर्द्धनमिष्टसिद्धिम् ॥

॥ सप्तमभावम् ॥

स्त्रीद्वेषी मदनस्थिते दिनकरेऽस्त्रीव प्रकोपी खलः
चन्द्रे कामगते दयालुरटनः स्त्रीवश्यको भोगवान् ।
स्त्रीमूलप्रविलापको रणरुचिः कामास्थिते भूमिजे
न्यङ्गः शिल्पकलाविनोदचतुरस्ताराासुतेऽस्तंगते ॥ ७९ ॥

Sloka 79. When the Sun occupies the 7th bhava

at a person's birth, he will hate womankind and be exceedingly wrathful and wicked, when the Moon is in that bhava, the effect on the person born is that he will be compassionate, of wandering habits, yielding to women and voluptuous, the person at whose birth Mars occupies the 7th bhava will be querulous about women and fond of war, if the planet occupying this bhava be Mercury, the person born will be maimed but capable of amusing with his skill in the arts

धीरश्चारुकलत्रवान् पितृगुरुद्वेषी मदस्थे गुरौ
वेश्यास्त्रीजनवल्लभश्च सुभगो न्यङ्गः सिते कामगे ।
भाराध्वश्रमतप्तधीरधनिको मन्दे मदस्थानगे
गर्वी जारशिखामणिः फणिपतौ कामस्थिते रोगवान् ॥८०॥

Sloka 80 If Jupiter occupy the 7th bhava, the person born will be resolute and have a lovely wife but will view with antipathy his parents and spiritual preceptors, if Venus be in that bhava, the effect on the person born is that he will be a favourite with the courtezan class, charmingly lovely but lame, if Saturn occupy the 7th bhava at a person's birth, he will be indigent and distressed in mind from the toil he has to undergo bearing a heavy burden over a long distance, the person born with Rahu in the 7th bhava will be proud, foremost among gallants and suffering from disease.

अनङ्गभावोपगते तु केतौ कुदारको वा निष्कलत्रभोगः ।
निद्री विशीलः परिदीनवाक्यः सदाटनो मूर्खजनाग्रगण्यः ८१

Sloka 81 When Ketu is in the 7th bhava, the person born will either have a bad wife or derive no pleasure from a wife, will be sleepy, indecorous, dejected in speech, constantly roving and a veritable blockhead

NOTES.

Brihat Jataka.

The Sun, Mars or Saturn occupying the 7th house, will make the person suffer humiliation at the hands of women The Moon in that position will make him envious and exceedingly over head and ears in love. If Mercury be in the 7th house, the person concerned will possess a knowledge of the laws and rules of the country. Jupiter in the 7th bhava will make the native excel his father in his qualities. If Venus be posited in the 7th house, the person born will promote quarrels and will be fond of sexual union

फलदीपिका

नृपविरुद्धं कुततुमस्ते (रवौ) ऽध्वगमदारं क्षतमतम् ॥
स्मरे (चन्द्रे) दृष्टेः सौम्यो वरयुवतिकान्तोऽतिसुभगः ॥
अनुचितकरो रोगार्तोऽस्ते (कुजे) ऽध्वगो मृतदारवान् ॥
प्राज्ञोऽस्ते (ज्ञे) चारुवेषः ससकलमहिमायाति भार्यां सवित्ताम् ॥
सम्पत्नी सुतवान्मदे (गुरौ) ऽतिसुभगस्तातादुदारोऽधिकः ॥
सुभार्यमसतीरतं मृतकलत्रमाढ्यं मदे (शुक्रे) ॥
कामस्थे रविजे कुदारनिरतो निःस्वोऽध्वगो विह्वलः ॥
स्त्रीसङ्गाद्धनो मदे (राहौ) ऽयविधुरोऽस्त्रीयैः स्वतन्त्रोऽल्पधीः ॥
द्यूने (केतौ) ऽपमानमसतीरतिमान्त्ररोगं पापः स्वदारवियुतिं मदधातुहानिम् ॥

॥ अष्टमम् ॥

मनोभिरामः कलहप्रवीणः पराभवस्थे च रवौ न तृप्तः ।
रणोत्सुकस्त्यागविनोदविद्याशीलः शशाङ्के सति रन्ध्रयाते ॥८२॥

Sloka 82. The person born with the Sun in the 8th bhava will be heart winning, skilled in disputes and discontented ; if the Moon be in the अष्टमभाव (Ashtama bhava), the influence on the person born is that he will be eager for war, liberal, fond of amusement and learning.

विनीतवेषो धनवान् गणेशो महीसुते रन्ध्रगते तु जातः ।
विनीतिविद्वाद्कुल्यगुणप्रसिद्धो धनी सुधारश्मिसुतेऽष्टमस्थे ॥ ८३ ॥

Sloka 83. The person at whose birth Mars occupies the 8th bhava will be plain in attire, rich and possessed of authority over a multitude, if the planet in the अष्टमभाव (Ashtama bhava) at a person's birth be Mercury, the person born will be renowned for his many good qualities, the most notable of them being good breeding and will have much wealth.

मेधावी नीचकर्मा यदि दिविजगुरौ रन्ध्रयाते चिरायुः
दीर्घायुः सर्वसौख्यातुलबलधनिको भार्गवे चाष्टमस्थे ।
शूरो रोग्यग्रगण्यो विगतबलधनो भानुजे रन्ध्रयाते
राहौ क्लेशापवादी परिभवगृहगे दीर्घसूत्रश्च रोगी ॥ ८४ ॥

Sloka 84 If Jupiter occupy the 8th bhava at a person's birth, he will be long-lived and sagacious but of ignoble deeds, if Venus be in that bhava the person born will be blessed with long life, have every comfort, be endowed with matchless strength and possess great wealth, if Saturn be in the अष्टमभाव (Ashtama bhava), the person born will be a hero, the foremost of fiery men but will become bereft both of strength and riches; if Rahu occupy the 8th bhava, the person born will have to endure trouble and public censure, be dilatory in action and will suffer from many ailments.

केतौ यदा रन्ध्रगृहोपयाते जातः परद्रव्यपरस्त्रियेच्छुः ।
रोगी दुराचाररतोऽतिलुब्धः सौम्येक्षितेऽत्रैव धनी चिरायुः ८५

Sloka 85 When Ketu occupies the 8th bhava, the person born will desire to possess the wealth of others and to enjoy their women, he will suffer from diseases, being given up to profligacy, he will be exceedingly avaricious When Ketu in the 8th bhava is aspected by a benefic planet, the influence of this on the person born is that he will become very wealthy and long-lived.

NOTES.

Brihat Jataka.

If the Sun, Mars or Saturn should occupy the 8th house, the person will have a limited number of issues and will have a defective eyesight. If the Moon be in that position, the native will have a fickle mind and will suffer from diseases. Mercury in the 8th house will cause the native to be widely known for his good qualities. Jupiter or Venus in the 8th bhava will make him base.

फलदीपिका

हतधनायुःसुहृदमर्को विगतदृष्टिं निधनगः ॥
मृतौ (चन्द्रे) रोग्यल्पायुः ॥
कृतनुरधनोऽल्पायुश्छिद्रे कुजे जननिन्दितः ॥
विख्याताख्यश्चिरायुः कुलभृदधिपतिर्ज्ञेऽष्टमे दण्डनेता ॥
दीनो जीवति सेवया कलुषभाग्दीर्घायुरिज्येऽष्टमे ॥
चिरायुरमिलाधिपं धनिनमष्टमे संस्थितः (कविः) ॥
शनैश्चरे मृतिस्थिते मलीमसोऽर्शसोऽसुः करालधीर्बुभुक्षित सुहृज्जनावमानितः
रन्ध्रेऽल्पायुरशुद्धिकृच्च विकलो वातामयोऽल्पात्मजः (राहौ)
स्वल्पायुरिष्टविरहं कलहं च रन्ध्रे (केतौ) शस्त्रक्षतं सकलकार्यविरुद्धमेव ॥

॥ नवमफलम् ॥

आदित्ये नवमस्थिते पितृगुरुद्वेषी विधर्माश्रितः
चन्द्रे पैतृकदेवकार्यनिरतस्त्यागी गुरुस्थे तदा ।
भूसूनौ यदि पित्रनिष्टसहितः ख्यातः शुभस्थानगे
सौम्ये धर्मगते तु धर्मधनिकः शास्त्री शुभाचारवान् ८६

Sloka 86. When the Sun is in the 9th bhava, the person born betrays antipathy to his parents and spiritual preceptors and betakes himself to a religion different from theirs, when the Moon occupies that bhava, the person born will be devoted to his duties towards the

Manes and the Gods and bestow liberal gifts, the person at whose birth Mars is in the 9th bhava, will be associated with something wrong and untoward towards his parents while enjoying renown in other respects, when Mercury occupies the धर्मस्थान (Dharma stthana, the 9th bhava), the person born will be in possession of wealth righteously acquired and will be learned and virtuous

ज्ञानी धर्मपरो नृपालसचिवो जीवे तपःस्थानगे
विद्यावित्तकलत्रपुत्रविभवः शुक्रे शुभस्थे सति ।
मन्दे भाग्यगृहस्थिते रणतलख्यातो निदारो धनी
भाग्यस्थे भुजगे तु धर्मजनकद्वेषी यशोवित्तवान् ॥८७॥

Sloka 87 If Jupiter be in the 9th bhava, the person born will be wise, devoted to his duties and will serve as a king s minister, if Venus be in that bhava, the person born will be conspicuous as a possessor of learning wealth and a family of wife and children, if Saturn be in the Bhagya (9th), the person born will become celebrated in the battle field and will be rich but without a helpmate in life, if Rahu occupy the 9th bhava, the person born will hate his lawful father while possessing fame and wealth

केतौ गुरुस्थानगते तु कोपी वाग्मी निधर्मा परनिन्दकः स्यात् ।
शूरः पितृद्वेषकरोऽतिडम्भाचारो निरुत्साहरतोऽभिमानी ॥ ८८ ॥

Sloka 88 When Ketu occupies the Guru (9th) bhava, the person born will be short tempered, eloquent, void of virtue and reviling others, he will be brave, hostile to his parents, ostentatious in his behaviour, delighting in the society of the indolent and full of arrogance.

NOTES

Brihat Jataka.

Varahamihira unlike some Astrologers gives good effects for the Sun being posited in the 9th house. The person will be endowed with children, wealth and happiness. The effect of Mercury in that bhava is similar to that of the Sun. The Moon is very good in the 9th as the native will possess sons, friends, relations and wealth. Mars in the 9th house will cause the person to commit sinful actions. Jupiter or Venus in that position will make him devout and philosophical.

फलदीपिका

विजनकोऽर्के ससुतबन्धुस्तपसि देवद्विजमनाः ॥
तपसि (शशिनि) शुभधर्मात्मसुतवान् जयी सिद्धारंभः ॥
नृपसुहृद्‌भिर्द्वेष्योऽनातः शुभे जनघातकः (कुजे) ॥
विद्यार्थाचारधर्मैः सह तपसि बुधे स्यात्प्रवीणोऽतिवाग्मी ॥
ख्यातः सत्सचिवः शुभे (गुरौ) ऽर्थसुतवान् स्याद्धर्मकार्योत्सुकः ॥
सदारसुहृदात्मजं क्षितिपलब्धभाग्यं शुभे (शुक्रे) ॥
भाग्यार्थात्मजतातधर्मरहितो मन्दे शुभे दुर्जनः ।
धर्मस्थे (राहौ) प्रतिकूलवाग्गणपुरग्रामाधिपोऽपुण्यवान् ॥
पापधृतिमशुभं पितृभाग्यहीनं दारिद्र्यमार्यजनदूषणमाह धर्मे (केतौ) ॥

॥ दशमम् ॥

मानस्थिते दिनकरे पितृवित्तशील-
विद्यायशोबलयुतोऽवनिपालतुल्यः ।
चन्द्रे यदा दशमगे धनधान्यवस्त्र-
भूपावधूजनविलासकलाविलोलः ॥ ८९ ॥

Sloka 89. When the Sun is in the 10th bhava, the person born will have hereditary wealth, virtue, learning, fame and strength and will be a king's peer; when the Moon is in that bhava, the person born will

Manes and the Gods and bestow liberal gifts, the person at whose birth Mars is in the 9th bhava, will be associated with something wrong and untoward towards his parents while enjoying renown in other respects, when Mercury occupies the धर्मस्थान (Dharma stthana, the 9th bhava), the person born will be in possession of wealth righteously acquired and will be learned and virtuous

ज्ञानी धर्मपरो नृपालसचिवो जीवे तपःस्थानगे
विद्यावित्तकलत्रपुत्रविभवः शुक्रे शुभस्थे सति ।
मन्दे भाग्यगृहस्थिते रणतलख्यातो निदारो धनी
भाग्यस्थे भुजगे तु धर्मजनकद्वेषी यशोवित्तवान् ॥८७॥

Sloka 87. If Jupiter be in the 9th bhava, the person born will be wise, devoted to his duties and will serve as a king's minister, if Venus be in that bhava, the person born will be conspicuous as a possessor of learning, wealth and a family of wife and children, if Saturn be in the Bhagya (9th), the person born will become celebrated in the battle field and will be rich but without a helpmate in life, if Rahu occupy the 9th bhava, the person born will hate his lawful father while possessing fame and wealth

केतौ गुरुस्थानगते तु कोपी वाग्मी विधर्मा परनिन्दकः स्यात् ।
शूरः पितृद्वेषकरोऽतिदम्भाचारो निरुत्साहरतोऽभिमानी ॥ ८८ ॥

Sloka 88. When Ketu occupies the Guru (9th) bhava, the person born will be short tempered, eloquent, void of virtue and reviling others, he will be brave, hostile to his parents, ostentatious in his behaviour, delighting in the society of the indolent and full of arrogance.

Notes

Brihat Jataka.

Varahamihira unlike some Astrologers gives good effects for the Sun being posited in the 9th house. The person will be endowed with children, wealth and happiness. The effect of Mercury in that bhava is similar to that of the Sun. The Moon is very good in the 9th as the native will possess sons, friends, relations and wealth. Mars in the 9th house will cause the person to commit sinful actions. Jupiter or Venus in that position will *make him devout and philosophical.*

फलदीपिका

विजनकोऽर्के ससुतबन्धुस्तपसि देवद्विजमनाः ॥
तपसि (शशिनि) शुभधर्मात्मसुतवान् जयी सिद्धारंभः ॥
नृपसुहृदभिद्वेष्योऽनातः शुभे जनतातकः (कुजे) ॥
विद्यार्थाचारधर्मैः सह तपसि बुधे स्यात्प्रवीणोऽतिवाग्मी ॥
ख्यातः सत्सचिवः शुभे (गुरौ) ऽर्थसुतवान् स्याद्धर्मकार्योत्सुकः ॥
सदारसुहृदात्मजं क्षितिपलब्धभाग्यं शुभे (शुक्रे) ॥
भाग्यार्थात्मजतातधर्मरहितो मन्दे शुभे दुर्जनः ।
धर्मस्थे (राहौ) प्रतिकूलवाग्गणपुरग्रामाधिपोऽपुण्यवान् ॥
पापवृत्तिमशुभं पितृभाग्यहीनं दारिद्र्यमार्यजनदूषणमाह धर्मे (केतौ) ॥

॥ दशमम् ॥

मानस्थिते दिनकरे पितृवित्तशील-
विद्यायशोबलयुतोऽवनिपालतुल्यः ।
चन्द्रे यदा दशमगे धनधान्यवस्त्र-
भूषावधूजनविलासकलाविलोलः ॥ ८९ ॥

Sloka 89. When the Sun is in the 10th bhava, the person born will have hereditary wealth, virtue, learning, fame and strength and will be a king's peer; when the Moon is in that bhava, the person born will

eagerly seek and obtain wealth, corn, apparel, ornaments, dalliance with women and skill in the arts

मेषूरणस्थेऽवनिजे तु जाताः प्रतापवित्तप्रबलप्रसिद्धाः ।
व्यापारगे चन्द्रसुते समस्तविद्यायशोवित्तविनोदशीलः ॥ ९० ॥

Sloka 90 Those at whose birth Mars occupies the 10th bhava, will be predominant in valour and wealth and will become famous, when Mercury is in that bhava, the person born will engage in pursuits promoting the advancement of all kinds of knowledge, fame and wealth

सिद्धारम्भः साधुवृत्तः स्वधर्मी विद्वानाढ्यो मानगे चामरेज्ये ।
शुक्रे कर्मस्थानगे कर्षकाच स्त्रीमूलाद्वा लब्धवित्तो विभुः स्यात् ९१

Sloka 91 When Jupiter occupies the 10th bhava at a person s birth, he will succeed in his undertakings, be of virtuous conduct and steadfastly adhering to his own religion and also possessed of wisdom and wealth, when Venus is in that bhava, he will get wealth through a tenant of his land, or through some women and will be powerful

मन्दे यदा दशमगे यदि दण्डकर्ता
मानी धनी निजकुलप्रमवश्च शूरः ।
चोरक्रियानिपुणबुद्धिरतो निशीलो
मानं गते फणिपतौ तु रणोत्सुकः स्यात् ॥ ९२ ॥

Sloka 92 The person at whose birth Saturn occupies the 10th bhava will chastise offenders in the capacity of a magistrate will be proud, wealthy, prominent in his own family and of a heroic temperament When Rahu is in the Dasama (10th) bhava, the person born will have a genius for theft and will accordingly be void of virtue and eager for combat

सुधीर्बली शिल्पविदात्मबोधी जनानुरागी च विरोधवृत्तिः ।
कफात्मकः शूरजनाग्रगण्यः सदाटनः कर्मगते च केतौ ॥ ९३ ॥

Sloka 93 When Ketu is in the 10th bhava, the person born will be wise, strong, skilled in the arts, self-knowing, loving the people but acting in a contrary wise, phlegmatic, foremost among brave men and continually wandering.

NOTES.

Brihat Jataka.

If the Sun occupies the 10th house, the person born will be happy and powerful. If Mars, Mercury or Saturn be in the same position, the effect is similar. The Sun in the 10th house gives *maximum labor* and *minimum income*. *It is bad for* finance, because the Sun there is square to the Lagna. If the Moon should occupy the 10th house, the person concerned will complete to perfection anything he undertakes and will be endowed with virtue, wealth, intellect and valour. Jupiter or Venus in the 10th house makes the man wealthy.

फलदीपिका सत्सुतयानस्तुतिमतिश्रीबलयशः खे (रवौ) क्षितिपतिः ॥
नभसि (चन्द्रे) शुभकृत् सत्प्रियकरः ॥
नभसि (कुजे) नृपतिः क्रूरो दाता प्रधानजनस्तुतः ॥
सिद्धारम्भः सुविद्याबलमतिसुखसत्कर्मसत्यान्वितः खे (ज्ञे) ॥
स्वाचारः सुयशा नभस्यतिधनी जीवे महीशप्रियः ॥
नभस्यतियशः सुहृत्सुखितवृत्तियुक्तं प्रभुम् ॥
मन्त्री वा नृपतिर्धनी कृषिपरः शूरः प्रसिद्धोऽम्बरे (शनौ) ॥
ख्यातः खे (राहौ) ऽल्पसुतोऽन्यकार्यनिरतः सत्कर्महीनोऽभयः ॥
सत्कर्मविघ्नमशुचित्वमवद्यकृत्यं तेजस्विनं नभसि (केतौ) शौर्यमतिप्रसिद्धम् ॥

॥ लाभभावम् ॥

भानौ लाभगते ▪ विचपुलस्त्रीपुत्रदासान्वितः
सन्तुष्टश्च विषादशीलधनिको लाभस्थिते शीतगौ ।

आयस्थे धरणीसुते चतुरवाक्कामी धनी शौर्यवान्
सौम्ये लाभगृहं गते निपुणधीर्विद्यायशस्वी धनी ॥ ९४ ॥

Sloka 94. The person at whose birth the Sun is in the 11th bhava, will have extensive wealth, wife, children and slaves and will be happy, when the Moon is in that bhava, the person born will be of a pensive disposition and wealthy, when Mars occupies the आय (Aya, 11th) bhava at a person's birth, he will be clever in speech, lustful, wealthy and valiant, when the occupant of the 11th bhava is Mercury, the person born will possess an acute intellect, be famed for his learning and in possession of wealth

आयस्थेऽमरमन्त्रिणि प्रबलधीर्विख्यातनामा धनी
लाभस्थे भृगुजे सुखी परवधूलोलोऽटनो वित्तवान् ।
भोगी भूपतिलब्धवित्तविपुलः प्राप्तिं गते भानुजे
राहौ श्रोत्रविनाशको रणतलश्लाघी धनी पण्डितः ॥ ९५ ॥

Sloka 95 The person at whose birth Jupiter occupies the 11th bhava will have a strong intellect, his name will be celebrated and he will be wealthy When Venus is in the labha (11th) bhava, the person born will live in comfort, longing for women other than his own, with wandering propensities and possessed of wealth When Saturn occupies that bhava, the person born will be voluptuous with large wealth got in a king's service With Rahu in the 11th bhava, the person born will lose his sense of hearing, win fame in the battle field and become wealthy and distinguished for learning

उपान्त्ययाते शिखिनि प्रतापी परप्रियश्चान्यजनाभिनन्द्यः ।
सन्तुष्टचित्तः प्रभुरल्पभोगी शुभक्रियाचाररतः प्रजातः ॥ ९६ ॥

Sloka 96 When Ketu is in the penultimate bhava the person born will be valiant, kind to other people and honored by them, he will be of a contented frame of mind, possessed of power, with limited enjoyments, delighting in works of beneficence and the practice of virtue.

NOTES.

Brihat Jataka

The Sun, Mars, Mercury or Saturn in the 11th house will make the person born wealthy. If the Moon be in the 11th, the person will become famous and will acquire wealth and the like Jupiter or Venus *in the 11th will make him prosperous.*

फलदीपिका

भवगतेऽर्के बहुधनायुर्विगतशोको जनपतिः ॥
मनस्वी बह्वायुर्धनतनयभृत्यैः सह भवे (शशिनि) ॥
धनसुखयुतोऽशोकः शूरो भवे सुस्ल कुजे ॥
बह्वायुः सत्यसन्धो विपुलधनसुखी लाभगे (ज्ञे) भृत्ययुक्तः ॥
आयस्थे (जीवे) धनिकोऽभयोऽल्पतनयो जैवातृको यानगः ॥
धनाढ्यमितराङ्गनारतमनेकसौख्यं भवं भृगुर्जनयति ॥
बह्वायुः स्थिरसंपदायसहित. (शनि.) शूरो विरोगो धनी ॥
श्रीमान्मातिसुतश्चिरायुरसुरे लाभे सकर्णामयः ॥
लाभे (केतौ) ऽर्थसंचयमनेकगुणं सुभोगं सद्द्रव्यसोपकरणं सकलार्थसिद्धिम् ॥

॥ अथव्ययम् ॥

व्ययस्थिते पूषणि पुत्रशाली व्यङ्गः सुधीरः पतितोऽटनः स्यात् ।
चन्द्रेऽन्त्ययाते तु विदेशवासी भौमे विरोधी धनदारहीनः ॥ ९७ ॥

Sloka 97. When the Sun is in the 12th bhava, the person born will possess sons, will be maimed, but very energetic, and will become an apostate and a vagrant. When the Moon occupies the last bhava, the

person born will live in a foreign country When Mars is in that bhava, the effect on the person born is that he will become odious and be without wealth and without a wife

बन्धुद्वेषकरोऽधनी निगतधीस्तारासुते रिःफगे
चार्वाकी चपलोऽटनः खलमतिर्जीवे यदान्त्यं गते ।
शुक्रे बन्धुविनाशकोऽन्त्यगृहगे जारोपचारोऽधनी
मन्दे रिःफगृहं गते विकलधीर्मूर्खोऽधनी वञ्चकः ॥ ९८ ॥

Sloka 98 The person at whose birth Mercury occupies the 12th bhava will be odious to relatives, poor and senseless , if Jupiter be in the last bhava, the person born will be sceptical in regard to religion, irresolute, of wandering habits and evil minded When Venus occupies the last bhava the effect on the person born is that he will lose his relations become a professed rake and grow penurious if the planet occupying the व्यय (Vyaya, 12th) bhava be Saturn, the person born will be deficient in intellect and turn out a dolt, a pauper and a cheat

विधुन्तुदे रिःफगते निशीलः सम्पत्तिशाली विकलश्च साधुः ।
पुराणवित्तस्थितिनाशकः स्यात् चलो निशीलः शिखिनि व्ययस्थे ॥

Sloka 99 When Rahu is in the 12th bhava, the person born will be immoral, but prosperous, defective in limb and disposed to help others The person at whose birth Ketu is in the व्यय(Vyaya, 12th) bhava will be fickle and immoral and will lose what ancient wealth and status he may be possessed of

NOTES

Brihat Jataka

The effect of any one of the planets the Sun Mars Mercury or Saturn being posited in the 12th house is that the person born

will suffer degradation The Moon in the 12th is also bad The native will be wickedly disposed and defective in some limb Jupiter in the 12th makes the person a villain while Venus in that position makes him rich

फलदीपिका

पितुरमित्र विरलनेत्रो विधनपुत्रो व्ययगते (ऽर्के) ॥
व्यये द्वेष्यो दु खी शशिनि परिभूतोऽलसतम ॥
कुजे नयनविकृत क्रूरोऽदारो व्यये पिशुनोऽधम ॥
दीनो विद्याविहीन परिजनसहितोऽन्त्ये (बुधे) नृशंसोऽलसश्च ॥
द्वेष्यो धिक्कृतवाग्व्यये वितनय साधोऽलस सेवक ॥
भृगुर्जनयति व्यये सरतिसौख्यवित्तद्युतिम् ॥
निर्लज्जार्थसुतो व्यये (शनौ) ऽङ्गविकलो मूर्खा रिपूत्सारित ॥
प्रच्छन्नाघरतो बहुव्ययकरो रि फेऽम्बुरुक्पीडित ॥ (राहौ)
प्रच्छन्नपापमघमव्ययमर्थनाश रि फ विरुद्धगतिमक्षिरुज च पात ॥

स्वोच्चफलम्

उच्चस्थे दिननायके यदि धनी सेनापतिः शीतगौ
मिष्टान्नाम्बरभूषणः कुतनयो भूनन्दने शौर्यवान् ।
सौम्ये वंशविवर्धनो जनपतिर्धीमाञ्जितारिः सुखी
जीवे वंशकरः सुशीलचतुरो विद्वान् नृपालप्रियः ॥ १०० ॥

Sloka 100 When the Sun is in exaltation, the person born will possess wealth and command an army, *if the Moon be in the position of exaltation the person* born will have rich food clothing and ornaments in abundance but will be cursed with bad sons When Mars occupies the exaltation sign at the birth of a person, the latter will be valiant If Mercury occupy the position of exaltation, the person born will raise the status of (advance) his *family will rule over men will* be talented, victorious over his foes and live in happiness

If the planet in exaltation be Jupiter, the person born will be the founder of a long enduring family, will possess moral worth, will be clever, learned and in royal favor.

शुक्रे स्वोच्चगते विलासवनितासङ्गीतनृत्यप्रियो
मन्दे ग्रामपुराटवीक्षितिपतिर्जातः कुमारीरतः ।
राहौ चोरजनाधिपः कुलवरः शूरः कुकर्मी धनी
केतौ चोररतस्तु हीनधरणीपालप्रियो जायते ॥ १०१ ॥

Sloka 101. If the planet in exaltation be Venus, the person born will be fond of the company of gay women, music and dancing; if Saturn, the person born will have jurisdiction over a village, town or some forest region and will be addicted to unmarried girls; if Rahu, the person born will be a robber chief, the chosen man of his tribe, heroic, addicted to evil deeds and possessed of wealth; if Ketu, the person born will associate with thieves and enjoy the favor of some petty king.

cf. कालप्रकाशिका

सूर्ये स्वोच्चगते जातः सेनापत्यमवाप्नुयात् ।
सोमे स्वोच्चगते जातो धनधान्याधिपो भवेत् ॥
भौमे स्वोच्चगते जातो वने राजा भविष्यति ।
सौम्ये स्वोच्चगते जातो राज्यश्रियमवाप्नुयात् ॥
गुरौ स्वोच्चगते जातो धनी राज्याधिपो भवेत् ।
शुक्रे स्वोच्चगते जातो राजश्रियमवाप्नुयात् ॥
शनौ स्वोच्चगते जातो राज्याधिपसमो भवेत् ॥

फलदीपिका

ग्रहे सति निजोच्चगे भवति रत्नगर्भाधिपो
महीपतिकृतस्तुतिर्महितसंपदामालयः ।

उदारगुणसंयुतो जयति विक्रमार्को यथा
नये यशसि विक्रमे वितरणे धृतौ कौशले ॥

Also मानसागरीपद्धतिः

धीरः प्रचण्डकुशलो गौरः शूरः कलानिधिश्चतुरः ।
दण्डपतिर्धनयुक्त उच्चस्थो भास्करः कुरुते ॥
विज्ञानधनसमेतो पात्रपवित्रं च कामिनीविरही ।
बहुजनता जनवल्लभ उच्चस्थो हिमकरः कुरुते ॥
उग्रदृढप्रहारं क्रूरं शस्त्रं वचनबहुविदितम् ।
नृपकुलवल्लभशूरो उच्चस्थो भूसुतः कुरुते ॥
चित्तो बुद्धिबलिष्ठो मंत्रारक्षः क्रियालसो सौरः ।
अतिमतिविभवो बालो पापविमुक्तश्च उच्चगः शशिजः ॥
स्वाचारः शुभयुक्तः सुन्दरवदनश्च मण्डली मुदितः ।
बहुभृत्यो भूभुजानां च सुरमंत्री उच्चगो यस्य ॥
देवज्ञाने कुशलो यंत्री तंत्री च गायकः कवीशः ।
कमलाविलासलापी दैत्यगुरुरुच्चगः कुरुते ॥
सुरतकार्मुकवृत्तिर्विख्यातसकलवाहने शूरः ।
मैत्री साहसधैर्यो मायावी उच्चगः सौरी ॥
क्रूरो दुष्टबलिष्ठः साहसनिरतस्थमन्त्रिणां सुगुरः ।
राज्यकलामणिमण्डितस्वर्भानुरुच्चगः कुरुते ॥
स्थविरः स्थविलो नीचाचारो मिथ्या भवेद्भ्रमणशीलः ।
परकर्मलिप्तकमलो व्यासानुमत्तमः शिखिनि ॥

एकः स्वतुङ्गगः खेटो मित्रग्रहानिरीक्षितः ।
जनयत्यवनीशं तं पूज्यं शस्यं सुहृद्युतम् ॥ १०२ ॥

Sloka 102. Even one planet occupying its exaltation and aspected by friendly planets can make the person born under its influence a lord of the earth, eminent and honorable, and secure to him allies.

NOTES.

cf. VII—56 *supra.*

तुङ्गस्थैकवियच्चरे बलयुते जातः सधान्यो धनी
सामन्तः खचरद्वये त्रिषु यदा जातोऽवनीशो भवेत् ।
उच्चस्थेषु चतुर्ग्रहेषु बलवान् केन्द्रेषु भूपालराट्
पञ्चव्योमचरेषु तुङ्गभवनप्राप्तेषु लोकेश्वरः ॥ १०३ ॥

Sloka 103. When a single planet occupies its exaltation in strength, the person born will possess plenty of corn and wealth. When two planets are in their exaltation and possess strength, the person born will be a feudatory or tributary prince When there are three such planets, the person born will be a king; when four such planets occupy Kendra positions, the person born will become a powerful king of kings. When five planets occupy their exaltation signs in power, the person born will become the lord of the whole world.

cf. सारावल्याम्

एकग्रहोच्चे जातस्य सर्वारिष्टं विनश्यति ।
द्विग्रहोच्चे तु सामन्तस्त्रिग्रहोच्चे महीपतिः ॥
चतुर्ग्रहोच्चे सम्राट् स्यात् पञ्चोच्चे लोकनायकः ॥

॥ मूलत्रिकोणगतफलम् ॥

मार्तण्डे यदि मूलकोणगृहगे जातो धनी वन्दितः
चन्द्रे वित्तसुखान्वितश्च रुधिरे कोपी दयावर्जितः ।
ताराजे धनिको जपी सुगुरौ भोगी नृपालप्रियः
शुक्रे ग्रामपुराधिपस्तरणिजे शूरस्तु राहौ धनी ॥ १०४ ॥

... 104. If the planet in the मूलत्रिकोण (Moola ... the Sun, the person born will be wealthy ... e people; if it be the Moon, the person

born will be rich and happy; if Mars, wrathful and ruthless; if Mercury, rich and devoted to religious prayers; if Jupiter, voluptuous and liked by kings; if Venus, ruling villages and towns; if Saturn, brave; if Rahu, the person born will be possessed of wealth.

cf. सारावली

मानुस्त्रिकोणसंस्थो जनयेद्धनवन्तमतिनिपुणम् ।
भोक्तारं धनवन्तं विदधाति शशी त्रिकोणगः पुरुषम् ॥
वक्रोऽपि तस्करपतिं शूरं खलु निर्दयं चापि ।
सौम्यो विनोदशीलं जयिनं मूलत्रिकोणगः कुरुते ॥
जीवः पुनर्हितकरं महत्तरं नयविदं सुखोपेतम् ।
दानवगुरुरपि जनयेत् ग्रामपुरश्रेष्ठराजमतिसुभगम् ॥
आत्मत्रिकोण आर्किः धनवन्तं कुलयुतं शूरम ॥

Also मानसागरीपद्धतिः

धनी सुखी कार्यविज्ञस्त्रिकोणस्थे दिवाकरे ।
चन्द्रे धनी च भोक्ता च भौमे शूरोदयः खलः ॥
बुधे त्रिकोणगे विज्ञो विनोदी विजयी नरः ।
गुरौ ग्रामपुरादीनां मठस्याधिपतिः सुधीः ॥
शुक्रे त्रिकोणगे सुज्ञः सुखयुक्तो महीपतिः ।
मन्दे नरो धनैः पूर्णो महाशूरः कुलेश्वरः ॥

॥ स्वक्षेत्रफलम् ॥

स्वर्क्षे भास्वति चारुमन्दिरदुराचारोग्रकामी विधीः
तेजोरूपधनी कुजे कृपिचलख्यातो बुधे पण्डितः ।
जीवे काव्यकलागमश्रुतिपरः शुक्रे मनस्वी धनी
मन्दे चण्डपराक्रमो गतसुखो राहौ यशोवित्तवान् ॥ १०५ ॥

Sloka 105. If the Sun be in स्वक्षेत्र (Swakshetra), the person born will own a fine mansion, lead a de-

praved life and will suffer from fierce lust, if it be the Moon that is in स्वक्षेत्र (Swakshetra), the person born will have power, beauty and wealth, if Mars, he will be famed for his agricultural strength, if Mercury, he will be learned, if Jupiter be the planet occupying स्वक्षेत्र (Swakshetra), the person born will be devoted to poetry, the arts, traditional doctrines and the sacred scriptures, if Venus, he will be intellectual and wealthy, if Saturn, the person born will be distinguished by fierce prowess but bereft of happiness, if Rahu be the planet in स्वक्षेत्र (Swakshetra), the person born will possess fame and wealth

cf मानसागरीपद्धति

> स्वगृहस्थे रवौ लोके महोग्रश्च सदोद्यमी ।
> चन्द्रे धर्मरत साधुर्मनस्वी रूपवानपि ॥
> स्वगृहस्थे कुजे चपलो धनवानपि ।
> बुधे नायकथाभिज्ञ पीडितो धनवानपि ॥
> धनी कान्त श्रुतज्ञश्च सदेष्ट स्वगृहे गुरौ ।
> स्फीत कृपीवल शुके शनौ मान्य सुलोचन ॥

स्वजातिकल्पाधिकपूज्यवित्तो धनाधिकः क्ष्मापतितुल्यभूपः ।
एकादिभिः स्वर्क्षगतैर्ग्रहेन्द्रैर्जालक्रमेणैव भवेन्मनुष्यः ॥ १०६ ॥

Sloka 106 It is exactly as a net* grows with the growth of its meshes that a man attains a position of equality with his tribesmen, a position of superiority, an honored place on account of comparatively higher wealth, pre-eminence for vast riches, a status equal to a kings or a kingship itself according as the number of planets occupying स्वक्षेत्र (Swakshetra), at his birth happens to be one, two, three, four, five or six respectively.

NOTES.

cf. बृहज्जातक

कुलसमकुलमुख्यबन्धुपूज्या धनिसुखिभोगिनृपः स्वभैकवृद्ध्या ॥

	Seven planets occupying their own houses		Moon
Sat.			Sun
Jupiter	Mars	Venus	Merc.

॥ मित्रक्षेत्रफलम् ॥

मित्रक्षेत्रगते रवौ दृढसुहृद्दाता यशस्वी भवेत्
तारेशे बहुमानसौख्यधनिको जातो धरानन्दने ।
विचागारसुहृत्प्रियः शशिसुते चातुर्यहास्याग्रणी-
र्जीवे शिष्टरतः सिते सुतसुखी मन्दे पराञ्जोऽधनी ॥ १०७ ॥

Sloka 107. When the Sun is in the house of a friendly planet, the person born will have firm friends and will be liberal and famous; when the Moon is in such a position, the person born will be esteemed, live in comfort and have wealth; when Mars is in a friendly house the person born will enjoy the favor of rich friends; when Mercury is in that position, the person born will be most witty and jovial; when Jupiter occupies the house of a friendly planet, the person born will delight in the society of the learned and the virtuous; when Venus occupies such a position the effect is that the person will be happy in the society of his

children. If Saturn be in a friendly house at a person's birth, the latter will be fed by another as he will have no wealth.

cf. मानसागरीपद्धति

सूर्ये मित्रगृहे ख्यातः शास्त्रज्ञः स्वल्पसौहृदः ।
चन्द्रे नरो भाग्ययुक्तश्चतुरो धनवानपि ॥
भौमे शास्त्रोपजीवी च बुधे रूपधनान्वितः ।
गुरुर्मित्रगृहे पूज्यः सतां सत्कर्मसंयुतः ॥
शुक्रे मित्रगृहे लोके धनी बन्धुजनप्रियः ।
शनौ रुजाकुलो देहे कुकर्मनिरतो भवेत् ॥

Also सारावली

मित्रगृहेऽर्कः ख्यातं स्थिरसौहृदमर्थदातारम् ।
मित्रर्क्षगः शशाङ्को यतस्तनो लब्धसौख्यबहुमानम् ॥
भङ्गारकोऽपि कुरुते सुहृद्धनारक्षणासक्तम् ।
शशिजः सुहृद्गृहगतः करोति चातुर्यहास्य धनवन्तम् ॥
वचसामधिपः पूज्यं सतां च सुविशिष्टकर्माणम् ।
मित्रगृहे भृगुतनयः सुहृत्प्रियं दयितवित्तमतिशूरम् ॥
भास्करसुतः कुरुते परान्नभोजिनमधर्मकर्मरतम् ॥

ख्यातः सुखी सुहृत्प्रीतः चातुर्यगुणवान् सुधीः ।
भोगी परान्नभोक्ता च मित्रराशिफलं क्रमात् ॥ १०८ ॥

Sloka 108. A person is famous, happy, pleased with his friend, witty and jovial, wise, voluptuous or fed by the bounty of another according as the planet in a friendly house at his birth is the Sun, the Moon, Mars, Mercury, Jupiter, Venus or Saturn respectively.

परद्रव्योपभोक्ता स्यादेको मित्रर्क्षगो ग्रहः ।
द्वौ सुहृद्वित्तभोगी स्यात् त्रयः स्वार्जितवित्तभुक् ॥ १०९ ॥

सुहृच्चतुष्टये दाता गणपः पञ्च खेचराः ।
चमूपः षड् ग्रहाः सप्त ग्रहाः स्याद्धरणीपतिः ॥ ११० ॥

Slokas 109 and 110. If at a person's birth, the number of planets occupying मित्रक्षेत्र (Mitrakshetra) be one, the person born will live on another's substance; if two, he will be enjoying the wealth of friends; if three, he will live upon self-acquired property; if four, he will bestow liberal gifts; if five, he will rule over a community or tribe; if the number of planets occupying friendly houses be six, the person born will be in command of an army; when such planets number seven, the person born is a king.

NOTES.

cf. बृहज्जातक

परविभवसुहृत्स्वबन्धुपोष्या गणपबलेशनृपाश्च मित्रभेषु ॥

If seven planets are in friendly houses [तात्कालिक (Tatkalika) and निसर्ग (Nisarga) combined], the native will become a King.

The following chart seems to be the only possibility.

Saturn	Seven planets posited in their friendly houses		
Jupiter			Moon
Mars	Venus	Merc.	Sun

cf. सारावली

मित्राश्रयं सुवृत्तं द्वौ मित्रगृहसमाश्रितौ कुरुतः ॥
बान्धवसुहृदुपकर्ता त्रिभिर्विशिष्टो भवेद्गुणैः ख्यातः ।
ब्राह्मणदेवाराधनपरश्चतुर्भिर्धुरन्धरः ख्यातः ॥

राजोपसेवकः स्यात्पञ्चभिराढ्यो नरेश्वरः कर्ता ।
विस्तीर्णभोगवाहनवसुमान् षड्भिर्नरेन्द्रतुल्यः स्यात् ॥
सर्वैर्मित्रर्क्षगतैर्बहुवाहनभृत्य साधनो राजा ।

त्रिभिरुच्चङ्गतैर्भूपस्त्रिभिर्मन्त्री स्वराशिगैः ।
त्रिभिरस्तङ्गतैर्दासास्त्रिभिर्नीचं गतैर्जडः ॥ १११ ॥

Sloka 111. If there be three planets in their exaltation signs at a birth, the person born will be a king. If three planets occupy स्वक्षेत्र (Swakshetra), it is a minister that is born then. If three be eclipsed at a person's birth, he will be a slave. If three be in depression signs, the person born is an idiot.

cf. सारावली

द्वावुच्चगौ जनयतो धनिनं कीर्त्यान्वितं सदा पुरुषम् ।
नगरारक्षकमाढ्यं चमूपतिं च त्रयः प्रथितम् ॥
द्वौ स्वगृहस्थौ कुरुतः कुलाधिकं बन्धुपूजितं धन्यम् ।
वंशाकरमर्थसहितं स्यानयशोभिस्त्रयो विहगाः ॥

॥ शत्रुक्षेत्रगतफलम् ॥

शत्रुक्षेत्रगते रवौ पितृसुखत्यागी च सेवापरः
शीतांशौ यदि मातृदुःखनिरतो हृद्रोगशाली भवेत् ।
भूसूनौ विकलोऽकृतज्ञमलिनः सौम्ये सुखी पापधीः
जीवे भाग्यरतः सिते तु सूतको मन्देऽन्नशोकाकुलः ११२

Sloka 112. When the Sun is in an inimical house, the person born will sacrifice the convenience of his father and engage in the service of others; when the Moon is in such a position, the person born will studiously cause affliction to his mother and will suffer from heart disease; if Mars be in a house owned by an enemy,

the person born will be defective in some limb, ungrateful and unclean; if it be Mercury that occupies a hostile house, the person born will be miserable and inclined to evil; if it be Jupiter, the person born will be speculating about the future; if Venus, he will be a hired laborer; if Saturn be in a house owned by an enemy at a person's birth, the latter will have to be way-faring and suffer sorrows therein.

cf. मानसागरीपद्धति

सूर्ये रिपुगृहे नीचो विषयैः पीडितो नरः ।
चन्द्रे हृदयरोगी च भौमे तेजा जडो घनः ॥
बुधे रिपुगृहे मूर्खो वाङ्मनोदुःखपीडितः ।
जीवे च जायते क्लीबो नाशश्रुतिर्बुभुक्षितः ॥
शुक्रे शत्रुगृहे भृत्यः कुबुद्धिर्दुःखितो नरः ।
शनौ व्याध्यर्थशोकेन संतप्तो मलिनो भवेत् ॥

Also सारावली

कुरुते शत्रुगृहेऽर्को निःस्वं विषयप्रपीडितं चापि ।
तुहिनमयूखः कुरुते हृद्रोगिणमरिगृहे नरं सततम् ॥
बन्धारिभङ्गभाजं दीनं विकलं च दुर्भगं भौमः ।
अज्ञानमतिविहीनं बुधोऽरिभे नैकदुःखमतिदीनम् ॥
क्लीबं गुरुर्विधत्ते नयहीनं धनविहीनं च ।
शुक्रोऽरिगृहे भृतकं कुनन्त्रमतिदुःखितं जनयेत् ॥
भास्करसुतोऽपि कुरुते मलिनं व्याध्यादिशोकसन्तप्तम् ।

मिश्रदा रिपुगाः पञ्च षड्ग्रहा हीनसौख्यदाः ।
सर्वदुःखकराः सप्त मूढा कुर्वन्त्यशोभनम् ॥ ११३ ॥

Sloka 113 If there be five planets occupying hostile houses, they will be productive of mixed effects (good and evil). If there be six such, comfort will diminish and misery will preponderate. If there be seven of

them in inimical houses their effect will be misery and that wholly. If the planets in these positions be eclipsed also, they work evil.

NOTES

cf VII—56 (latter half) *supra*

Also सारावली

द्वावरिभवनसमेतौ क्लेशाक्ता नित्यविग्रहरुचीनाम् ।
अतिपरिभूतानामपि नृणां जन्मप्रदौ कथितौ ॥
विविधव्यसनदुःखमुजा त्रय श्रमोत्पन्ननष्टवित्तानाम् ।
चत्वार इष्टयोषित्पुत्रार्थविनाशनाभिन्नसानाम् ॥
पञ्चारिगृहे विहगा इष्टव्यसनाभिघातनसानाम् ।
षड्रोगाङ्कितवपुषा दुःखता चैव जन्मकरा ॥
सप्तारिभे ग्रहेन्द्रा बीभत्सकुले प्रसूतानाम् ।
शय्याच्छादनभोजनवञ्चितकाना भवन्ति सदा ॥

॥ नीचराशिफलम् ॥

नीचस्थे दिननायके तु पतितोऽबन्धुः प्रवासे रतः
शीतांशौ सरुजोऽल्पपुण्यधनवान् भौमे कृतघ्नो धनी ।
क्षुद्रो बन्धुविरोधकृच्छशिसुते जीवेऽपवादी खलः
शुक्रे दुःखरतः शनौ गतधनस्त्रीको विपन्नः खलः ॥११४॥

Sloka 114 If the depressed planet be the Sun at a person's birth, the latter will be an abandoned person without friends or relations and bent on going into exile, if it be the Moon, the person born will be ailing, with little religious merit or wealth to help him, if Mars, the person born will be ungrateful and indigent, if Mercury be the depressed planet, the person born will be base and hostile to his relatives, if Jupiter, he will be under censure and disgrace and turn out to be wicked, if Venus, the person born will be intent on

what leads him to sorrow; if Saturn be the depressed planet, the person born under its influence will be without wealth, without wife, unfortunate and mischievous.

cf. सारावली

नीचे सविता कुरुते प्रेष्यं बान्धवजनावधूतं च ॥
हिमरश्मिरल्पपुण्यं रोगिणमपि दुर्भगं लोके ।
नीचस्थः क्षितितनयोऽनर्थव्यसनोपतप्तमतिनीचम् ॥
कुरुते हिमकरपुत्रः क्षुद्रं स्वज्ञातिबन्धुवैरं च ।
नीचे गुरुः प्रकुरुते मलिनं प्राप्तावमानमतिदीनम् ॥
असुरदयितोऽस्वतन्त्रं प्रणष्टदारं विषमशीलम् ।
कोणो विपन्नशीलं निगर्हिताचारमर्थरहितं च ॥

स्वेषूच्चभावेषु फलं समग्रं त्रिकोणवत्स्वात्फलमंशकेषु ।
स्वराशितुल्यं सुहृदंशकेषु नीचे विमूढेष्वरिराशितुल्यम् ॥ ११५ ॥

Sloka 115. Full effect is produced by planets when in their exaltation states; their effect in their own Navamsas (नवांश) is the same as when they are in their Moolatrikonas (मूलत्रिकोण). Their effects in friendly Navamsas (सुहृदंश–Suhridamsa) is the same as when they are in स्वक्षेत्र (Swakshetra), their effects in depressed or eclipsed states is the same as when they are in inimical houses.

NOTES.

This sloka appears in सारावली with a slightly different reading, *viz.*,

स्वेषूच्चभागेषु फलं समग्रं स्वक्षेत्रतुल्यं भवनांशकेषु ।
नीचारिभागेषु जघन्यमेव मध्यं फलं मित्रगृहांशकेषु ॥

स्वोच्चत्रिकोणस्वसुहृच्छत्रुनीचगृहार्कगैः ।
शुभं सम्पूर्णपादोनदलपादाल्पनिष्फलम् ॥ ११६ ॥

Sloka 116. The good influence of planets is at its maximum, three quarters, half, a quarter, at its minimum

or nil according as the planets are in the exaltation sign, Moolatrikona (मूलत्रिकोण), Swakshetra (स्वक्षेत्र), Mitrakshetra (मित्रक्षेत्र = friendly sign), Satrukshetra (शत्रुक्षेत्र = inimical sign), depression sign, or (combustion) conjunction with the Sun

Notes

This sloka is the same as VII—58 *supra*

केन्द्रत्रिकोणगाः सर्वे शुभदा बलिनः शुभाः ।
त्रिषडायगताः पापा बलिनो यदि शोभनाः ॥ ११७ ॥

Sloka 117. Benefic planets yield good results when they occupy in strength the Kendra or Trikona bhavas. Malefic planets produce good results when they are in strength in the 3rd, the 6th, or in the 11th bhava.

षट्पञ्चकत्रिचतुरक्षिवियच्चरेन्द्रसम्पर्कजद्युचरभावभवानि यानि ।
तुङ्गादिकग्रहफलानि च कीर्तितानि प्रद्योतनप्रमुखलब्धवरप्रसादात् ॥

Sloka 118 The several effects due to the coming together of six, five, four, three or two planets and to their being in their exaltation, मूलत्रिकोण (Moolatrikona), स्वक्षेत्र (Swakshetra), मित्रक्षेत्र (Mithrakshetra), शत्रुक्षेत्र (Satrukshetra) or नीच (Neecha) have been treated of ,in this chapter, under the benign influence of the blessings obtained from the Sun and other deities presiding over the nine planets.

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातक-
पारिजाते ग्रहाश्रयफलाध्यायोऽष्टमः ॥

Thus ends the eighth chapter bearing on the effects due to planets occupying various positions under various formations in the work Jataka Parijata compiled by Vaidyanatha Dikshita under the auspices of the nine planets

जातकपारिजाते नवमोऽध्यायः

॥ मान्द्यब्दादिफलानि ॥

Adhyaya IX.

THE EFFECT OF GULIKA, YEAR, ETC.

मान्द्यब्दादिफलानि वच्मि गुलिके लग्नस्थिते मन्दधीः
रोगी पापयुते तु वञ्चनपरः क्रोधी दुराचारवान् ।
वित्तस्थे विषयातुरोऽटनपरः क्रोधी दुरालापवान्
पापव्योमचरान्विते गतधनो विद्याविहीनोऽथवा ॥ १ ॥

Sloka 1. I am to describe the influences of the time of गुलिक (Gulika), of the year, the month, the day, the hour of birth, upon the person born. If गुलिक (Gulika), be in the 1st bhava, the person born will be dull and sickly; if गुलिक (Gulika) in the Lagna be associated with malefic planets, the person born will be deceitful, lustful and depraved; if गुलिक (Gulika) be in the 2nd bhava, the person born will have a craving for sensual enjoyment, be of wandering habits and indulge in scurrilous language; if गुलिक (Gulika) be associated with malefic planets in the 2nd bhava, the effect on the person born is that he will have no wealth and at all events will be destitute of knowledge.

NOTES.

The method for finding the position of गुलिक (Gulika) and other Upagrahas has already been described in detail (*vide* notes to II-6 and V-57 *supra*).

impaired eyes and will have a slight body. When Gulika is in the 9th bhava, the person born will engage in vile deeds to such an extent as ultimately to become the murderer of his parents and preceptors. When Gulika is in the 10th bhava, the person born will abandon all religious duties and observances prescribed for his caste and being associated with hundreds of shameful deeds, will become dead to all sense of honor or self respect

फलदीपिका

विरलनयनधर्मो ह्रस्वदेहोऽष्टमस्थे गुरुसुतनिहतोऽभूद्धर्मगस्थेऽर्कपुत्रे।
नशुभफलकर्मा कर्मसंस्थे विहान ॥

अतिसुखधनतेजोरूपवान् लाभयाते
दिनकरसुतपुत्रे चाग्रजं हन्ति जातः ।
विषयरहितवेषो दीनवाक्यप्रवीणो
निखिलधनहरः स्यान्मन्दजे रिःफयाते ॥ ६ ॥

Sloka 6 When Gulika is in the 11th bhava, the person born will have much happiness, wealth, power and beauty, but will occasion the demise of an elder born person When Gulika is in the 12th bhava, the person will have the appearance of an ascetic and by cleverly employing the language of the distressed will get money from every quarter

फलदीपिका

सुखसुतमतितेज कान्तिमाँ ह्लाभसंस्थे ॥
विषयविरहितो दीनो बहुव्यय स्याद्व्यये गुलिकसंस्थे ॥

मान्दित्रिकोणोपगतं विलग्नं तद्द्वादशांशे यदि वा नवांशे ।
मान्द्यन्वितो मान्दियुतर्क्षनाथः सर्वे सदाऽनिष्टकरा भवन्ति ॥७॥

Sloka 7 The Lagna occupying a Trikona posi-

tion in respect to Gulika, and also in the same Navamsa or Dwadasamsa as that occupied by Mandi, and the *planet associated with Gulika and the lord of the sign* occupied by Gulika, all tend to become always malefic.

फलदीपिका

गुलिकत्रिकोणभे वा जन्मनूयान्त्रशो वा ॥

संयुक्ते यदि भास्करेण गुलिके जातः पितृद्वेषको
मातृक्लेशकरस्तु शीतरुचिना भौमेन वीतानुजः ।
सोन्मादः शशिजेन देवगुरुणा पाषण्डको दूषकः
शुक्रेण प्रमदाकृतामयहतो नीचाङ्गनावल्लभः ॥ ८ ॥

Sloka 8 If Guliki be associated with the Sun, the person born will hate his father, if with the Moon, the person born will cause distress to his mother, if with Mars, he will have no younger brother, if with Mercury, he will be insane, if with Jupiter, he will be a blasphemous heretic, if with Venus, the person born will be afflicted with venereal diseases and will be the favourite of base women

प्रश्नदीपिका

रवियुक्तो पितृहन्ता मातृद्वेषी निशापसयुक्ते ।
भ्रातृवियोग मकुजे बुधयुक्ते मन्दजे च सोन्मादी ॥
गुरुयुक्ते पाषण्डी शुक्रयुते नीचगामिनीमद्य ॥

जातः सौख्यरतस्तु मन्दतनये मन्देन युक्ते यदा
सर्पेणैव विषप्रदस्तु शिखिना वह्निप्रदो जायते ।
भिक्षुः स्वाद्विपनाडियुक्तगृहगे भूपालकोऽपि ध्रुवं
जातस्तोपखगान्विता गगनगाः कुर्वन्त्यनिष्टं फलम् ॥ ९ ॥

Sloka 9 When Gulika is associated with Saturn, the person born will be devoted to pleasure and enjoy-

ment; when Gulika is associated with Rahu, the person born will become a poisoner; when Gulika is associated with Ketu, the person born will become an incendiary. When Gulika is in a house affected by Vishanadi, the person born, even if he be a ruler of the earth will undoubtedly become a beggar. In fact, the major planets united with minor ones (Upagrahas) produce a malefic effect.

NOTES.

फलदीपिका

शनियुक्ते शनिपुत्रे कुष्ठव्याध्यर्दितश्च सोऽल्पायुः ॥
विषरोगी राहुयुते शिखियुक्ते वह्निपीडितो मान्दौ ।
गुलिकस्त्याज्ययुतश्चेत्तस्मिञ्जातो नृपोऽपि भिक्षाशी ॥
गुलिकस्य तु संयोगे दोषान् सर्वत्र निर्दिशेत् ।
यमकण्टकसंयोगे सर्वत्र कथयेच्छुभम् ॥
दोषप्रदाने गुलिको बलीयान् शुभप्रदाने यमकण्टकः स्यात् ।
अन्ये च सर्वे व्यसनप्रदाने मान्द्युक्तवीर्यार्द्धबलान्विताः स्युः ॥

For विषनाडि (Vishanadi) see Adhyaya 5, Sloka 112 *supra*.

॥ अब्दफलम् ॥

The names of the 60 years can easily be remembered by committing to memory the following slokas.

प्रभवो विभवः शुक्लः प्रमोदोऽथ प्रजापतिः ।
अंगिराः श्रीमुखो भावो युवा धाता तथैव च ॥
ईश्वरो बहुधान्यश्च प्रमाथी विक्रमो वृषः ।
चित्रभानु सुभानुश्च तारणः पार्थिवो व्ययः ॥
सर्वजित् सर्वधारी च विरोधी विकृतिः खरः ।
नन्दनो विजयश्चैव जयो मन्मथदुर्मुखौ ॥
हेमलंबी विलंबी च विकारी शार्वरी प्लवः ।

शुभकृत् शोभकृत् क्रोधी विश्वावसुपराभवौ ॥
प्लवङ्ग कीलक सौम्य साधारणविरोधकृत् ।
परिधावी प्रमादीच आनन्दो राक्षसोऽनल ॥
पिङ्गल कालयुक्तश्च सिद्धार्थी रौद्रदुर्मती ।
दुन्दुभी रुधिरोद्गारी रक्ताक्षी क्रोधन क्षय ॥

प्रभवशरदि जातः साहसी सत्यवादी
सकलगुणसमेतः कालविद्धर्मशाली ।
विभवशरदि कामी निर्मलो नित्यतुष्टः
प्रबलधनसमेतो बन्धुविद्यायशस्वी ॥ १० ॥

Sloka 10 The person born in the year Prabhava will be daring, truthful, possessed of every virtue, proficient in astrology and pious The person born in the year Vibhava will be lustful, pure, constantly cheerful and will have prodigious wealth relatives, learning and fame

cf यवनजातक

प्रसूति सर्वसस्तूना पुत्रसपत्तिरेव च ।
दीर्घायुर्भोगसपन्न प्रभवे जायते नर ॥
उत्पन्नभुक्तभोगी स्यात् कृ णश्चारुणलोचन ।
पण्डितो राज्यपूज्यश्च विभवाब्दे नरो भवन् ॥

शुक्लाब्दे परदारगो गतबलस्त्यागी मनस्वी भवेत्
मन्त्री कार्यपरोऽतिभाषणपटुर्जातः प्रमोदूतके ।
धर्मी दानपरायणः सुतधनः शान्तः प्रजोत्पत्तिजो
नीतिज्ञो निपुणः कृपालुरनिशं चाङ्गीरसाब्दे धनी ॥ ११ ॥

Sloka 11 The person born in the year Sukla will be an adulterer, effete, but liberal and intelligent, the person born in the year Pramoduta will be clever in

counsel, business like, and voluble in speech, the person whose birth is *in the year Prajotpatti* will be virtuous, bounteous, rich in sons and of a tranquil disposition; the person whose year of birth is Angirasa will be rich, sagacious, experienced and ever compassionate.

cf. यवनजातक

सुभग शान्तिमान भोगी पुत्रदारसमन्वितः ।
विद्वान् सर्वगुणोपेत शुक्लसंवत्सरे भवेत् ॥
सदानन्दयिता सत्यवादी वै धर्मिष्ठो नर ।
स्वर्णकान्ति सुखी मानी प्रमोदे जायते शिशु ॥
प्रजानां पालको धर्मी कृपासत्यसमन्वित ।
देवब्राह्मणभक्तश्च प्रजापतिसमुद्भव ॥
धामी सुखी च मानी च भोगवान् प्रियवाक्य ।
दीर्घायुर्बहुपुत्रश्च ह्याङ्गिरसे समे भवन ॥

जातः श्रीमुखवत्सरे परवधूलोलः शुचिर्वित्तवान्
योगी राजकरो महाधनबलख्यातो भवाब्दे भवः ।
लुब्धश्चञ्चलधीः कुदामयतनुः क्रोधी युवाब्दे भिषक्
जातो धातुभवोऽन्यदारनिरतः कार्यार्थवादी शठः ॥ १२ ॥

Sloka 12. The person born in the *year Sreemukha* longs for women not his own is honest and wealthy, the person whose birth is in the year Bhava will be an ascetic, a king maker, and renowned for his vast wealth and strength, the person born in the year *Yuva* will be covetous, fickle minded, ill tempered, possessing a constitution, little liable to illness and acquainted with the healing art, the person whose year of birth is Dhatru will be addicted to other people's wives and a crafty lawyer

cf. यवनजातक

श्रीमान् सुपुमतिः शान्तः सोपरागः शुभप्रियः ।
दीर्घायुर्बहुपुत्रश्च श्रीमुखेऽब्दे भवेन्नरः ॥
भावसंवत्सरे जातो नरो भवति सौख्यभाक् ।
यशस्वी दाननिरतः सर्वलक्षणसंयुतः ॥
कीर्तिसर्वगुणोपेतो दीर्घायुर्दानतत्परः ।
शान्तः शुभमतिः शौचो युवाब्दे पुरुषो भवेत् ॥
दीर्घायुः सुभगो दक्षो वेदाध्ययनतत्परः ।
सरूपो जायते मर्त्यो धातृसंवत्सरे यदि ॥

श्रीमानीश्वरवत्सरेऽचलमतिर्जातो गुणग्राहकः
सत्कर्मी बहुधान्यवत्सरभवो भोगी वणिक् वित्तवान् ।
क्रूरः पापरतः प्रमादिशरदि क्रोधी विबन्धुः सुखी
जातो विक्रमवत्सरे यदि धनी सेनापतिः शौर्यवान् ॥ १३ ॥

Sloka 13. The person born in the year Easwara will be prosperous, steady-minded and a good judge of merit; the person whose year of birth is Bahudhanya will be a rich merchant, beneficent and voluptuous; the person born in the year Pramadhi will be cruel, addicted to evil, hot tempered, friendless but living in comfort; the person whose birth is in the year Vikrama will be wealthy and valiant and command an army.

cf. यवनजातक

सर्वज्ञः सर्वकार्येषु गुरुभक्तोऽतिसुन्दरः ।
ईश्वरे जायते मर्त्यः सदा कोपपरो भवेत् ॥
वापीकूपतडागादि ऋतुवर्मसमन्वितः ।
दाता धनसमृद्धश्च बहुधान्ये प्रजायते ॥
सेनानीर्नृपमन्त्री च वरलब्धपिनाकभृत् ।

शास्त्र संग्रही चैव प्रमाथीवत्सरे भवेत् ॥
उग्रप्रतापशीलश्च परराज्यविमर्दकः ।
पापकर्मरत शूरो विक्रमाब्दे भवेन्नर ॥

रिपुशरादि दरिद्रो वीतलज्जो निकर्मा
दिनकरसमतेजोरूपवान् चित्रभानौ ।
यदि निजकुलविद्याचारधर्मः सुभानौ
बहुधनबलशाली तारणाब्दे विवेकी ॥ १४ ॥

Sloka 14. The person born in the year Vishu will be a pauper, lost to all sense of shame and engaged in doing what is wrong The person whose birth is in the year Chittrabhanu will have the energy and the beauty of the lord of day. The person whose year of birth is Subhanu will have the learning, conduct, and virtue characteristic of his tribe or race. The person born in the year Tharana will possess exceeding wealth and strength and will be a philosopher

cf. यवनजातक

मन्दोऽल्पगो महामूर्खो भारवाही च कश्मलम् ।
परद्रार्थरतो जातो वृषाब्दे बालको भवेत् ॥
चित्रभानुप्रसूतो नरो विद्यानिधिर्भवेत् ।
नीतिमान् धृतिमान् श्रीमान् स्वामिभक्त प्रियवद ॥
पिंगरकूर्पिंगकेशश्च गौर श्वेतो विपुर्नृप ।
सुभानुवत्सरे जातो कान्तिमानतिदुर्जन ॥
धूर्तो पापरत शूरो दरिद्रो निष्ठुर खल ।
चञ्चलश्चपलो धृष्टस्तारणाब्दे नरो भवेत् ॥

जातः पार्थिववत्सरे नरपतिः श्रीमानतुल्यः सुखी
कामी भीरुरशीलवित्तपणवान् पापी व्ययाब्दे यदि ।

वाग्मी सर्वजिदब्दकेऽतिबलवान् शास्त्री गुणी तत्त्ववित्
सम्पन्नो यदि सर्वधारिजनितः शिल्पी नृपालप्रियः ॥ १५ ॥

Sloka 15. The person born in the year Parthiva will be a king unequalled for his prosperity and happiness; the person whose birth is in the year Vyaya will be lustful, cowardly, immoral, staking his property in gambling, and addicted to wickedness; the person whose year of birth is Sarvajit will be eloquent, possessed of great physical strength, versed in sacred scriptures, virtuous, and conversant with the real nature of all things. The person born in the year Sarvadhari will be well-to-do, versed in the arts and liked by kings.

cf. यवनजातक

मृदुभाषी राजमान्यो राजसः शुभलक्षणः ।
प्रांशुर्धनसमृद्धश्च पार्थिवे वत्सरे नरः ॥
द्यूतमद्यरतः स्त्रीणां व्यसने धनवर्जितः ।
व्ययसंवत्सरे जातश्चौरपापमतिर्भवेत् ॥
स्वकर्मनिरतः शास्त्रपापरोगविचक्षणः ।
ह्रस्वः स्थूलतनुः श्यामः सर्वजित्सुद्भवो नरः ॥
बहुभृत्यो धनी कामी भोगी मिष्टान्नभुक् प्रभुः ।
सर्वधारिणि ना जातः सर्वाचरपरो भवेत् ॥

शोकी दुष्टरतोऽतिपापनिरतः क्रूरो विरोध्यब्दके
मायावी मदनातुरो विकृतिजो मन्त्रक्रियातन्त्रधीः ।
निर्मोही विगुणोऽतिदीनवचनः पापी खराब्दे खलः
सर्वानन्दकरो नृपप्रियकरो मन्त्रार्थविन्नन्दने ॥ १६ ॥

Sloka 16. The person born in the year Virodhi will be afflicted, delighting in the company of the wicked and addicted to sinful deeds and cruel. The

person whose year of birth is Vikriti will be full of guile, lovesick, and devoting his mind to magic formularies and their practical application in ceremonies. The person born in the year Khara will be unattractive, worthless, depressed in speech, sinful and mischievous. The person whose year of birth is Nandana will delight every body, enjoy the favor of kings and will be conversant with the meaning of the sacred hymns in scripture.

cf. यवनजातक

कुटुम्बकलहं कर्ता परदाररतः सदा ।
सर्वलोकविरोधी च विरोधीवर्षसंभवः ॥
कृष्णवर्णतनु. श्यामः कलालोलस्तु निर्गुणः ।
विकृष्टपर्वारूक्षश्च नरो विकृतिवर्षजः ॥
धूलिधूसरसर्वांगो दीर्घायुः परसत्यकृत् ।
कामेश्वरश्च निर्लज्जः खरसंवत्सरे नरः ॥
सदानन्देन संतुष्टः प्रपाकूपतडागकृत् ।
अन्नदानी सुशीलश्च नरो नन्दनवर्षजः ।

विजयशरदि धर्मी सत्यसंपत्तिशाली
यदि जयशरदि स्याद्राजतुल्यो नृपो वा ।
मदनरतिविलोलो मन्मथाब्दे जितारि-
र्गुणधनरहितः स्याद्दुर्मुखाब्दे विशीलः ॥ १७ ॥

Sloka 17. If a person have his birth in the year Vijaya, he will be virtuous, and will abound in real excellences. If the year of birth of a person be Jaya, he will be either a king or like a king. When a person has his birth in the year Manmatha, he will have a craving for sensual enjoyment and will be victorious over his foes. The person who is born in the year

Durmukhi will be void of virtue and wealth and will be immoral.

cf. यवनजातक

शूरः समरदुर्धर्षः ख्यातकीर्तिर्यशोन्वितः ।
पृथ्वीपतिर्जयी भोगी विजयाब्दे नरो भवेत् ॥
विद्वान्मानी लोकमानी सर्वशास्त्रविशारदः ।
पूजां प्राप्नोति सर्वत्र जयवर्षे प्रजायते ॥
उत्पन्नभोगभोक्ता च कामी च प्रियवादिनः ।
सुखाभरणशोभाढ्यः मन्मथे वत्सरे भवेत् ॥
शठः क्रूरमतिर्दुष्टो निर्लज्जो वृषलीपतिः ।
वक्त्रास्यशाहुचरणो दुर्मुखाब्दे भवेन्नरः ॥

दुष्टात्मा यदि हेमलम्बिजनितः कृष्यादिकर्मोत्सुकः
श्रीमान्विप्रजनाश्रितः फलपरित्यागी विलम्ब्यब्दके ।
रोगी भीरुरवित्तवान् चलमतिर्नीचो विकार्यब्दके
शार्वर्यामतिवित्तभोगसुमनाः सत्यव्रताचारवान् ॥ १८ ॥

Sloka 18. If a person have his birth in the year Hemalambi, he will be ill-natured and will ardently pursue agricultural and other operations. The person born in the year Vilambi will be prosperous, resorted to by the Brahmana community and disinterestedly benevolent. The person who has his birth in the year Vikari will be sickly, cowardly, indigent, irresolute and of an ignoble nature; if a person have his birth in the year Sarvari, he will have exceeding wealth and enjoyment and will be cheerful, honest and well-behaved.

cf. यवनजातक

सुवर्णधनधान्यादिपशुवस्त्रसमृद्धिमान् ।
कान्त्यापत्यसुखाढ्यश्च हेमलम्बसमुद्भवः ॥

मन्दो लुब्धोऽङ्गतो दुःखी श्लेष्मलश्चापि वञ्चकः ।
स्वकार्याभिरतः पापी विलम्बे वत्सरे शिशुः ॥
अविवेकी महागर्वी विशीलः कुशलः खलः ।
विकारिवत्सरे जातः प्राणी भवति वञ्चकः ॥
वणिक् शूरः सुहृद्द्वेषी दीर्घः कृशतनुस्तथा ।
निद्राघूर्णितनेत्रश्च शार्वर्यब्दसमुद्भवः ॥

शान्तोदारकृपाकरः प्लवभवः शूरः स्वधर्माश्रितो
जातः स्त्रीजनवञ्चितः शुभकृति प्राज्ञः शुभाङ्गः सुधीः ।
ज्ञानी शोभकृति क्षितीशगुणवान् विद्याविनोदप्रियो
दुर्भोगी परदारगः शठमतिः क्रोध्यब्दजः क्रोधयुक् ॥ १९ ॥

Sloka 19. The person who is born in the year Plava will be tranquil, generous, compassionate, brave and devoted to his own duties. The person who has his birth in the year Subhakrit will be the dupe of women, but learned, handsome and intelligent; the person whose birth is in the year Sobhakrit will be wise, possessed of royal virtues and fond of learned pursuits. The person born in the year Krodhi will be an adulterer, addicted to evil ways, crafty and of an angry temperament.

cf. यवनजातक

चञ्चलश्चपलः कामी परसेवारतः सदा ।
हलत्राता हृस्वतनुर्जातो वर्षे प्लवाख्यके ॥
सुभगः शुभकामी च विद्याधर्मपरायणः ।
दीर्घायुर्धनपुत्रार्थी शुभकृद्वर्षसंभवः ॥
सर्वत्र विजयी कामी चारुरूपो गुणान्वितः ।
कृपालुः शोभकृद्वर्षे जातो भवति मानवः ॥

पिङ्गाक्षो राजकोशश्च मन्दगामी स्त्रीलोलुपः ।
परकार्यविहन्ता च क्रोधीसंवत्सरे नरः ॥

मानी हास्यरसप्रियो गुणधनश्लाघी च विश्वावसौ
दुष्टाचारपरः पराभवशरज्जातः कुलध्वंसकः ।
कामी बन्धुरतः प्लवङ्गजनितो बालप्रियो मन्दधीः
देवाराधनतत्परोऽतिसुभगः शौर्यान्वितः कीलके ॥ २० ॥

Sloka 20. The person who is born in the year Viswavasu will have a high sense of honor, will be fond of the comic and will evince admiration for those who are rich in moral worth. The person whose birth is in the year Parabhava, will be engaged in wickedness and will prove the ruiner of his family. The person who has his birth in the year Plavanga will be lustful, *fond of relatives, evincing a partiality for children* and slow-witted. The person whose year of birth is Keelaka, will devote himself to divine worship and will be exceedingly fortunate and valiant.

cf. यवनजातक

विश्वावसुसमुद्भूतः प्रज्ञावांश्च सुखी भवेत् ।
शान्तः सर्वगुणोपेतो दाता मिष्टान्नभुक् शुचिः ॥
परदाररतश्चैव शठः स्वपरबान्धवः ।
पराभवसमुद्भूतः धनधान्यविवर्जितः ॥
प्लवङ्गवत्सरे जातो नरो भवति किल्विषी ।
खलः पापरतो दुष्टः स्वाचाररहतक्रोऽशुचिः ॥
मध्यरूपधरः कामी क्षुत्पिपासार्दितो नरः ।
कीलके जनितो वर्षे स्थूलहृत्कूटमन्मथः ॥

शान्तः सर्वजनप्रियोऽतिधनिकः सौम्याब्दजो धैर्यवान्
नानाशास्त्रविशारदोऽविकलधीः साधारणाब्दे नरः ।

आशालुश्च विरोधकृद्भवनरः क्रोधी दरिद्रोऽटनो
दुःशीलः परिधाविवत्सरभवः पारुष्यवाग्वित्तवान् ॥ २१ ॥

Sloka 21. The person, whose year of birth is Soumya will be tranquil, universally popular, exceedingly wealthy and firm-minded. The person born in the year Sadharana will be versed in the various branches of learning and will possess a sound understanding. The person whose birth is in the year Virodhikrit will be credulous, ill-tempered, indigent and given to wandering. The man whose birth is in the year Paridhavi will be ill-behaved, harsh in speech, and possessed of wealth.

cf. यवनजातके

पण्डितो धनभोगी च मृदेवातिथिपूजकः ।
तापसः कृशकृदेहो नरः सौम्ये प्रजायते ॥
नीचवृत्तिः शुचिः कामरहितः परदेशगः ।
देवावलोककः क्रोधी साधारणसमुद्भवः ॥
विरोधी सर्वलोकानां पितृभक्तिविवर्जितः ।
विरोधिकृज्जात नरो जातिसेवाकरो भवेत् ॥
विद्वान् सर्वकलाभिज्ञो व्यापारकुशलः सुधीः ।
राजमानी दानशीलः परिधावीसमुद्भवः ॥

जातो बन्धुविरागकृत् परवधूलोलः प्रमातीचजो
मोदात्मा निखिलागमश्रुतिपरश्चानन्दजस्तत्त्ववित् ।
पापी राक्षसवत्सरे यदि वृथालापोऽपकारी सतां
दाता दानगुणान्वितो नलभवः शान्तः सदाचारवान् ॥२२॥

Sloka 22. The person born in the year *Pramadeecha* will estrange his relatives, and will long for women not his own. The person whose year of birth is Ananda will be of a joyous temperament, will be devo·

ted to the study of traditional doctrines and sacred scriptures and will be acquainted with the real nature of all things. The man whose birth is in the year Rakshasa will be sinful, indulge in vain talk, and will injure the virtuous. The person born in the year Nala will be a donor endowed with many liberal virtues, tranquil and well-behaved.

cf. यवनजातक

प्रमादिवत्सरे जातो नरो बन्धुविरोधकृत् ।
कुटुम्बघाती लुब्धश्च पापकर्मरतः सुधीः ॥
बहुभार्योऽतिचतुरः सर्वानन्दकरः क्षमी ।
आनन्दवत्सरे जातः पुत्रमित्रसमन्वितः ॥
सर्वभक्षी कृतघ्नश्च धर्माधर्मविवर्जितः ।
हिंसको बहुसंतापी राक्षसोऽब्दे भवेन्नरः ॥
वैश्यवृत्तिर्धनी चैव कुटुम्बबहुलः शुचिः ।
जलसत्प (?) करो जातो नलसंवत्सरे नरः ॥

योगी पिङ्गलवत्सरे जितमना जातस्तपस्वी भवेत्
कालज्ञो यदि कालयुक्तिशरदि श्रीभोगसत्कर्मवान् ।
सिद्धार्थो गुरुदेवभक्तिनिरतः सिद्धार्थिजातः सुधीः
जारो रौद्रिसमुद्भवः कुटिलधीर्मानी दुराचारवान् ॥ २३ ॥

Sloka 23. The person born in the year Pingala will be a saint with his mind under control and will engage in the practice of penances. The man whose year of birth is Kalayukti will become an astrologer and will have fortune, enjoyment and works of beneficence. The person whose birth is in the year Siddharti will be successful in his undertakings, will be reverent towards spiritual preceptors and Gods and will be intel-

ligent The p rson who has his birth in the year Roudri will be a rake, p'rverse, proud and wicked

cf यवनजातक

कृष वर्कशोमानी महोद्यमपरो भवेत्
फलशान्तिरितयागी पिङ्गलाब्दे भवेन्नर ॥
छोरोगारस्ते च्छाड कार्याकार्य न सनकेत् ।
वाग्युक्तमयुक्तो नरो भवति रोगकृत् ॥
ऋद्धिसिद्धियुतो नित्य भोगी गीतविशारद ।
मन्त्री कीर्तिपरो दाता सिद्धार्थीवर्षसम्भव ॥
भयकृत्प्रभू पापी पिशुन पापकृद्भवेत् ।
रौद्रसंवत्सरे जातो नर स्वल्पायुषो भवेत् ॥

कामी दुर्मतिवत्सरे जडमतिः शोकाभितप्तः खलः
स्थूलोरूदरबाहुमस्तकतनुः स्याद्दुन्दुभौ भोगवान् ।
प्राज्ञः सत्यरतः सुखी च रुधिरोद्गार्यब्दजो वित्तवान्
शान्तो बन्धुजनप्रियोतिसुभगो रक्ताक्षिजः शीलवान् ॥२४॥

Sloka 24 The person born in the year Durmati will be lustful, dull witted, distressed by afflictions and base-minded The person whose birth is in the year Dundubhi will have a bodily frame distinguished by big thighs belly arms and head, and will be happy The person whose year of birth is Rudhirodgari will be wise truthful happy and rich, the person who is born in Raktakshi will be of a tranquil mind fond of relatives exceedingly fortunate and amiable

cf यवनजातक

मूर्ख क्रूरयुत कामी म्लेच्छायत्तनप्रिय ।
अदाता धनवांश्चैव दुर्मतौ वत्सरे नर ॥
नित्योत्साही क्षितिपतिर्गजाश्वबहुसैनिक ।

वादित्रधनसौख्याढ्यो दुंदुभिवर्षसमुद्भवः ॥
कामलोभी महादोषः शस्त्रपीडातिपीडितः ।
दुष्कर्मा कुनखी जातो रुधिरोद्गारिवत्सरे ॥
नेत्ररोगी सदा मन्ददृष्टिर्दम्भकरः सदा ।
दुर्जनः कामबहुलो रक्ताक्षीवर्षजो नरः ॥

जातो जारः क्रोधनाब्दे कुमार्गी बन्धुद्वेषी चोरनिष्ठारतः स्यात् ।
शिष्टाचारः सुप्रसन्नः सुरूपी मानी वीतारातिरोगोऽक्षयाब्दे ॥ २५ ॥

Sloka 25. The person whose birth is in the year Krodhana will be a rake addicted to evil ways, a hater of his relatives and devoted to brigandage. The person born in the year Akshaya will be virtuous, cheerful, handsome, endowed with a high sense of honor and exempt from foes and ailments.

cf. यवनजातक

तापसो निर्गुणः क्रूरो धातुवादो भयंकरः ।
क्रोधनाब्दे नरो जातो वञ्चकः पापबुद्धिमान् ॥
उत्पन्नरोगरूपश्च परसेवारतः सदा ।
क्षयसंवत्सरे जातो नरो धर्मविवर्जितः ॥

॥ अयनफलम् ॥

उत्तरायणसमुद्भवः पुमान् ज्ञानयोगनिरतश्च नैष्ठिकः ।
दक्षिणायनभवः प्रगल्भवाग्भेदबुद्धिरभिमानतत्परः ॥ २६ ॥

Sloka 26. The person born in the Uttarayana will be devoted to knowledge and contemplation and will lead a chaste life. The person born in the Dakshinayana will be confident in his speech maintaining a distinction between *spirit* and *matter* and will be full of self-conceit.

cf. यवनजातक

प्रियायुत सौख्यगुणान्वितश्च दीर्घायुराचारमति प्रवीण ।
देवद्विजाचार्यपदानुरक्त सौम्यायने जातनरो यशस्वी ॥
क्रूर शठो रोगयुतसदेह पापात्मकश्चौर्यरत कृशश्च ।
पौश्चल्यकृत्क्रूरमति शिशुश्च स्याद्दक्षिणाख्यायनजातनिन्द्य ॥

॥ ऋतुफलम् ॥

दीर्घायुर्धनिको वसन्तसमये जातः सुगन्धप्रियो
ग्रीष्मर्तौ घनतोयसेव्यचतुरो भोगी कृशाङ्गः सुधीः ।
क्षारक्षीरकटुप्रियः सुवचनो वर्षर्तुजः स्वच्छधीः
पुण्यात्मा सुमुखः सुखी यदि शरत्कालोद्भवः कामुकः २७

Sloka 27. If a person be born in spring, he will be long lived, wealthy and fond of fine scents; if in summer, he will seek relief in the use of ice, will be clever, voluptuous, lean bodied and intelligent; if in the rainy season, he will be fond of milk, salt and pungent flavours, eloquent in speech and possessed of a clear intellect, if in autumn, he will be pure-minded, handsome faced, happy and lustful

योगी कृशाङ्गः कृषिकश्च भोगी हेमन्तकालप्रभवः समर्थः ।
स्नानक्रियादानरतः स्वधर्मो मानी यशस्वी शिशिरर्तुजः स्यात्

Sloka 28 The person born in the winter season, will be a contemplative saint, of a spare form, following the business of agriculture, possessing the means of enjoyment and capable The person whose birth is in the cool dewy season will be devoted to ablutions and gifts, of great capabality, with a high sense of honor and of great fame

॥ मासफलम् ॥

चैत्रे सर्वकलागमश्रुतिपरो नित्योत्सवः स्त्रीरतो
वैशाखे यदि सर्वशास्त्रकुशलः स्वातन्त्रिको भूपतिः ।
ज्येष्ठे मासि चिरायुरर्थतनयो मन्त्रक्रियाकोविदः
स्वापाढेऽतिधनी कृपालुरनिशं भोगी परद्वेषकः ॥ २९ ॥

Sloka 29. The person born in the month of Chaitra will devote himself to the study of every art, science and the scriptures and will be perpetually engaged in merry-making and delighting in the company of women; if in the month of Vaisaka, he will be conversant with every science, independent and hold sway over some region; if in Jyeshta, he will be blessed with long enduring wealth and sons and versed in magic formularies and their practical application to ceremonies; if in Ashada, he will be very wealthy, compassionate, perpetually happy but betraying an aversion to other people.

NOTES.

चैत्र (Chaitra), वैशाख (Vaisakha), etc., are the names of lunar months (चान्द्रमास–Chaandra masa), and are so named after the star occupied by the Moon at Full Moon (पौर्णमी–Pournami), *i.e.*, the end of the bright half. Each lunar month consists of thirty tithis (तिथि) commencing from शुक्लपक्षप्रथमा (Suklapaksha prathama the first day after the New Moon) and ending with the following अमावास्या (Amavasya-New Moon).

जातः श्रावणमासि देवचरणार्चने तत्परो
नानादेशरतश्च भाद्रपदजस्तन्त्री मनोराज्यवान् ।
मासे चाश्वयुजि स्वकीयजनविद्वेषी दरिद्रः खलः
पुष्टाङ्गः कृषिको विशालनयनो विद्याधिकः कार्तिके ॥ ३० ॥

Sloka 30 If a person be born in the month of

Sravana he will devote himself to the worship of Gods and Brahmins; if in Bhadrapada, he will take delight in visiting several countries, be full of theories and imaginative; if in Aswiji, he will be hostile to his own people, indigent and base-minded; if in Karthika, he will be fat-limbed, broad-eyed, devoted to agriculture and surpassing in wealth.

सुरगुरुपितृभक्तो मार्गशीर्षे च धर्मी
धनगुणबलशाली तुङ्गनासस्तु पुष्ये ।
खलमतिरतिधर्माचारवान् माघमासि
प्रतिदिनमुपकर्ता फाल्गुने गानलोलः ॥ ३१ ॥

Sloka 31. If a person be born in the month of Margaseersha he will show reverence to Gods, his elders and his parents and will be virtuous; if in Pushya, he will be possessed of wealth, virtue and strength and will have a prominent nose; if in the month of Magha, he will be mischievously inclined, though very attentive to his duties and well-behaved; if in Phalguna, he will practise daily beneficence and be fond of music.

॥ पक्षफलम् ॥

वलक्षपक्षे यदि पुत्रपौत्रधनाधिको धर्मरतः कृपालुः ।
स्वकार्यवादी निजमातृभक्तः स्वबन्धुवैरी यदि कृष्णपक्षे ॥ ३२ ॥

Sloka 32. If a person be born in the bright half of a month, he will be distinguished above others by the fact of his being blessed with sons, grandsons and riches and will be virtuous and compassionate; if a person be born in the dark half of a month, he will be urging his own interests, reverent towards his mother but inimical to his relatives.

॥ कालफलम् ॥

जातः प्रत्युषसि स्वधर्मनिरतः सत्कर्मजीवी सुखी
मध्यान्हे यदि राजतुल्यगुणवान् जातो पराह्ने धनी ।
सायंकालभवः सुगन्धवनितालोलः खलात्माऽटनो
रात्रौ तत्फलमेव सौख्यबहुलः सूर्योदये जायते ॥ ३३ ॥

Sloka 33. The person born in the early morning is attentive to his duties, leads a life of beneficence and is happy; the person born at mid day will have princely virtues; the person born in the after-noon will be wealthy; the person born in the evening will be fond of fine scents and lovely women, base-minded and of wandering habits; the person born at night will have the same characteristic as the one born in the evening. The person born at sunrise will enjoy abundant comforts.

॥ तिथिफलम ॥

महोद्योगी जातः प्रतिपदि तिथौ पुण्यचरितः
द्वितीयायां तेजःपशुबलयशोवित्तबहुलः ।
तृतीयायां पुण्यप्रबलभयशीलश्च पटुवाक्
चतुर्थ्यामाशालुस्त्वटनचतुरो मन्त्रनिपुणः ॥ ३४ ॥

Sloka 34. If a person be born in प्रतिपद (Pratipada) or the first day of the Moon, he will be very industrious and lead a virtuous life; if in द्वितीया (Dwitiya) or in the 2nd day of the Moon, he will have abundance of splendour, cattle, strength, fame and wealth; if in तृतीया (Triteeya), he will be virtuous and very timid and will have a sharp clear voice; if in चतुर्थी (Chaturthi), he will be credulous, accustomed to wandering and conversant with sacred texts.

पञ्चम्यामखिलागमश्रुतिरतः कामी कृशाङ्गश्चलः
षष्ठ्यामल्पबली महीपतिसमः प्राज्ञोऽतिकोपान्वितः ।
सप्तम्यां कठिनोरुवाक् जनपतिः श्लेष्मप्रधानो बली
चाष्टम्यामतिकामुकः सुतवधूलोलः कफात्मा भवेत् ३५

Sloka 35. If a person be born in पञ्चमी (Panchami) or the 5th day of the Moon, he will devote himself to the study of all sciences and the sacred scriptures, will be lustful, lean and restless, if in षष्ठी (Shashti) or the 6th day of the Moon, he will have small strength, will be equal in status to a sovereign, wise and of a very angry temperament, if in सप्तमी (Saptami), he will have a stiff extended voice, lording over people, phlegmatic and powerful, if in अष्टमी (Ashtami), he will be exceedingly lecherous, fond of his wife and children, and phlegmatic in temperament

ख्यातो दिव्यतनुः कुदारतनयः कामी नवम्यां तिथौ
धर्मात्मा पटुवाक्कलत्रतनयः श्रीमान् दशम्यां धनी ।
देवब्राह्मणपूज्यको हरितिथौ दासान्वितो वित्तवान्
द्वादश्यामतिपुण्यकर्मनिरतस्त्यागी धनी पण्डितः ॥ ३६ ॥

Sloka 36 If a person be born in नवमी (Navami) or the 9th day of the Moon, he will be known to fame, have a charming person, but a bad wife and bad sons and will be lustful, if born in दशमी (Dasami), he will be virtuous, with a clear voiced wife and sons, prosperous and wealthy, if born in एकादशी (Ekadasi), he will revere Gods and Brahmins and will have many servitors and wealth, if born in द्वादशी (Dwadasi), he will be engaged in very beneficent works, will be liberal, wealthy and learned

त्रयोदश्यां लुब्धप्रकृतिरतिकामी च धनवान्

चतुर्दश्यां कोपी परधनवधूलोलुपमनाः ।
अमायामाशालुः पितृसुरसमाराधनपरो
धनी राकाचन्द्रे यदि कुलयशस्वी च सुमनाः ॥ ३७ ॥

Sloka 37. If a person be born in त्रयोदशी (Trayodasi) he will be covetous, very libidinous and possessed of much wealth; if in चतुर्दशी (Chaturdasi), he will be of a fiery temper and he will be ever wishing in his heart to become possessed of other people's wealth and women; if born in अमावास्या (Amavasya), he will be credulous and devoted to the worship of the Manes and the Gods; if in पूर्णिमा (Poornima), he will sustain the reputation of his family and will be wealthy and cheerful.

॥ वारफलम् ॥

मानी पिङ्गलकेशलोचनतनुश्चादित्यवारे विभुः
कामी कान्तवपुर्दयालुरनिशं शीतांशुवारोद्भवः ।
क्रूरः साहसवादकार्यनिरतो भूसुवारे सदा
देवब्राह्मणपूजकः सुवचनः सौम्यस्य वारोदये ॥ ३८ ॥

Sloka 38. If a person be born on the day of the week sacred to the Sun, he will have a lofty sense of honor, with brown hair, eyes and figure and will be lordly; if on the day of the Moon, he will be a gallant, with a lovely form and will ever be tender-hearted; if on the day of Mars, he will be cruel and concerned *with daring words and deeds; if on the day of Mercury,* he will honor Gods and Brahmins and will speak politely.

यज्वा भूपतिवल्लभश्च गुणवान् ख्यातो गुरोर्वासरे
धान्यक्षेत्रधनाश्रितः सितदिने सर्वप्रियः कामधीः ।
मन्दप्रायमतिः परान्नधनभुक् वादप्रमादान्वितो

द्वेषी बन्धुजनावरोधकुशलो मन्दस्य वारोद्भवः ॥ ३९ ॥

Sloka 39. If a person be born on the week day dedicated to Jupiter, he will perform sacrifices, be popular with kings, have noble qualities and become celebrated; if on the day sacred to Venus, he will have corn, lands and wealth and be universally popular and devoted to gallantry; if on the day of Saturn, he will be for the most part dull-witted, living on food and money supplied by others, indulging in inconsiderate utterances, assuming an attitude of hostility and cleverly boycotting the whole body of his relatives.

नक्षत्रनामानि

तुरङ्गदस्राश्वयुगश्विनीहया यमः कृतान्तो भरणी च याम्यभम् ।
हुताशनोऽग्निर्बहुला च कृत्तिका विधिर्विरिञ्चः शकटं च रोहिणी ॥

सौम्यश्चान्द्राग्रहायण्युडुपमृगशिरास्तारका रौद्रमार्द्रा
चादित्यं तत्पुनर्वस्विति सुरजननी तिष्यपुष्यामरेज्याः ।
आश्लेषाहिर्भुजङ्गः पितृजनकमघाः फल्गुनी भाग्यभं स्या-
दर्यम्णश्चोत्तराख्यं भगमिति कथितं भानुहस्तारुणार्काः ॥

त्वष्टा च चित्रासुरवार्धकी तु स्वातीमरुद्वातसमीरणाख्याः ।
वायुः समीरः परतो विशाखाद्विदैवतेन्द्राग्निकशूर्पभानि ॥ ४२ ॥

अनूराधा मैत्रं त्वथ कुलिशतागशतमखः
सुरस्वामिज्येष्ठापरमसुरमूलाकृतभुजः ।
पयः पूर्वाषाढासलिलजलतोयानि परमुत्-
तराषाढा विश्वं परमभिजिदाहुर्मुनिगणाः ॥ ४३ ॥

श्रोणाविष्णुहरिश्रुतिश्रवणभान्याहुः श्रविष्ठावसु-
प्राचेताः शततारका वरुणभं चाजैकपादोऽजपात् ।
पूर्वप्रोष्ठपदर्क्षकं परमहिर्बुध्न्योत्तराप्रोष्ठपात्
पूषा रेवति पौष्णभानि मुनिभिः संकीर्तितानि क्रमात् ४४

Slokas 40—44

No	नक्षत्रम् Nakshatra	देवता Presiding Deity	पर्यायशब्दाः Synonyms	जाति Caste	Special marks of identification	The name in English Astronomy
1	अश्विनी Aswini	अश्विनौ The 2 Aswins	तुरङ्ग Turanga, दस्र Dasra, अश्वयुक् Aswayuk, हय Haya	Vaisya	3 Spots in Horse s face	β Arietis
2	भरणी Bharani	यम Yama (God of death)	यम Yama, कृतान्त Kritanta, याम्यभम् Yamyabham	Lowest caste	3 Stars in a triangle east of अश्विनी (Aswini)	35 Arietis & Musca
3	कृत्तिका Krittika	अग्नि Agni (God of fire)	हुताशन Hutasana अग्नि Agni, बहुला Bahula	Brahmin	6 Spots Kshura like General of the celestial armies	η Tauri Pleiades
4	रोहिणी Rohini	प्रजापति Prajapati (The creator)	विधि Vidhi, विरिञ्च Virincha, शकट Sakata	Sudra	Five stars like a car	α Tauri, Aldebaran

No.	नक्षत्रम् Nakshatra	देवता Presiding Deity	पर्यायशब्दाः Synonyms	जाति Caste	Special marks of identification	The name in English Astronomy
5	मृगशीर्ष Mriga-sirsha	सोमः (The Moon)	सौम्य Soumya, चान्द्र Chandra आग्रहायणी Agrahayani उडुप Udupa, मृगशिरस् Mrigasiras	Serving caste		λ Orionis
6	आर्द्रा Ardra	रुद्रः (Rudra)	तारका Taraka, रौद्रम् Roudram	Butcher caste	Coral-like red	α Orionis
7	पुनर्वसु *Punarvasu*	अदितिः (*The mother of the Adityas*)	आदित्य Aditya, सुरजननी Surajananee	Vaisya	Five stars like a house	β Geminorum
8	पुष्य Pushya	बृहस्पतिः (*The tutor of the Devas*)	तिष्य Tishya, अमरेड्य Amaredya	Kshatriya	Three Stars like an arrow	δ Cancri
9	आश्लेष Aslesha	सर्पाः (Serpents)	अहिः Ahi, भुजङ्गः Bhujanga	Lowest caste	Six Stars like a serpent	ε Hydrae

10 मघा Magha	पितरः (The Pitris)	पितृ Pitru, जनक Janaka	Sudra	Five Stars. Rod of the Palki	α Leonis, Regulus
11 पूर्वफल्गुनी Purva phalguni	अर्यमा (Aryaman)	अर्यम्णः Aryamna, भाग्यभम् Bhagyabham	Brahmin	Two in each joined form a square	δ Leonis
12 उत्तरफल्गुनी Uttara phalguni	भग (Bhaga)	उत्तरं Uttaram, भगम् Bhagam	Kshatriya		β Leonis
13 हस्त Hasta	सविता The Sun	भानु Bhanu, अरुण Aruna, अर्क Arka	Vaisya		δ Corvi
14 चित्रा Chitra	त्वष्टृ Tvashta, (the architect)	त्वष्टा Thwashta, सुरवर्धकिः Suravardhaki	Serving caste	A pearl like Star	α Virginis, Spica
15 स्वाती Swati	वायु Vayu, the wind	मरुत् Marut, वातः Vata, समीरणः Sameerana, वायुः Vayu, समीरः Sameera	Butcher caste	Red like a coral	α Bootis; Arcturus
16 विशाखा Visakha	इन्द्र & अग्नि Indra and Agni	द्विदैवत Dwidaivata ऐन्द्राग्निक Aindragnika, शूर्पभ Surpabha	Lowest caste	Five Stars like a potter's wheel	α Librae

No.	नक्षत्रम् Nakshatra	देवता Presiding Deity	पर्यायशब्दाः Synonyms	जाति Caste	Special marks of identification	The name in English Astronomy
17	अनुराधा Anuradha	मित्र (One of the Adityas)	मैत्रम् Maitram	Sudra	Three Stars resembling a lotus	δ Scorpionis
18	ज्येष्ठा Jyeshta	इन्द्र Indra	कुलिशतारा Kulisatara, शतमख Satamakha, सुरस्वामी Suraswamee	Serving caste	Three red Stars resembling an umbrella	α Scorpionis Antares.
19	मूला Mula	निर्ऋति Nirrity	असुर Asura, अक्रतुभुज् Akratubhuj	Butcher caste	Six Stars like an elephant's goad	λ Scorpionis
20	पूर्वाषाढा Purvashadha	जल Water	पय Payas, सलिलम् Salilam, जलम् Jalam, तोयम् Thoyam	Brahmin	Two Stars like a danda	ζ Sagittari
21	उत्तराषाढा Uttarashadha	विश्वेदेवा Visvedevas	विश्वम् Viswam	Kshatriya	Bed red	δ Sagittari

22 अभिजित् Abhijit	ब्रह्मा Brahma		Vaisya		α Lyrae
23 श्रवण Sravana	विष्णु Vishnu	श्रोणा Srona, विष्णुः Vishnu हरिः Hari, श्रुति Sruti श्रवणभम् Stavanabham	Lowest caste	33 Stars like an ear	[illegible] Aquilae
24 श्रविष्ठा Sravishta	अष्टौ वसवः The 8 Vasus	धनिष्ठा Dhanishta, वसु Vasu	Serving caste	White drum-like	β Delphini
25 शतभिषक् Sata-bhishak	वरुण Varuna	प्राचेताः Prachetas, शततारकम् Satatarakam, वरुणभम् Varu-nabham	Butcher caste	Red. A hundred Stars	λ Aquarii
26 पूर्वाभाद्रपदा Purvabha-drapada	अजैकपात् Aja-Eka-pat	अजैकपादः Ajaikapada, अजपात् Ajapat, पूर्वप्रोष्ठपदा Purva-proshtapada	Brahmin	Two Stars like a sword	[illegible] Pegasi
27 उत्तराभाद्रपदा Uttarabha-drapada	अहिर्बुध्न्यः Ahirbudhnya	उत्तरप्रोष्ठपदा Uttaraproshta-pada, अहिर्बुध्न्यः Ahirbudhnya	Kshatriya	Of the 4 Stars in a square two in the east.	γ Pegasi
28 रेवती Revati	पूषा Pushan	पूषा Pushan, पौष्णभम् Paushna-bham	Sudra	Like a fish	ζ Piscium

गण्डान्ततारा:

मूलावासवयोर्मघाभुजगयोः पौष्णाश्वयोः सन्धिगं
गण्डान्तं प्रहरप्रमाणमधिकानिष्टप्रदं प्राणिनाम् ।
ज्येष्ठादानवतारसन्धिघटिका चाभुक्तसंज्ञा भवेत्
तन्नाडीप्रमदाङ्गनासुतपशुप्रेष्याः कुलध्वंसकाः ॥ ४५ ॥

Sloka 45. गण्डान्त (Gandanta), which consists of a period of 7½ ghatis at the junction of each of the three pairs of stars मूल (Moola) and ज्येष्ठ (Jyeshta), मघा (Magha) and आश्लेषा (Aslesha), and रेवती (Revati) and अश्विनी (Aswini), is productive of much evil to living beings. The घटिका (Ghatika) at the junction of ज्येष्ठा (Jyeshta) and मूला (Moola) is termed अभुक्त (Abhukta). Any girl, boy, beast or slave born in the ghatika in question cause the ruin of the family owning them.

NOTES.

cf. शान्ति

पौष्णाश्विन्योः सार्पपित्र्यर्क्षयोश्च यत्र ज्येष्ठामूलयोरन्तरालम् ।
तद्गण्डं स्याच्चतुर्नाडिकं हि यात्राजन्मोद्वाहकालेष्वनिष्टम् ॥

The term अभुक्तमूल (Abhuktamoola) is thus defined :

ज्येष्ठान्ते घटिका चैका मूलादौ घटिकाद्वयम् ।
अभुक्तमूलमित्याहुस्तत्र जातं त्यजेच्छिशुम् ॥

A child born in अभुक्तमूल (Abhuktamoola) should be abandoned. If this be not possible, the father should not see the child for 8 years ; after performing some religious Japas and Shantis, he may see the child in the 9th year. *cf.* शौनक

अभुक्तमूलजातानां परित्यागो विधीयते ।
अदर्शनं वापि पितुः स तु तिष्ठेत्समाष्टकम् ॥
नवमे वत्सरे शान्तिं जन्मर्क्षे तस्य कारयेत् ।

शान्ति कृत्वा मुखं पश्येत्पिता पुत्रस्य निश्चयात् ॥ नारदोऽपि
अभुक्तमूलजं पुत्रं पुत्रीमपि परित्यजेत् ।
अथवाब्दाष्टकं तातस्तन्मुखं न विलोकयेत् ॥

विभक्ता दशभिर्ज्येष्ठा नक्षत्राखिलनाडिकाः ।
आद्यंशे जननीमाता द्वितीये जननीपिता ॥ ४६ ॥
तृतीये जननीभ्राता यदि माता चतुर्थके ।
पञ्चमे जाततनयः षष्ठे गोवित्तनाशकः ॥ ४७ ॥
सप्तमे चोभयकुलन्त्वष्टमे वंशनाशनम् ।
नवमे श्वशुरं हन्ति सर्वं हन्ति दशांशके ॥ ४८ ॥

The verses are elliptical; we have to piece together the various portions as we best can to get at the sense they are intended to convey.

Slokas 46-48: Make ten equal divisions of the ghatikas which the Moon takes to pass through the asterism ज्येष्ठा (Jyeshta). If there be a child-birth in the 1st tenth of the star, it will cause the death of the mother's mother; if in the 2nd tenth, of the mother's father; if in the 3rd tenth, of the mother's brother; if *in the 4th tenth, of the mother herself; if in the 5th* tenth, of the child born; if in the 6th tenth, of cattle and wealth; if in the 7th tenth, of both the families; *if in the 8th tenth, of the whole race; if in the 9th* tenth, of the father-in-law (in prospect); if in the 10th tenth, of every thing.

cf. भरद्वाज

ज्येष्ठादौ मातृजननीं मातामहं द्वितीयके ।
तृतीये मातुलं हन्ति चतुर्थे जननीं तथा ॥
आत्मानं पञ्चमे हन्ति षष्ठे गोत्रक्षयो भवेत् ।

सप्तमे कुलनाशः स्यादष्टमे ज्येष्ठसोदरम् ॥
नवमे श्वशुरं हन्ति सर्वस्वं दशमे तथा ।
ज्येष्ठां विभज्य दशधा फलमेवं विचिन्तयेत् ॥

भौमवासरयोगेन ज्येष्ठजा ज्येष्ठसोदरम् ।
भानुवासरयोगेन मूलजा श्वशुरं हरेत् ॥ ४९ ॥

Sloka 49. A girl born in ज्येष्ठा (Jyeshta) coupled with a Tuesday will cause the removal of her eldest brother from the world, while the girl born in मूला (Moola) happening on a Sunday will cause her father-in-law to depart.

ज्येष्ठाद्यपादेऽग्रजमाशु हन्यात् द्वितीयपादे यदि तत्कनिष्ठम् ।
तृतीयपादे पितरं निहन्ति स्वयं चतुर्थे मृतिमेति जातः ॥ ५० ॥

Sloka 50. The person born in the first quarter of the star Jyeshta will soon cause the death of his eldest brother; if a person be born in the 2nd quarter of the star, he will occasion the death of the youngest among his elder brothers; if in the 3rd quarter, he will cause the death of his father; if in the 4th quarter, the person born may himself die.

NOTES.

The following verses contain similar and some more details about the bad effects of being born with the Moon in Aslesha, Visakha, Jyeshta and Moola.

कालामृते

मूलाहिप्रभवा वधूः श्वशुरतत्पत्न्यौ निहन्ति क्रमा-
दन्त्याद्यंघ्रिसमुद्भवा त्वथ भवेज्ज्येष्ठर्क्षजा श्रेष्ठमम् ।
इन्द्राग्निप्रभवा विवाहसमये हन्त्येव सा देवरं
त्रिष्वेतेष्वृषभेषु जातपुरुषो हन्तीति केचिज्जगुः ॥
मूलजा श्वशुरं हन्ति व्यालजा च तदङ्गनाम् ।

ज्येष्ठजा भावुकं } हन्ति देवरं तु द्विदैवजा ॥
ऐन्द्री तदग्रजं }

दर्पणे

मूलाश्लेषाविशाखासु माहेन्द्रे चोद्भवः पुमान् ।
न दोषकृद्विवाहे च स्त्रियश्चैतेषु वर्जिता ॥
तुलायुक्ते द्विदैवर्क्षे जाता नारी न दोषभाक् ।
कौर्पियुक्ते द्विदैवर्क्षे जाता हन्ति तथैव च ॥

वसिष्ठजातके

सुरेशताराजननी धवाग्रजं द्विदैवताराजननी तु देवरम् ।
नैर्ऋत्यमोद्भूतसुतः सुता वा तदाद्यपादे श्वशुरं निहन्ति ॥
तदन्त्यपादे जनिता न हन्ति तस्योत्क्रमेणाहिभवा कलत्रम् ॥

मूलाद्यपादे पितरं निहन्याद् द्वितीयके मातरमाशु हन्ति ।
तृतीयजो वित्तविनाशकः स्यात् चतुर्थपादे समुपैति सौख्यम् ॥५१॥

Sloka 51. If a person be born in the 1st quarter of the star Moola, he will occasion the death of the father; if in the 2nd quarter, the death of the mother very soon; if in the 3rd quarter, he will occasion the loss of wealth; if in the 4th quarter, he will be happy.

मूलर्क्षनिखिला नाड्यः तिथिसङ्ख्याविभाजिताः ।
आद्ये पिता पितृभ्राता तृतीये भगिनीपतिः ॥ ५२ ॥
पितामहश्चतुर्थे तु माता नश्यति पञ्चमे ।
षष्ठे तु मातृभगिनी सप्तमे मातुलस्तथा ॥ ५३ ॥
अष्टमांशे पितृव्यस्त्री निखिलं तु नवांशके ।
दशमे पशुसंघातो भृत्यस्त्वेकादशांशके ॥ ५४ ॥
द्वादशे तु स्वयं जातः तज्ज्येष्ठस्तु त्रयोदशे ।
चतुर्दशे तद्भगिनी त्वन्त्ये मातामहस्तथा ॥ ५५ ॥

Slokas 52-55. Make 15 equal divisions of the

ghatikas which the Moon takes to pass through the asterism Moola If a person be born in the 1st 15th portion of the star, he will cause the death of his father, if in the 2nd 15th, of the father s brother, if in the 3rd 15th, of the sister's husband, if in the 4th 15th, of the paternal grand father, if in the 5th 15th, of the mother, if in the 6th 15th, of the mother's sister, if in the 7th 15th, of the mother s brother, if in the 8th 15th, of a paternal uncle's wife, if in the 9th 15th, of everything, if in the 10th 15th, of all the cattle in the house, if in the 11th 15th, of the servants, if in the 12th 15th, the person born will die, if in the 13th 15th, his eldest brother will die, if in the 14th 15th, his sister will die, if in the last 15th, his mother's father will die.

आश्लेषाद्ये न गण्डं स्यात् धनगण्डं द्वितीयके ।
तृतीये मातृगण्डं तु पितृगण्डं चतुर्थके ॥ ५६ ॥

Sloka 56 If a person be born in the first quarter of the star Aslesha, there is no danger to any person, if in the 2nd quarter, there is the risk of losing money, if in the 3rd quarter his mother runs the risk of losing her life, if in the 4th quarter the father runs a similar risk

मूलामघाश्विचरणे प्रथमे पितुश्च
पौष्णेन्द्रयोश्च फणिनस्तु चतुर्थपादे ।
मातुः पितुः स्वनुपोऽपि करोति नाशं
जातो यथा निशि दिनेऽप्यथ सन्ध्ययोश्च ॥ ५७ ॥

Sloka 57 The person born in the first quarter of Moola, Magha or Aswini will lose his father, but if the birth be in the last quarter of Revati, Jyeshta or Aslesha, there will be loss of the mother, the father and

the child, it being immaterial when the birth happens, whether during the day, in the night or at the two junctions of day and night.

NOTES.

This sloka is also quoted in ज्योतिर्निबन्ध.

दिवा जातस्तु पितरं रात्रिजो जननीं तथा ।
आत्मानं सन्ध्ययोर्हन्ति नास्ति गण्डविपर्ययः ॥ ५८ ॥

Sloka 58. The person born in a Ganda loses the father if the time be day, and the mother if the time of birth be night; and if the time of birth be in the junctions between day and night, the person born will himself die, so that Ganda fails not of effect.

ऋक्षस्यान्ते भवेद्रात्रावादौ यदि दिने तथा ।
सन्ध्यासु ऋक्षसन्धौ तु तदेतद्गण्डलक्षणम् ॥ ५९ ॥

Sloka 59. There is Ganda at the conclusion of a Gandatara such as Revati, Aslesha or Jyeshta at night and at the commencement of a Gandatara such as Aswini, Magha or Moola during the day and at the junction of a pair of Gandataras in the junctions between day and night. This is the distinguishing mark of a Ganda period.

पूर्वाषाढे धनुर्लग्ने जातः पितृविनाशकः ।
पुष्ये कर्कटके लग्ने पितृमृत्युकरो भवेत् ॥ ६० ॥

Sloka 60 The person born in the Dhanur Lagna when the Moon is in the asterism Poorvashada will lose his father; again the person born in the Karkata Lagna and when the Moon is in the star Pushya will likewise occasion his father's demise.

पूर्वाषाढे तु पुष्ये च पितरं मातरं सुतम् ।
मातुलञ्च शिशुर्हन्यात् प्रथमांशकतः क्रमात् ॥ ३१ ॥

Sloka 61. The child born when the Moon is in the star Poorvashada or Pushya as described in the preceding sloka will cause the loss of the father, the mother, the offspring generated till then or the mother's brother, according as the Moon at the birth in question, occupies the first, second, third or fourth quarter of the fateful star referred to.

उत्तराफाल्गुनी तारा प्रथमे चरणे यदि ।
तिष्यनक्षत्रमध्यस्थपादयोरुभयोर्यदि ॥ ६२ ॥
पादे तृतीये चित्रायाः पूर्वार्द्धे यमभस्य च ।
तृतीयांशेऽर्कताराया‌श्चतुर्थांशेऽन्त्यभस्य च ॥ ६३ ॥
जातस्तु पितरं हन्ति जाता चेन्मातरं तथा ।

Slokas 62–63½. If when the Moon passes through the 1st quarter of the star Uttaraphalguni or the two middle quarters of the star Pushya, or through the 3rd quarter of the star Chittra or through the first half of Bharani or through the 3rd quarter of Hasta or through the fourth quarter of Revati, there is a birth, the father or the mother of the child born will die according as it is of the male or female sex.

॥ गण्डकालः ॥

षोडशाब्दास्तुरक्षाद्ये मघाद्ये चाष्टवत्सराः ।
एकाब्दः शक्रतारायां चत्वारस्त्वाष्ट्रमूलयोः ॥ ६४ ॥
सार्पे वर्षद्वयं चैव रेवत्यामेकवत्सरः ।
द्वौ मासौ चोत्तरादोषः पुष्यर्क्षे तु त्रिमासकम् ॥ ६५ ॥
नवमे मासि पितरं पूर्वाषाढोद्भवो हरेत् ।
हस्तर्क्षे यदि जातस्तु पितरं द्वादशाब्दके ॥ ६६ ॥

अभुक्तमूलजः पुत्रः पितरं हन्ति तत्क्षणात् ।
अभुक्तमूलजनितो यदि जीवति मानवः ।
निजवंशकरः श्रीमान् बहुसेनाधिपोऽथवा ॥ ६७ ॥

Slokas 64—67. The Ganda period (*i.e.* period of risk) is 16 years when the birth is in the 1st quarter of Aswini; it is 8 years in regard to the 1st quarter of Magha; one year with reference to Jyeshta; 4 years in the case of Chittra and Moola; 2 years in the case of Aslesha; one year in regard to Revati; 2 months is the limit of the risky period in connection with Uttaraphalguni; 3 months with respect to the star Pushya; the child born in Poorvashada will bring about the removal of the father from this world in the 9th month. If a person be born in Hasta he will cause his father's death within 12 years. The person born in Abhuktamoola (see sloka 45, latter half) will cause the death of the father at the very moment of his birth. If the person born in Abhuktamoola should live, he will be the cause of his family's pre-eminence, raise its status and will be prosperous; he may perhaps command an army.

॥ तिथिदोषः ॥

कृष्णपक्षे चतुर्दश्यां षडंशे प्रथमे शुभम् ।
द्वितीये पितरं हन्ति तृतीये मातरं तथा ॥ ६८ ॥
चतुर्थे मातुलं हन्ति पञ्चमे भ्रातृनाशनम् ।
षष्ठे यदि शिशुं हन्ति गण्डदोष इतीरितः ॥ ६९ ॥

Slokas 68—69. If there be a birth on the 14th day of the Moon in the dark half of a lunar month and that in the first sixth portion thereof, it will prove aus-

picious, if it be in the 2nd 6th, there will be loss of the father, if in the 3rd 6th, there will be loss of the mother, if in the 4th 6th, it will cause the death of the mother's brother, if in the 5th 6th, it will remove the brothers from the world, if in the last sixth, it will cause the death of the child born Thus the evil of Ganda has been mentioned

cf बालप्रकाशिका

कृष्णपक्षे चतुर्दश्या प्रसूतौ फलमुच्यते ।
चतुर्दश्या तु षड्भागे प्रथमे न तु दोषभाक् ॥
द्वितीये पितर हन्ति तृतीये मातृनाशनम् ।
चतुर्थे मातुल हन्ति पञ्चमे वसुनाशनम् ॥
षष्ठे तु तनय हन्ति चतुर्दश्य॰ फल विदु ।

अमायान्तु प्रजातानां गजानां वाजिनां तथा ।
गवां च महिषादीनां मनुष्याणां विशेषतः ॥ ७० ॥
सिनीवालीप्रजातानां त्याग एव हि सर्वदा ।
विशेषाच्च कुहूत्थानां शान्तिं कुर्याद्विधानतः ।
नारीं विनावशेषाणां परित्यागो विधीयते ॥ ७१ ॥

Slokas 70—71 The abandonment of the young of elephants, horses, cows, buffaloes and more especially of the human kind, if brought forth on the day of the new moon when a digit thereof is faintly visible in the morning—the abandonment of the young of these animals is laid down as a rule If they be brought forth on the new moon day when no vestige of the Moon becomes visible, expiatory rites should be gone through in accordance with the prescribed rules to avert the evil of such births, the rule of abandonment is absolute except when the creature born is a specimen of womankind

NOTES.

सिनीवाली "The real meaning may be, the day on which the Moon rises with a thin crescent of light scarcely visible." Monier Williams. The term appears to apply to the first 1/8th portion of the New Moon, while the period covered between the second 1/8th to the sixth 1/8th is designated दर्श (Darsa). The seventh and eighth 1/8th portions are termed कुहू (Kuhu). According to कालप्रकाशिका (Kalaprakasika), कुहू (Kuhu) occurs when the Janmanakshatra or either of its Trikona ones synchronises with the New Moon, the ending moments of which coincide with Thyajyam. Kuhu signifies an evil yoga. Various expiatory rites are ordained to ward off the evil arising from births during these periods.

॥ योगदोषः ॥

पितृजन्मर्क्षकर्मर्क्षजातः पितृविनाशकः ।
जन्मर्क्षांशकतल्लग्नजातः सद्यो मृतिप्रदः ॥ ७२ ॥

Sloka 72. The child born under the same star as the father or under the 10th star from the father's (see sloka 78 for the meaning of Janmarksha and Karmarksha) will occasion the loss of the father; the child born in the same Janmalagna and the same Nakshatra Navamsa as the father will cause the father's death on the very day of its birth.

cf. वसिष्ठ

पित्रोश्च जन्मनक्षत्रे जातस्तु पितृमातृहा ।
जन्मर्क्षांशे च तल्लग्ने जातः सद्यो मृतिप्रदः ॥

मुसले मुद्गरे योगे जातः शोभननाशकृत् ।
विष्ट्यां दरिद्रमाचष्टे गुलिकेऽङ्गविहीनवान् ॥ ७३ ॥

Sloka 73. The child born under the Musala or Mudgarayoga will bring about the loss of what is good or auspicious. Birth under the Vishtikarana betokens

a pauper and by his birth in the Gulika period of the day, the person born will have a defective limb

रिक्तायां पण्डतां याति पङ्गुः स्याद्यमकण्टके ।
ग्रहपीडितनक्षत्रे जातो रोगनिपीडितः ॥ ७४ ॥

Sloka 74. The person born in a Riktha thithi becomes barren, he who is born in the Yamakantaka period of the day will be a cripple, he who is born under a star assailed by a bad planet will be afflicted with ailments

NOTES

रिक्ता तिथि (Riktha thithi)=चतुर्थी (Chaturthi), नवमी (Navami) or चतुर्दशी (Chaturdasi)

ग्रहमुक्ते कांक्षितर्क्षे दत्तपुत्रो भवेत् सुतः ।
व्यतीपातेऽङ्गहीनः स्यात् परिघे मृत्युमाप्नुयात् ॥ ७५ ॥

Sloka 75 When the Lagna is free from any planet but about to be occupied by one, the son born will be given for adoption to another person When a birth takes place in a Vyatipatayoga, the person born will have a defective limb The child born in a Parighayoga will die

वैधृतौ पितरं हन्ति विष्कम्भे चार्थहानिकृत् ।
शूले च शूलरोगी स्यात् गण्डे गण्डमवाप्नुयात् ॥ ७६ ॥

Sloka 76 If a person be born in a Vaidhrutiyoga, he will cause the loss of the father, if in Vishkambha, he will cause the loss of wealth, if in the Sulayoga, he will suffer from colic, if in Ganda he will get a goitre

सदन्तजातः कुलनाशकारी द्वितीयमासादि चतुष्टयान्ते ।
दन्तोद्भवो मृत्युकरः पितुः स्यात् षष्ठे द्वितीयोऽस्त्यपरतः शुभं स्यात् ॥

Sloka 77 The child born with teeth will cause damage to the family from the commencement of the second to the conclusion of its fourth month the rising of teeth at the time of birth may cause the death of the father in the 6th month of the child When this critical period is over, all may go well

॥ जन्मताराद्यः ॥

जन्मर्क्षमाद्यं दशमं तु कर्म संघातिकं षोडशम वदन्ति ।
अष्टादशं स्यात्समुदायसंज्ञं आधानमेकोनितविंशतिः स्यात् ॥
त्रयोविंशतिनक्षत्रं वैनाशिकमिति स्मृतम् ।
जातिदेशाभिषेकाख्याः पञ्चविंशादि तारकाः ॥ ७९ ॥
जन्मताराद्यो यस्य निद्धाः पापवियचरैः ।
सद्यो मृत्युकरास्तस्य शुभैः शुभफलप्रदाः ॥ ८० ॥

Slokas 79—80 The star in which the Moon is at the time of birth of a person is to be reckoned as the first and is called जन्मर्क्ष (Janmarksha), the tenth there from is called कर्मर्क्ष (Karmarksha), the 16th, they say, is styled संघातिक (Sanghathika), the 18th is *named* समुदाय (Samudaya), the 19th is called आधान (Adhana), the 23rd is known as वैनाशिक (Vainasika), the 25th, the 26th and the 27th stars are called respectively जाति (Jati), देश (Desa) and अभिषेक (Abhisheka) If the जन्मर्क्ष (Janmarksha) and other stars above enumerated be occulted by malefic planets at the birth of any person, they will cause death on the very day of birth, if occulted by benefic planets, they will produce benefic effects

॥ गण्डदोषापवादः ॥

वैशाखे श्रावणे मासे फाल्गुन्यां व्योमभरय् ।
आषाढपुष्यसौम्येषु ज्येष्ठे मासि च मानुषम् ॥ ८१ ॥

अश्वयुक चैत्रकार्तिक्यभाद्रेषु बिलसंभवम् ।
मर्त्ये मृत्युर्गण्डदोषः पाताले नास्ति पुष्करे ॥ ८२ ॥

Slokas 81—82. The Ganda in the months of Vaisakha, Sravana and Phalguna is such as relates to the sky; in the months of Ashadha, Pushya, Margasirsha and Jyeshtha, the Ganda is such as affects men; in Aswija, Kartika, Chaitra and Bhadrapada, the Ganda is such as relates to the Pathala or the nether world; in the month of Magha, the Ganda or risk to be run is death The evil of Ganda which relates to Pathala and the sky Pushkara does not concern this world and so does not really exist for us.

जातमात्रे कुमारस्य मुखमालोकयेत् पिता ।
पितृणात् म विमुच्येत पुत्रस्य मुखदर्शनात् ॥ ८३ ॥

Sloka 83 The father should behold the face of a son as soon as born, by seeing the son's face, the father is released from his debt to the Manes

॥ अथ नक्षत्रफलम् ॥

अश्विन्यामतिबुद्धिवित्तविनयप्रज्ञायशस्वी सुखी
याम्यर्क्षे विकलोऽन्यदारनिरतः क्रूरः कृतघ्नो धनी ।
तेजस्वी बहुलोद्भवः प्रभुसमोऽमूर्खश्च विद्याधनी
रोहिण्यां परस्वचित् कृशतनुर्बोधी परस्त्रीरतः ॥ ८४ ॥

Sloka 84 The person born under the star अश्विनी (Aswini) will have a great deal of intelligence, wealth, modesty, sagacity and fame and will be happy, if at a person's birth, the Moon be in the star भरणी (Bharani), he will have a defective limb, be addicted to another's wife, cruel, ungrateful and will possess wealth, if in the

star कृत्तिका (Krittika), he will be energetic, lord-like in status, not dull but with some valuable learning; if in रोहिणी (Rohini), he will know the weak points of others, be lean, enlightened but addicted to women not his own.

NOTES.

Compare the effects given here in slokas 84—90 with those given in Brihatjataka ch. XVI.

चान्द्रे सौम्यमनोटनः कुटिलदृक् कामातुरो रोगवान्
आर्द्रायामधनश्चलोऽधिकबलः क्षुद्रक्रियाशीलवान् ।
मूढात्मा च पुनर्वसौ धनबलः ख्यातः कविः कामुकः
तिष्ये विप्रसुरप्रियः सधनधी राजप्रियो बन्धुमान् ॥ ८५ ॥

Sloka 85. If a person be born in मृगशीर्ष (Mrigasirsha), he will be soft-hearted, wandering, squint-eyed, love-sick and ailing; *if in* आर्द्रा (*Ardra*), *he will be destitute* of wealth, fickle, with much physical strength and addicted to base actions; if in पुनर्वसु (Punarvasu) he will be dull-witted, strong in wealth, famed, learned, and lusting for women; if in (पुष्य) Pushya he will love Gods and Brahmins, possess wealth and intelligence, enjoy royal favor, and have a large circle of relations.

सार्पे मूढमतिः कृतघ्नवचनः कोपी दुराचारवान्
कामी पुण्यरतः कलत्रवशगो मानी मघायां धनी ।
फल्गुन्यां चपलः कुकर्मचरितस्त्यागी दृढः कामुको
भोगी चोत्तरफल्गुनीभजनितो मानी कृतज्ञः सुधीः ॥ ८६ ॥

Sloka 86. If a person be born under the star आश्लेषा (Aslesha—*i.e.* when the Moon is in that asterism), he will be silly; betraying ingratitude by his speech, of hasty temper and depraved; *if in the star* मघा (Magha), he will be lustful but devoted to virtue, indulgent to

his wife, proud and wealthy, if in पूर्वफल्गुनी (Poorva-phalguni), he will be restless, practising evil, liberal strong and longing for women, if in उत्तरफल्गुनी (Uttara-phalguni) he will be voluptuous, with a lofty sense of honor, grateful and intelligent

हस्तर्क्षे यदि कामधर्मनिरतः प्राज्ञोपकर्ता धनी
चित्रायामतिगुप्तशीलनिरतो मानी परस्त्रीरतः ।
स्वात्यां देवमहीसुरप्रियकरो भोगी धनी मन्दधीः
गर्वी दारवशो जितारिरधिकक्रोधी विशाखोद्भवः ॥ ८७ ॥

Sloka 87 If a person be born under the star हस्त (Hasta), he will be devoted to love and to virtue, befriend the learned and live in opulence, if in चित्रा (Chittra), he will be very wary, good natured, and endowed with a high sense of honor, though longing for other men's wives, if in स्वाती (Swati), he will try to please Gods and Brahmins, devote himself to enjoyments and will have much wealth but little intelligence, if in विशाखा (Visakha), he will be proud, but uxorious, overcome his enemies and betray much irritability

मैत्रे सुप्रियवाक् धनी सुखरतः पूज्यो यशस्वी विभुः
ज्येष्ठायामतिकोपवान् परवधूसक्तो विभुर्धार्मिकः ।
मूलर्क्षे पटुवाग्विधूर्तकुशलो धूर्तः कृतघ्नो धनी
पूर्वाषाढभवोऽधिकारचरितो मानी सुखी शान्तधीः ॥ ८८ ॥

Sloka 88 If a person be born in the star अनुराधा (Anuradha) he will be very affable in speech, opulent, ease loving, honorable, famous, and powerful, if in ज्येष्ठा (Jyeshtha), he will be very ill tempered, addicted to women not his own, lordly and just, if in मूल (Moola), he will be eloquent, but dishonest, with his happiness

marred, ungrateful and indigent; if in पूर्वाषाढा (Poorvashadha) he will be uniformly well-behaved, endowed with a high sense of honor, well off and calm minded.

मान्यः शान्तगुणः सुखी च धनवान् विश्वर्क्षजः पण्डितः
श्रोणायां द्विजदेवभक्तिनिरतो राजा धनी धर्मवान् ।
आशालुर्वसुमान् वसुजनितः पीनोरुकण्ठः सुखी
कालज्ञः शततारकोद्भवनरः शान्तोऽल्पभुक् साहसी ॥ ८९ ॥

Sloka 89. If a person be born in the star उत्तराषाढा (Uttarashadha), he will be honorable, of a tranquil nature, happy, possessed of wealth, and learned, if in the star श्रवण (Sravana), he will have reverence for Brahmanas and the Gods, be of the governing class, opulent and pious; if under श्रविष्ठा (Sravishtha), he will be credulous, wealthy, plump in the thighs and the neck and joyful, if in the star शतभिषक् (Satabhishak), he will be an astrologer, tranquil, sparing in diet and daring

पूर्वप्रोष्ठपदि प्रगल्भवचनो धूर्तो भयार्तो मृदुः
चाहिर्बुध्नयजमानवो मृदुगुणस्त्यागी धनी पण्डितः ।
रेवत्यामुरुलाञ्छनोपगततनुः कामातुरः सुन्दरो
मन्त्री पुत्रकलत्रमित्रसहितो जातः स्थिरश्रीरतः ॥ ९० ॥

Sloka 90 If a person be born in पूर्वप्रोष्ठपदा (Purvaproshthapada), he will be bold in his speech, mischievous, cowardly and weak; if in the star उत्तरप्रोष्ठपदा (Uttaraproshthapada), he will be gentle in his nature, liberal, opulent and learned, if in रेवती (Revati), he will have a broad mark in his person, will be love sick, lovely, clever in counsel, will have sons, family and friends and will enjoy steady continuous prosperity.

॥ राशिफलम् ॥

मेषस्थे यदि शीतगौ च लघुभुक् कामी (सश्री) महोत्थाग्रजो
दाता कान्तयशोधनोरुचरणः कन्याप्रजो गोगते ।
दीर्घायुः सुरतोपचारकुशलो हास्यप्रियो युग्मके
कामासक्तमनोऽटनः सुवचनश्चन्द्रे कुलीरास्थिते ॥ ९१ ॥

Sloka 91 If at the birth of a person the Moon be in Mésha, he will eat sparingly, long for women and have enterprising elder brothers if in Vrishabha, the person born will be liberal, lovely, rich in fame, of excellent behaviour, and have his children all daughters if in Mithuna, he will be blessed with long life and skilful in ministering to love during amorous pleasures and evincing a fondness for jest and merriment, if the Moon be in Kataka at a person's birth, the latter's heart will be impassioned with love he will lead a wandering life and will speak eloquently

NOTES

cf बृहज्जातक XVII—1 to 4

सिंहस्थे पृथुलोचनः सुवदनो गम्भीरदृष्टिः सुखी
कन्यास्थे विषयातुरो ललितवाग्विद्याधिको भोगवान् ।
तौलिस्थेऽमरविप्रभक्तिनिरतो बन्धुप्रियो वित्तवान्
कीटस्थे शशिनि प्रमत्तहृदयो रोगी च लुब्धोऽटनः ॥ ९२ ॥

Sloka 92 If a person be born when the Moon is in Simha, he will have broad eyes, a beautiful face, grave looks and will be happy, if the Moon be in Kanya at a person's birth, the latter will be afflicted with a craving for sensual enjoyment, of graceful address, eminent in learning and prosperous, if in Tula, the person will view with reverence Gods and Brahmanas, show affection

towards his relatives and will be opulent ; the person born when the Moon is in Vrischika will be heedless, ailing, avaricious and given to wandering

NOTES

cf. बृहज्जातक XVII—5 to 8

सौम्याङ्गो रुचिरेक्षणः कुलवरः शिल्पी धनुःस्थे विधौ
गीतज्ञः पृथुमस्तको मृगगते शास्त्री परस्त्रीरतः ।
कुम्भस्थे गतशीलवान् बुधजनद्वेषी च विद्याधिको
मीनस्थे मृगलाञ्छने वरतनुर्विद्वान् बहुस्त्रीपतिः ॥ ९३ ॥

Sloka 93 When the Moon occupies Dhanus, the person born will have handsome limbs and bright eyes, he will be the choicest specimen of his family and conversant with the arts, if the Moon be in Makara at a person's birth, the latter will be acquainted with music, broad headed and addicted to women not his own, the person born when the Moon is in Kumbha will be without virtue or morality and inimical to learned men while surpassing in knowledge, if the Moon be in Meena at a person's birth, he will have a handsome person, be learned and become the lord of many wives

NOTES

cf बृहज्जातक XVII—9 to 12

॥ राश्यंशकफलम् ॥

सेनानीर्धनवान् पिशङ्गनयनश्चोरश्च मेषांशके
पीनस्कन्धमुखांसकोऽसिततनुर्जातो वृषांशे विधौ ।
चार्वङ्गः प्रभुसेवको लिपिकरो युग्मांशके पण्डितः
श्यामाङ्गः पितृपुत्रसौख्यरहितश्चन्द्रे कुलीरांशके ॥ ९४ ॥

Sloka 94 The person born when the Moon is in a Navamsa owned by Mesha will be a commander of an

army, opulent and distinguished by reddish eyes and destined to become a freebooter; if the Moon be in a Navamsa owned by Vrishabha, the person born will have his body, the face and the shoulders fat, but his frame will not be compact or well knit; when the Moon occupies a Navamsa of Mithuna, the person born will have a lovely form, will serve under a master as a scribe and will be learned; if the Navamsa occupied by the Moon belong to Kataka at the birth of any person, he will be black and will be without the joys of having a father or a son

पीनाङ्गोन्नतनासिको घनबलख्यातश्च सिंहांशके
कन्यांशे मृदुभाषणः कृशतनुर्द्यूतक्रियाकोविदः ।
कामी भूपतिसेवकः सुनयनश्चन्द्रे तुलांशे स्थिते
कीटांशे विकलोऽधनः कृशतनुः सेवाऽटनो रोगवान् ॥९५॥

Sloka 95. When the Moon is in a Simha Navamsa, the person born will have a fat body and a lofty nose, and will be famed for his wealth and strength; if the नवांश (Navamsa occupied by the Moon belong) to कन्या (Kanya), the person born will be distinguished for his sweet words, lean in person and clever at dice; when the Moon is in a नवांश (Navamsa) of तुला (Tula), the person born will be a gallant, in the service of a king and with lovely eyes; the person born when the Moon is in a वृश्चिक नवांश (Vrischika navamsa), will have a defective limb, will be poor, lean, wandering in quest of service and diseased.

चापांशे कृशदीर्घबाहुतनुकस्त्यागी तपस्वी धनी
लुब्धः कृष्णतनुः सदारतनयश्चन्द्रे मृगांशे यदि ।
मिथ्याचाररतः स्वदारवशगः कुम्भांशगे शीतगौ
मीनांशे मृदुवागदीनवचनस्तीर्थाटनः पुत्रवान् ॥ ९६ ॥

Sloka 96 If the Moon be in a नवांश (Navamsa) owned by धनुस (Dhanus), the person born will be lean and long armed, liberal, devout and wealthy, if in a नवांश (Navamsa) of मकर (Makara), the person born will be covetous, black in personal appearance and will have a wife and sons; if in a कुम्भनवांश (Kumbha navamsa), the person born will be hypocritical and henpecked, and if the Moon be in a मीननवांश (Meena navamsa), the person born will have a soft voice, but speak spiritedly, will visit holy places and be blessed with sons

॥ योगफलम् ॥

विष्कम्भे जितशत्रुरर्थपशुमान् प्रीतौ परस्त्रीवशः
चायुष्मान्प्रभवाश्चिरायुरगदः सौभाग्यजातः सुखी ।
भोगी शोभनयोगजो वधरुचिर्जातोऽतिगण्डे धनी
धर्माचाररतः सुकर्मजनितो धृत्यां परस्त्रीधनः ॥ ९७ ॥

Sloka 97 A person will be victorious over his enemies and possessed of wealth and cattle if born in the विष्कम्भयोग (Vishkambha yoga); subject to the will of other people's wives if born in प्रीति (Preeti), long-lived and healthy, if born in आयुष्मान् (Ayushman), happy, if born in the सौभाग्य (Sowbhagya) yoga, voluptuous if born in शोभन (Sobhana), murderously inclined if born in अतिगण्ड (Atiganda); *wealthy and devoted to the practice of virtue* if born in सुकर्म (Sukarma), and taking away other people's wife and money if born in धृति (Dhruti)

शूले कोपवशानुगः कलहकृद्गण्डे दुराचारवान्
वृद्धौ पण्डितवाक् ध्रुवेऽतिधनवान् व्याघातजो घातुकः ।
ज्ञानी हर्षणयोगजः पृथुयशा वज्रे धनी कामुकः
सिद्धौ सर्वजनाश्रितः प्रशमनो मायी व्यतीपातजः ॥ ९८ ॥

Sloka 98 If a person be born in the शूलयोग (Sula yoga), he is wrathful and quarrelsome, if in गण्ड (Ganda), he is addicted to evil practices, if in वृद्धि (Vriddhi), he is able to discourse wisely, if in ध्रुव (Dhruva), he will be exceedingly wealthy, if in व्याघात (Vyaghatha), he will be ferocious, if in हर्षण (Harshana), he will be wise and far famed, if in वज्र (Vajra), he will be wealthy and lustful, if in सिद्धि (Siddhi), he will be the refuge of all and lord like, if in व्यतीपात (Vyathipatha), he will be deceitful

दुष्कामी च वरीयजस्तु परिघे विद्वेषको वित्तवान्
शास्त्रज्ञः शिवयोगजश्च धनवान् शान्तोऽवनीशप्रियः ।
सिद्धे धर्मपरायणः क्रतुपरः साध्ये शुभाचारवान्
चार्वङ्गः शुभयोगजश्च धनवान् कामातुरः श्लेष्मलः ॥ ९९ ॥

Sloka 99 If a person be born in the वरीययोग (Variyayoga), he will be lustful to a culpable extent if in परिघ (Parigha), he will be inimical but wealthy, if in शिव (Siva), he will be well versed in sciences and scriptures, wealthy, quiet and liked by kings, if in सिद्ध (Siddha), he will be devoted to virtue and engage in the performance of sacrifices, if in साध्य (Sadhya) he will be virtuous if in शुभ (Subha) he will be beautifully formed, wealthy, love sick and affected with phlegm

शुक्ले धर्मरतः पटुत्ववचनः कोपी चलः पण्डितो
मानी ब्रह्मभवोऽतिगुप्तधनिकस्त्यागी विवेकप्रभुः ।
ऐन्द्रे सर्वजनोपकारचरितः सर्वज्ञधीर्वित्तवान्
मायावी परदूषकश्च बलवांस्त्यागी धनी वैधृतौ ॥१००॥

Sloka 100 If a person be born in the शुक्ल (Sukla yoga), he will be virtuous, eloquent in speech, wrathful, fickle-minded and learned, if in ब्रह्म (Brahma), he will

have a lofty sense of honor, with secretly kept wealth be liberal, and capable of forming sound judgments, if in ऐन्द्र (Aindra), his life will be universally beneficent, his intellect will be all comprehensive, and he will possess much wealth, if in वैधृति (Vaidhruti), he will be cunning, calumniating others, powerful, liberal and opulent

॥ करणफलम् ॥

बवकरणभवः स्याद्बालकृत्यः प्रतापी
विनयचरितवेषो बालवे राजपूज्यः ।
गजतुरगसमेतः कौलवे चारुकर्मा
मृदुपटुवचनः स्यात् तैतिले पुण्यशीलः ॥ १०१ ॥

Sloka 101. If a person be born in बवकरण (Bavakarana), he will engage in juvenile works and will be valiant, in बालव (Balava) he will be modest in his dress and deportment and will be honored by kings, if in कौलव (Kaulava), he will have elephants and horses with him and will do all that he does in a handsome way, if in तैतिल (Thaitila) he will speak softly and impressively and will be virtuous

गरजकरणजातो वीतशत्रुः प्रतापी
वणिजि निपुणवक्ता जारकान्तानिलोलः ।
निखिलजनविरोधी पापकर्मापवादी
परिजनपरिपूज्यो विष्टिजातः स्वतन्त्रः ॥ १०२ ॥

Sloka 102. If a person be born in गरजकरण (Garaja karana), he will be without foes and powerful, if in वणिज् (Vanij) or वणिजकरण (Vanijakarana), he will be a clever speaker and intrigue with mistresses indulging a guilty passion for him, if in विष्टिकरण (Vishtikarana),

he will be hostile to every body, addicted to sinful deeds, under public censure, but honored by his attendants and self-reliant

कालज्ञः शकुनोद्भवः स्थिरसुखी जातस्त्वनिष्टाकरः
सर्वज्ञश्च चतुष्पदेऽतिललितप्रज्ञायशोवित्तवान् ।
तेजस्वी वसुमानतीव बलवान् वाचालको नागवे
किंस्तुघ्ने परकार्यकृच्चपलधीर्हास्यप्रियो जायते ॥ १०३ ॥

Sloka 103 The person born in शकुनकरण (Sakuna karana) will be an astrologer and enjoy steady prosperity, the person who has his birth in the करण (Karana) called चतुष्पद (Chatushpada), will have a multitude of misfortunes, will be acquainted with every business, very gentle, intelligent, famous and wealthy, if a person be born in नागवकरण (Nagavakarana), he will be dignified, rich, exceedingly strong and boastful, in किंस्तुघ्नकरण (Kimstughna karana) is born a person who works for others and is fickle-minded and fond of mirth

॥ लग्नफलम् ॥

बन्धुद्वेषकरोऽटनः कृशतनुः क्रोधी विवादप्रियो
मानी दुर्बलजानुरस्थिरधनः शूरश्च मेषोदये ।
गोमान् देवगुरुद्विजार्चनरतः स्वल्पात्मजः शान्तधीः
विद्यावादरतोऽटनश्च सुभगो गोलग्नजः कामुकः ॥ १०४ ॥

Sloka 104 The person born in the मेषलग्न (Mesha lagna) will be hostile to his relatives, of wandering habits, lean in person, hot-tempered, quarrelsome, proud, weak kneed, possessed of uncertain wealth and heroic. The person at whose birth the rising sign is वृषभ (Vrishabha) will own many cows, pay diligent

homage to elders and to the Brahmanas, will be fond of learned disputations, inclined to wandering, fortunate, lustful, calm-minded and with but few sons.

भोगी बन्धुरतो दयालुरधिकश्रीमान् गुणी तत्ववित्
योगात्मा सुजनाप्रियोऽतिसुभगो रोगी च युग्मोदये ।
मिष्टान्नाम्बरभूषणो ललितवाक् कापट्यधीर्धर्मवान्
जातस्थूलकलेवरोऽन्यभवनप्रीतः कुलीरोदये ॥ १०५ ॥

Sloka 105. If मिथुन (Mithuna) be the rising sign at the birth of any person, he will be voluptuous, fond of relatives, compassionate, exceedingly prosperous, worthy, acquainted with the real nature of the world and the spirit, contemplative, liked by the virtuous, very beautiful, but ailing. The person born in the कटकलग्न (Kataka lagna) will have sumptuous meals, clothing and jewels, a soft voice, and a mind inclined to fraud, but will be virtuous, bulky and taking delight in dwelling in the mansions of other people.

जातः सिंहविलग्नकेऽल्पतनयः सन्तुष्टधीर्हिंसकः
शूरो राजवशीकरो जितरिपुः कामी विदेशं गतः ।
कन्यालग्नभवः क्रियासु निपुणः श्रीमान् सुधीः पण्डितो
मेधावी वनिताविलासरसिको बन्धुप्रियः सात्विकः ॥१०६॥

Sloka 106. The person born in the सिंहलग्न (Simha lagna) has but few sons, is hostile to people contented with what they have (but would not better themselves), brave, will charm kings, overcome foes, long for women and repair to a foreign place; the person at whose birth the rising sign is कन्या (Kanya) will be skilled in various works, prosperous, talented, of sound judgment, taking pleasure in the blandishments of lovely women, fond of relations and sincere.

ललितवदननेत्रो राजपूज्यश्च विद्वान्
मदनरतिविलोलः स्त्रीधनक्षेत्रशाली ।
विरलदशनमुख्यः शान्तबुद्धिर्विषादी
चलमतिरतिभीरुर्जायते तौलिलग्ने ॥ १०७ ॥

Sloka 107. The person born in the तुलालग्न (Tula lagna) will have a lovely face and charming eyes, he will be honored by kings, learned, fond of the pleasures of love, possessing women, wealth and lands; his principal teeth will not be close but apart, he will be calm, pensive, but irresolute and exceedingly timid.

मूर्खः क्रूरविलोचनोऽतिचपलो मानी चिरायुर्धनी
विद्वान् वृश्चिकलग्नजश्च सुजनद्वेषी विषादप्रियः ।
प्राज्ञश्चापविलग्नजः कुलवरः श्रीमान् यशोनिचयान्
आकोकेरसमुद्भवश्च रमणीलोलः शठो दीनवाक् ॥ १०८ ॥

Sloka 108. The person born in the वृश्चिकलग्न (Vrischika lagna will be silly with cruel looks, exceedingly fickle minded, proud, long-lived, wealthy, learned, hostile to good men and nursing sorrow (pensive). The person whose Lagna at the time of birth is धनुस (Dhanus) will be wise, the best of his family, prosperous and possessing fame and wealth, the man born in the मकरलग्न (Makara lagna) will be fond of lovely women, perfidious and will speak dejectedly.

NOTES

Being silly is not inconsistent with being learned, James I of England was declared by some historian to have been *the most* learned fool in Christendom

अन्तःशठः परवधूरतिकेलिलोलः
कार्पण्यशीलधनवान् घटलग्नजातः ।

मीनोदयेऽल्परतिरिष्टजनानुकूल-
स्तेजोबलप्रचुरधान्यधनश्च विद्वान् ॥ १०९ ॥

Sloka 109. The person born in the कुम्भलग्न (Kumbha lagna) will be crafty minded, fond of dalliance with women not his own, of miserly habits and master of much wealth. When मीन (Meena) is the rising sign at a person s birth, he will be learned, sparing in his enjoyments, kind to his friends and endowed with spirit and strength, while possessing much corn and wealth

॥ होराफलम् ॥

ओजे राशौ भानुहोराप्रजातः क्रूरः कामी वित्तवान् राजपूज्यः ।
वाग्मी दाता चारुदेहो दयालुर्जारस्त्रीकश्चन्द्रहोरा यदि स्यात् ११०

Sloka 110. If the Lagna be an odd sign, and the होरा (Hora) be owned by the Sun, the person born will be of a cruel disposition, lustful, rich and honored by kings. But if, the Lagna being an odd sign, the होरा (Hora) be that of the Moon, the person born will be eloquent, liberal, handsome, compassionate, but will have an intriguing wife

मार्ताण्डहोराजनितः समर्क्षे मन्त्री कृतज्ञश्चपलोऽतिभीरुः ।
चन्द्रस्य होराप्रभवः प्रगल्भवाक्योऽलसः पुण्यनभूरतः स्यात् १११

Sloka 111 If a person be born in the Sun's होरा (Hora) in an even rising sign, he will be clever in counsel, sensible of favors received, but irresolute and exceedingly timid. If a person be born in the होरा (Hora) belonging to the Moon in an even Rasi, he will be fearless in speech, lazy and fond of a virtuous wife.

ललितवदननेत्रो राजपूज्यश्च विद्वान्
मदनरतिविलोलः स्त्रीधनक्षेत्रशाली ।
विरलदशनमुख्यः शान्तबुद्धिर्विषादी
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Sloka 107. The person born in the तुलालग्न (Tula lagna) will have a lovely face and charming eyes, he will be honored by kings, learned, fond of the pleasures of love, possessing women, wealth and lands ; his principal teeth will not be close but apart, he will be calm, pensive, but irresolute and exceedingly timid

मूर्खः क्रूरविलोचनोऽतिचपलो मानी चिरायुर्धनी
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प्राज्ञश्चापविलग्नजः कुलवरः श्रीमान् यशोवित्तवान्
आकोकेरसमुद्भवश्च रमणीलोलः शठो दीनवाक् ॥ १०८ ॥

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कार्पण्यशीलधनवान् घटलग्नजातः ।

मीनोदयेऽल्परतिरिष्टजनानुकूल-
स्तेजोबलप्रचुरधान्यधनश्च विद्वान् ॥ १०९ ॥

Sloka 109. The person born in the कुम्भलग्न (Kumbha lagna) will be crafty minded, fond of dalliance with women not his own, of miserly habits and master of much wealth. When मीन (Meena) is the rising sign at a person s birth, he will be learned, sparing in his enjoyments, kind to his friends and endowed with spirit and strength, while possessing much corn and wealth

॥ होराफलम् ॥

ओजे राशौ भानुहोराप्रजातः क्रूरः कामी निचवान् राजपूज्यः ।
वाग्मी दाता चारुदेहो दयालुर्जारस्त्रीकश्चन्द्रहोरा यदि स्यात् ११०

Sloka 110 If the Lagna be an odd sign, and the होरा (Hora) be owned by the Sun, the person born will be of a cruel disposition, lustful, rich and honored by kings. But if, the Lagna being an odd sign, the होरा (Hora) be that of the Moon, the person born will be eloquent, liberal, handsome, compassionate, but will have an intriguing wife

मार्तण्डहोराजनितः समर्क्षे मन्त्री कृतज्ञश्चपलोऽतिभीरुः ।
चन्द्रस्य होराप्रभवः प्रगल्भवाक्योऽलसः पुण्यवधूरतः स्यात् १११

Sloka 111 If a person be born in the Sun's होरा (Hora) in an even rising sign, he will be clever in counsel, sensible of favors received, but irresolute and exceedingly timid If a person be born in the होरा (Hora) belonging to the Moon in an even Rasi, he will be fearless in speech, lazy and fond of a virtuous wife,

॥ द्रेक्काणफलम् ॥

कण्ठीरवाजघटकीटमृगाननाद्या
मीनालिसिंहवणिगन्त्यगता दृगाणाः ।
क्रूरा भवन्ति कटकस्य सरीसृपस्य
मध्यस्थितश्च बहुशः प्रवदन्ति सन्तः ॥ ११२ ॥

Sloka 112. The first Drekkana of सिंह (Simha), मेष (Mesha), कुम्भ (Kumbha), वृश्चिक (Vrischika) and मकर (Makara), the last Drekkana of मीन (Meena), वृश्चिक (Vrischika), सिंह (Simha), तुला (Tula) and the middle Drekkana of कटक (Kataka) and वृश्चिक (Vrischika) are, for the most part declared by the sages to be malefic

कुलीरमीनादिगतौ दृगाणौ मीनाङ्गनामन्दिरमध्यगौ च ।
गोयुग्मयोरन्त्यगतत्रिभागौ भवन्ति षट्तोयधरा दृगाणाः ११३

Sloka 113 The first Drekkanas of कटक (Kataka) and मीन (Meena), the middlemost of मीन (Meena) and कन्या (Kanya) and the last of वृषभ (Vrishabha) and मिथुन (Mithuna) are the six water-bearing Drekkanas.

मेषाश्विगोकुंभमृगद्वितीया तुलाधरस्त्रीयुगपूर्वभागाः ।
चापाङ्गनातोयधरान्त्ययाता दृगाणसंज्ञाः प्रभवन्ति सौम्याः॥११४॥

Sloka 114 The second of मेष (Mesha), धनुस (Dhanus), वृषभ (Vrishabha), कुम्भ (Kumbha) and मकर (Makara) and the first of तुला (Thula), कन्या (Kanya) and मिथुन (Mithuna) and the last of धनुस Dhanus', कन्या (Kanya) and कुम्भ (Kumbha) are termed benefic Drekkanas

मृगाजकर्क्यन्त्यगता दृगाणा वृषस्य चापस्य च पूर्वयातौ ।
नृयुग्मतौलीहरिमध्ययातास्ते विमिश्रसंज्ञा इति संवदन्ति ॥ ११५ ॥

Sloka 115. The last of मकर (Makara) मेष (Mesha),

and कटक (Kataka), the first of वृषभ (Vrishabha) and धनुस् (Dhanus) and the middlemost of मिथुन (Mithuna), तुला (Thula) and सिंह (Simha) are termed mixed Drekkanas, say the astrologers with one accord

क्रूरद्रेकाणजातः खलमतिरटनः पापकर्माऽपवादी
दाता भोगी दयालुः कृपिसलिलमनास्तोयभागे निशीलः ।
सौम्यद्रेकाणजो यः सुखधनतनयश्चारुरूपो दयालुः
जातो मिश्रे कुशीलः परयुवतिरतः क्रूरदृष्टिश्चलात्मा ॥११६॥

Sloka 116. The person born in a malefic Drekkana will be evil-minded, of wandering habits, addicted to evil deeds and in bad repute, the person born in a तोयधरद्रेकाण (Thoyadhara drekkana) will be liberal, voluptuous, compassionate, bent on agriculture and irrigation, and void of morality, the person born in an auspicious Drekkana will have rich and happy sons a lovely form, will be tender-hearted, the person born in a mixed Drekkana will be ill behaved, addicted to young women not his own, of cruel aspect and fickle minded.

॥ नवांशफलम् ॥

मार्ताण्डांशे खलात्मा बलसुतधनवान् पिङ्गलाक्षश्च कामी
चन्द्रांशे भोगशाली परयुवतिरतः पण्डितो गोधनाढ्यः ।
भौमांशे क्रूरकर्मा चलमतिरटनः पित्तरोगी च लुब्धः
त्यागी रागी बुधांशे ललिततनुरथख्यातविद्यो यशस्वी ॥ ११७ ॥

Sloka 117 If a person be born in a सूर्यनवांश (Suryanavamsa), he will be evil minded, strong, prolific, rich, tawny-eyed and lustful, if in a Navamsa owned by the Moon, he will be voluptuous, addicted to young women not his own, *learned* and rich in cows, if in a Navamsa of Mars, he will be addicted to cruel deeds, fickle-

minded, of wandering habits, afflicted with bilious complaints and avaricious; if in a Navamsa belonging to Mercury, he will be liberal, impassioned, handsome and well-known for his learning and good name.

होरारत्न

दीर्घाकुञ्चितमूर्धजो समतनुर्गौरो गभीराशयः
तेजस्वी सुरतोपचारकुशलः पापातुरक्तः सदा ।
स्वच्छः साहसिकोतिचञ्चलधनो रक्तोत्तमधर्मः सुखी
नरः स्यादरिमर्दनोऽस्पतनयो भानोर्नवांशे नरः ॥

भवति कनककान्तिर्नातिदीर्घोनलर्धः प्रविपुलतनुरोमावासवेषः सुदृष्टिः ।
बहुधनपरिपूर्णो धर्मशीलो गुणज्ञः विपदमुखसुवेषः शीतरश्मेर्नवांशे ॥

केशेषु कपिलः सुवृत्तनयनः पुष्टेनकिंचित्ततो
गौराङ्गः कुनखी प्रणाङ्कितशिरा कामी खलो मत्सरी ।
धूर्तः स्त्रीधनसंग्रहेऽतिकुशलः प्रायोऽल्पधर्मः सुखी
क्रूरः शत्रुविमर्दनोऽतिकृपणः स्यात्कुजांशे नरः ॥

श्यामश्चञ्चललोचनः समतनुर्विस्तीर्णवक्षस्थलो
दीर्घाकुञ्चितमूर्धजोऽपि दशनश्रेणीभिराशोभितः ।
दीर्णायुः क्रयविक्रयेषु कुशलो धीरो धनाढ्यः सुखी
दिव्यस्रग्वसनाढ्यभूषणरतः स्याच्चन्द्रजांशे नरः ॥

जीवांशे यदि हेमकेशतनुगः श्रेष्ठः सुधी रूपवान्
मन्त्री पण्डितवाक् प्रसन्नवदनो राजाधिराजप्रियः ।
शुक्रांशे परकामिनीजनरतस्त्यागी सुखी पण्डितो
मन्दांशे यदि पापबुद्धिरधनः स्थूलद्विजो रोगवान् ॥ ११८ ॥

Sloka 118. If a person be born in a Navamsa of Jupiter, he will have golden hair in his person, and will be eminent, talented, beautiful, clever in counsel, speaking learnedly, of a cheerful mien, and liked by emperors; if in a Navamsa owned by Venus, he will delight in the society of women not his own, be liberal, comfortably placed and learned; if in a Navamsa belonging to Saturn,

he will be evil-minded, indigent, with large teeth, and afflicted with ailments.

होरारत्न

श्यामाङ्गः कर्मलोदरः सुवदनो नीलोत्पलाभेक्षणः
प्रांशुः शोभनमूर्धजोऽतिविमलः पाणौ सुरेखाङ्कितः ।
शुद्धीशो ह्यतिथिप्रियो बहुगणः शूरोङ्गनावल्लभो
वित्ताढ्यो मधुरस्वरः सुरगुरोरंशे भवेन्मानवः ॥

रक्तोपान्तो नमितनयनो मञ्जुकेशः सुमूर्तः
कम्बुग्रीवो भवति विकलः श्यामवर्णः सुनाभिः ।
शूरः श्रीमान् कविरतिधनो दानशीलो गुणज्ञो
वस्त्रालङ्कारकुसुमनिरतो मानवो भार्गवांशे ॥

प्रविरलतनुशोभा वक्रकेशः कृशाङ्गः भवति लुलितनेत्रः श्यामवर्णः स्वतन्त्रः ।
बहुगुणपरिपूर्णः पापशीलो विधर्मा परिमितधनभागी मानवो भानुजांशे ॥

नवांशलग्नात् सुतपश्च सौम्यः शुभाशुभैर्युक्तविलोकितो वा ।
शुभैः सुताः स्युः मनुजानरस्य क्रूरग्रहैः पुत्रसुखं च न स्यात् ॥

॥ द्वादशांशफलम् ॥

जातो मेषद्वादशांशे खलात्मा चोरः पापाचारधर्मानुरक्तः ।
स्त्रीवित्ताढ्यो रोगवानुक्षभांशे युग्मांशे तु द्यूतकृत्यः सुशीलः ११९

Sloka 119. If a person be born in a द्वादशांश (Dwadasamsa) owned by मेष (Mesha), he will be a mischievous robber and take to the evil ways and practices of such a vicious class of people; if in a twelfth portion of a sign owned by वृषभ (Vrishabha), he will have plenty of women and wealth and will suffer from diseases; if in a द्वादशांश (Dwadasamsa) belonging to मिथुन (Mithuna), he will be a gambler but well-conducted.

दुष्टाचारः कर्कटांशे तपस्वी सिंहे भागे राजकृत्यः सशूरः ।
धूर्ताचारः स्त्रीरतः कन्यकांशे व्यापारी स्याच्चालिभांशे धनाढ्यः ॥

Sloka 120. If a person be born in a द्वादशांश (Dwadasamsa) of कर्कट (Karkata), he will be addicted to bad practices, if in a द्वादशांश (Dwadasamsa) owned by सिंह (Simha), he will be virtuous, engaged in the business of a king and will be attended by brave men, if in a कन्या द्वादशांश (Kanyadwadasamsa), he will be a gambler and addicted to women, if in a Thula dwadasamsa, he will be engaged in trade and have abundance of money

कीटांशके वधरुचिर्विटचोरनाथ-
श्चापांशके पितृमहीसुरदेवभक्तः ।
सस्याधिपो मृगमुखांशभवः सभृत्यः
कुम्भे खलस्त्वनिमिषे धनिकश्च विद्वान् ॥ १२१ ॥

Sloka, 121. If a person be born in a द्वादशांश (Dwadasamsa) owned by वृश्चिक (Vrischika), he will be a murder loving master of rogues and robbers; if in a द्वादशांश (Dwadisamsa) belonging to धनुस (Dhanus), he will diligently pay homage to the Manes, Brahmins and the Gods, if in the द्वादशांश (Dwadasamsa) of मकर (Makara), he will be the lord of growing corn and will have servants, if in a कुम्भ द्वादशांश (Kumbha dwadasamsa), he will be a mischief maker, if in a मीनद्वादशांश (Meena dwadasamsa), he will be rich and learned.

॥ त्रिंशांशफलम् ॥

त्रिंशांशे धरणीसुतस्य चपलः काठिन्यवाक् क्रूरधीः
मन्दस्याटनतत्परो मलिनधीर्जीवांशके वित्तवान् ।
सौम्यांशे गुरुदेवभक्तिनिरतः साधुप्रियो बन्धुमान्
कामी कान्तवपुः सुखी च भृगुजत्रिंशांशके जायते ॥१२२॥

Sloka 122. If a person be born in a thirtieth

portion owned by Mars in any sign, he will be fickle, stiff-voiced and cruel minded, if in one belonging to Saturn in any sign, he will be addicted to wandering and of a depraved mind, if in a त्रिंशांश (Trimsamsa) of Jupiter in any sign, he will be wealthy, if in a thirtieth portion owned by Mercury in any sign he will have great respect for his preceptors and the Gods, delight in the society of virtuous men and be attended by relatives, if in a त्रिंशांश (Trimsamsa) of Venus in any sign, he will be loving, lovely and happy

॥ वेलाफलम् ॥

वाग्मी शिष्टाचारधर्मस्तपस्वी नित्योत्साही निर्मलो दानशीलः ।
तेजोविद्यारूपवान् सत्यवादी वीताराातिः सत्त्ववेलाप्रजातः ॥१२३॥

Sloka 123 The person who is born in the सत्त्ववेला (Satvavela) is eloquent, conforming to the duties and practices of the wise, devout, constantly persevering, pure, bountiful, possessed of lustre, learning and beauty, truthful and without enemies

रजोवेलाजातः सुखधनयशोरूपबलवान्
जितारातिः कामातुरमतिरबन्धुप्रियमनाः ।
तमोवेलाजातः परधनवधूको गतसुखः
शठस्वामीबन्धुद्विजगुरुविरोधी चपलधीः ॥ १२४ ॥

Sloka 124 The person born in the रजोवेला (Rajo vela) will have happiness, wealth, fame, beauty and strength, he will overcome his foes and will be love-sick at heart, his mind will not be kindly disposed towards his relations The person born in the तमोवेला (Tamovela) will try to secure the wealth and women belonging to others and will lose his happiness thereby.

He will be a master rogue, at variance with his relations and venerable superiors and fickle minded.

तमःसत्त्वरजोवेलास्तमः सत्त्वं रजस्तमः ।
भवन्त्यर्कदिनादीनामर्धयामैरनुक्रमात् ॥ १२५ ॥

Sloka 125. The times pervaded by the qualities of तमस् (Thamas - darkness), सत्व (Satva - purity) and रजस् (Rajas passion) are to be reckoned by semi-yamas (half-yama=an hour and a half or 3¾ Ghatikas) regularly in the order तमस् (Thamas), सत्व (Satva), रजस् (Rajas), तमस् (Thamas), सत्व (Satva), रजस् (Rajas), &c. from Sunday forward through the other days of the week.

NOTES.

According to this sloka, each day is divided into 16 half-yamas, the first अर्धयाम (Ardhayama) as well as the last of a Sunday is a तमोवेला (Thamovela), the first and the last of a Monday are Satvika, of a Tuesday, Rajasa, of a Wednesday, Thamasa, of a Thursday, Satvika, of a Friday, Rajasa; of a Saturday, Thamasa

॥ कालहोराफलम् ॥

मन्त्रिमङ्गलमार्ताण्डशुक्रज्ञेन्दुशनैश्चराः ।
आरभ्य वारतो होरा रात्रौ पञ्चमवारतः ॥ १२६ ॥

Sloka 126 Jupiter, Mars, the Sun, Venus, Mercury, the Moon, Saturn-this is the order in which the lords of the Horas follow in succession The Hora in any day of the week is reckoned beginning with that day *i. e.* its lord The Hora on the night of the week-day chosen is reckoned from the 5th week-day therefrom

NOTES

For example, the first Hora of Monday is the Moon's; the next, Saturn's the one after that, Jupiter's, and so on till the be-

ral effects due to the birth being viewed from various stand-points have been treated of effectively by the blessing and grace of the Sun and other planets

Thus ends the 9th Adhyaya in the work जातकपारिजात (Jatakaparijata) compiled by Vaidyanatha under the aus pices of the nine planets

NOTES

It is worth while to know when and how the various effects treated of in this Chapter will come to pass in the life of any per son In this connection the following slokas of जातकाभरण (Jataka bharana) will be found interesting —

उक्तानि सर्वसरपूर्वकाणां फलानि तत्प्राप्तिरिति प्रकल्प्या ।
सांवत्सरं सावनवर्षपस्य पाकेऽयनर्तुप्रभवं खरांशोः ॥ १ ॥
मासोद्भवं मासपतेस्तथेन्दोः पक्षोडुपक्षप्रभवं च यत् स्यात् ।
तिथिप्रसूतं करणोद्भवं च चन्द्रान्तरेऽर्कस्य दशाविभागे ॥ २ ॥
वारोद्भवं वारविभोर्विचिन्त्य योगोत्थमिन्द्वर्कबलान्वितस्य ।
लग्नोद्भवं लग्नपतेर्दशायां दृग्भावयुग्भाधिपजं च सूक्ष्मम् ॥ ३ ॥

The effects of the year and other divisions of *time* wherein a birth takes place have been described The occurrence of those effects should be settled as follows what has been stated for the *year*, will take place during the ripening of the dasa of the lord of the सावन (Savana) year (i e a year of 360 days) the *effect* for the *half year* and the *Season* during the dasa of the Sun that for the *month* during the dasa of the lord of the month that for the *half month* पक्ष (Paksha) as well as for the *asterism* during the dasa of the Moon that for the तिथि (Thithi) and the करण (Ka rana) in the sub period of the Moon in the Sun s dasa that for the *week day* वार (Vara) during the dasa of the lord of the week day that for the योग (Yoga should be considered with reference to a horoscope wherein the Sun and the Moon are strong that for the *Lagna* during the dasa period of the lord of the Lagna that for the Rasi which has a planetary aspect on it or is the seat of a bhava should be deduced in this way—i e as likely to occur during the dasa of the lord of that Rasi